THE MODERN SPEECH NEW TESTAMENT

RICHARD FRANCIS WEYMOUTH

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THE MODERN SPEECH NEW TESTAMENT

The Modern Speech New Testament

AN IDIOMATIC TRANSLATION INTO EVERY-DAY ENGLISH FROM THE TEXT OF "THE RESULTANT GREEK TESTAMENT"

BY THE LATE

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CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS WITH REGARD TO FUTURE EDITIONS, WILL BE WELCOMED IF ADDRESSED TO THE EDITOR, MR. E. HAMPDEN-COOK, SANDBACH, CHESHIRE, ENGLAND.

ABBREVIATIONS USED IN THE NOTES

Aorist. Dr. Weymouth's Pamphlet on the Rendering of the Greek Aorist and Perfect Tenses into English.

A.V. Authorised English Version, 1611.

Cp. Compare.

I.E. That is.

Lit. Literally.

LXX. The Septuagint (Greek) Version of the Old Testament.

n. Note.

nn. Notes.

N.T. New Testament.

O.T. Old Testament.

R.V. Revised English Version, 1881–85.

S. H. Sanday and Headlam's Commentary on 'Romans.'

V.L. Varia Lectio. An alternative reading found in some Manuscripts of the New Testament.

In accordance with modern English custom, *ITALICS* are used to indicate emphasis.

Old Testament quotations are printed in small capitals.

PREFACE

THE Translation of the New Testament here offered to English-speaking Christians is a bona fide translation made directly from the Greek, and is in no sense a revision. The plan adopted has been the following.

1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage not only by the light that classical Greek throws on the language used, but also by that which the Septuagint and the Hebrew Scriptures afford; aid being sought too from Versions and Commentators ancient and modern, and from the ample *et cetera* of *apparatus grammaticus* and theological and classical reviews and magazines—or rather, by means of occasional excursions into this vast prairie.

2. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.[1]

3. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorized and Revised Versions. But alas, the great majority of even "new translations," so called, are, in reality, only Tyndale's immortal work a little—often very little—modernized!

4. But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence there

[1] I am aware of what Professor Blackie has written on this subject (*Aeschylus* Pref., p. viii.); but the problem endeavoured to be solved in this Translation is as above stated.

are two dangers to be guarded against. There are a Scylla and a Charybdis. On the one hand there is the English of Society, on the other hand that of the utterly uneducated, each of these *patois* having also its own special, though expressive, borderland which we name 'slang.' But all these salient angles (as a professor of fortification might say) of our language are forbidden ground to the reverent translator of Holy Scripture.

5. But again, a *modern* translation—does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal.

6. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Welldon, recently Bishop of Calcutta, in the Preface (p. vii.) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes, "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one word of the Greek;"—and he is perfectly right. With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done: more melancholy still, if they are at the same time racking their brains to exhibit the result of their labours—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before.

7. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they will very probably not be understood ;[1] and more serious still is the evil when, as in the Jewish Greek of the N.T., the earlier language of the two is itself composite and abounds in forms of speech that belong to one earlier still. For the N.T. Greek, even in the writings of Luke, contains a large number of Hebrew idioms ; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it (and that too where *perfect* clearness should be attained, if possible), by this admixture of Hebrew as well as Greek forms of expression.

8. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R.V. or (often a better one) in Darby's *New Testament*, should always be on his guard against its strong tendency to mislead.

9. One point however can hardly be too emphatically stated. It is not the present Translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible—one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the A.V. and the R.V. ; and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice.

10. The GREEK TEXT here followed is that given in the Translator's *Resultant Greek Testament*, concerning which the reader will find information in a somewhat full notice at the end of this volume.

11. Of the VARIOUS READINGS only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with V.L. (*varia lectio*) prefixed. As to the chief *modern* critical editions full details

[1] A flagrant instance is the "having in a readiness" of 2 Cor. x. 6, A.V., although in Tyndale we find "and are redy to take vengeaunce," and even Wiclif writes "and we han redi to venge."

will be found in the *Resultant Greek Testament*, while for the *original* authorities—MSS., Versions, Patristic quotations—the reader must of necessity consult the great works of Lachmann, Tregelles, Tischendorf, and others, or the numerous monographs on separate Books.[1] In the margin of the R.V. a distinction is made between readings supported by "a few ancient authorities," "some ancient authorities," "many ancient authorities," and so on. Such valuation is not attempted in this work.

12. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that—except in narrative—the aorist as a rule is *more* exactly represented in English by our perfect with "have" than by our simple past tense; and that in this particular the A.V. is in scores of instances more correct than the R.V.; the present Translator has contended (with arguments which some of the best scholars in Britain and in America hold to be "unanswerable" and "indisputable") in a pamphlet[2] *On the Rendering into English of the Greek Aorist and Perfect*, as to which once more the reader is referred to the end of the volume. Even an outline of the argument cannot be given in a Preface such as this.

13. But he who would make a truly *English* translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions and auxiliaries, and triumph (if he can) over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are for all that part and parcel of that other language rather than of English: he has also to beware of *connecting his sentences* in an un-English fashion.

Now a careful examination of a number of authors (including Scottish, Irish, and American) yields some interesting results. Taking at haphazard a passage from each of fifty-six authors, and counting on after some full stop till fifty finite verbs—i.e.

[1] Such as McClellan's Four Gospels; Westcott on John's Gospel, John's Epistles, and *Hebrews*; Hackett on *Acts*; Lightfoot, and also Ellicott, on various Epistles; Mayor on *James*; Edwards on 1 *Corinthians* and *Hebrews*; Sanday and Headlam on *Romans*. Add to these Scrivener's very valuable *Introduction to the Criticism of the N.T.*

[2] Published by Messrs. Houlston & Sons, London. Price 1s. nett.

verbs in the indicative, imperative, or subjunctive mood—have been reached (each finite verb, as every schoolboy knows, being the nucleus of one sentence or clause), it has been found that the connecting links of the fifty-six times fifty sentences are about one third conjunctions, about one-third adverbs or relative and interrogative pronouns, while in the case of the remaining third there is what the grammarians call an *asyndeton*—no formal grammatical connexion at all. But in the writers of the N.T. nearly *two*-thirds of the connecting links are conjunctions. It follows that in order to make the style of a translation true idiomatic English many of these conjunctions must be omitted, and for others adverbs, etc., must be substituted.

The two conjunctions *for* and *therefore* are discussed at some length in two Appendices to the above-mentioned pamphlet on the *Aorist*, to which the reader is referred.

14. The NOTES, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given.

Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. Ernest Hampden-Cook, M.A., St. John's College, Cambridge, of Sandbach, Cheshire, with some co-operation from one of the Translator's sons ; and the Translator is under deep obligations to these two gentlemen for their kindness in the matter. He has also most cordially to thank Mr. Hampden-Cook for making the existence of the work known to various members of the OLD MILLHILLIANS' CLUB and other former pupils of the Translator, who in a truly substantial manner have manifested a generous determination to enable the volume to see the light. Very grateful does the Translator feel to them for this signal mark of their friendship.

Mr. Hampden-Cook is responsible for the headings of the paragraphs, and at my express desire has inserted some additional notes.

I have further to express my gratitude to Rev. Frank Ballard, M.A., B.Sc., Lond., at present of Sharrow, Sheffield, for some

very valuable assistance which he has most kindly given in connexion with the Introductions to the several books.

I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. Sydney Thelwall, B.A., of Leamington, a clergyman of the Church of England, whom I have known for many years as a painstaking and accurate scholar, a well-read theologian, and a thoughtful and devout student of Scripture.

I am very thankful to Mr. H. L. Gethin, Mr. S. Hales, Mr. J. A. Latham, and Rev. T. A. Seed, for the care with which they have read the proof sheets.

And now this translation is humbly and prayerfully commended to God's gracious blessing.

R. F. W.

BRENTWOOD, ESSEX,
ENGLAND.

July 1902.

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THE GOOD NEWS AS RECORDED BY MATTHEW

THERE are ample reasons for accepting the uniform tradition which from the earliest times has ascribed this Gospel to Levi the son of Alphaeus, who seems to have changed his name to 'Matthew' on becoming a disciple of Jesus. Our information as to his subsequent life is very scanty. After the feast which he made for his old friends (Luke v. 29) his name only appears in the New Testament in the list of the twelve apostles. Early Christian writers add little to our knowledge of him, but his life seems to have been quiet and somewhat ascetic. He is also generally represented as having died a natural death. Where his Gospel was written, or where he himself laboured, we cannot say. Not a little controversy has arisen as to the form in which his Gospel first appeared, that is, as to whether we have in the Greek MSS. an original document or a translation from an earlier Aramaic writing. Modern scholarship inclines to the view that the book is not a translation, but was probably written in Greek by Matthew himself, upon the basis of a previously issued collection of "Logia" or discourses, to the existence of which Jerome, Eusebius, Origen, Pantaenus, Irenaeus and Papias all testify. The date of the Gospel, as we know it, is somewhat uncertain, but the best critical estimates are included between 70 and 90, A.D. Perhaps, with Harnack, we may best adopt 75, A.D. The book was evidently intended for Jewish converts, and exhibits Jesus as the God-appointed Messiah and King, the fulfiller of the Law and of the highest expectations of the Jewish nation. This speciality of aim rather enhances than diminishes its general value. Renan found reason for pronouncing it "the most important book of Christendom—the most important book which has ever been written." Its aim is manifestly didactic rather than chronological.

THE GOOD NEWS AS RECORDED BY MATTHEW

The Names of Christ's Forefathers.

1 The Genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac; Isaac of Jacob;
3 Jacob of Judah and his brothers. Judah was the father (by Tamar) of Perez and Zerah; Perez of Hezron; Hezron of Ram;
4 Ram of Amminadab; Amminadab of Nahshon; Nahshon of
5 Salmon; Salmon (by Rahab) of Boaz; Boaz (by Ruth) of Obed;
6 Obed of Jesse; Jesse of David—the King.

7 David (by Uriah's widow) was the father of Solomon; Solomon of Rehoboam; Rehoboam of Abijah; Abijah of Asa;
8 Asa of Jehoshaphat; Jehoshaphat of Jehoram; Jehoram of
9 Uzziah; Uzziah of Jotham; Jotham of Ahaz; Ahaz of Hezekiah;
10 Hezekiah of Manasseh; Manasseh of Amon; Amon of
11 Josiah; Josiah of Jeconiah and his brothers at the period of the Removal to Babylon.

12 After the Removal to Babylon Jeconiah had a son Shealtiel;
13 Shealtiel was the father of Zerubbabel; Zerubbabel of Abiud;
14 Abiud of Eliakim; Eliakim of Azor; Azor of Zadok; Zadok of
15 Achim; Achim of Eliud; Eliud of Eleazar; Eleazar of
16 Matthan; Matthan of Jacob; and Jacob of Joseph the husband of Mary, who was the mother of JESUS who is called CHRIST.

17 There are therefore, in all, fourteen generations from Abraham to David; fourteen from David to the Removal to Babylon; and fourteen from the Removal to Babylon to the Christ.

Both the A.V. and the R.V. head this first chapter, THE GOSPEL ACCORDING TO ST. MATTHEW, a mistranslation of the heading found in the mass of later MSS., which should be rendered THE HOLY GOSPEL ACCORDING TO MATTHEW. And so in the other three Gospels.

1–17. Cp. Luke iii. 23–38.

1 *Genealogy*] Lit. 'Book of Generation.' Or it may be rendered 'history' (and so Baxter), as also may the corresponding expression in the Hebrew of Gen. ii. 4; xxxvii. 2.

3. *Perez*] Of this and other Old Testament proper names the forms here given are those which were adopted by the O.T. Revisers,

The Birth of Jesus.

The circumstances of the birth of Jesus Christ were these. After his mother Mary was betrothed to Joseph, before they were united in marriage, she was found to be with child by the Holy Spirit. But Joseph her husband, being a kind-hearted man and unwilling publicly to disgrace her, had determined to release her privately from the betrothal. But while he was contemplating this step, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to bring home your wife Mary, for she is with child by the Holy Spirit. She will give birth to a Son, and you are to call His name JESUS, for He it is who will save His People from their sins." All this took place in fulfilment of what the Lord had spoken by the Prophet,

18 19 20 21 22

"MARK! THE MAIDEN WILL BE WITH CHILD AND WILL GIVE BIRTH TO A SON,

AND THEY WILL CALL HIS NAME IMMANU-EL" (Isa. vii. 14)—a word which signifies 'GOD WITH US' (Isa. viii. 8, 10). When Joseph awoke, he did as the angel of the Lord had commanded, and brought home his wife, but did not live with her until she had given birth to a son. The child's name he called JESUS.

23 24 25

The Visit of the Magians.

Now after the birth of Jesus, which took place at Bethlehem in Judaea in the reign of King Herod, excitement was produced in Jerusalem by the arrival

1 2

18. *Of Jesus Christ*] v.L. 'of the Christ.' Cp. verse 16.

19. *Kind-hearted*] See Hatch's *Essays in Biblical Greek*, p. 51. Or the clause may be rendered 'being an upright man, and yet not wishing;' for 'and' in Hebrew (and the Greek of the New Testament abounds in Hebraisms) often connects adversative clauses where we use 'but,' as in Gen. ii. 17; xvii. 21. See also *Aorist*, pp. 54, 55.

20. *Was contemplating*] Lit. 'had conceived in his mind.'

21. *Jesus*] The Greek form of 'Joshua,' which latter (like 'Joram' 2 Kings ix. 14 for 'Jehoram' 2 Kings ix. 15; 'Joash' 2 Kings xii. 20, for 'Jehoash' 2 Kings xii. 1; and 'Jonathan' most commonly for the 'Jehonathan' which we find in the Hebrew in 1 Sam.) is contracted from 'Jehoshua,' or rather 'Yehoshua.' In the Hebrew of the O.T. only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered 'Jeshua,' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yeho shua,' which means 'Jehovah the Saviour,' and not merely 'Saviour,' as the word is commonly explained. See also ix. 21, n.; xxi. 9, n.

22. *Took place*] The tense of this verb in the Greek implies—'and remains, as it is, an accomplished fact.' Or it may be taken (Lightfoot) as 'is come to pass' or 'has taken place,' the perfect tense being accounted for by the Evangelist's proximity in time to the events themselves. *Fulfilment*] Or 'illustration.' Cp. ii. 15. *By*] Or 'through.'

25. *A son*] v.L. 'her firstborn son,' an expression apparently transferred by the carelessness of copyists, trusting too much to memory, from Luke ii. 7, where the words undoubtedly occur.

1. *In the reign*] Lit. 'in the days.' A Hebraism. *Excitement &c.*] Lit. 'lo! there came.' See viii. 24, n.; xii. 18, n. *Magians*] A priestly caste among the Persians, not idolaters.

of certain Magians from the east, inquiring, "Where is the newly 2
born king of the Jews? For we have seen his Star in the east,
and have come here to do him homage." Reports of this soon 3
reached the king, and greatly agitated not only him but all the
people of Jerusalem. So he assembled all the High Priests and 4
Scribes of the people, and anxiously asked them where the
Christ was to be born. They replied, "At Bethlehem in 5
Judaea, for so it stands written in the words of the Prophet,

'AND THOU, BETHLEHEM IN THE LAND OF JUDAH! 6
BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG
THE PRINCES OF JUDAH;
FOR FROM THEE SHALL COME A PRINCE—
ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE
ISRAEL'" (Mic. v. 2).

Thereupon Herod sent privately for the Magians and ascer- 7
tained from them the exact time of the star's appearing. He then 8
directed them to go to Bethlehem, adding, "Go and make care-
ful inquiry about the child, and when you have found him, bring
me word, that I too may come and do him homage." After 9
this interview they went to Bethlehem, while, strange to say, the
star they had seen in the east led them on until it came and
stood over the place where the babe was. When they saw the 10
star, the sight filled them with intense joy. So they entered 11
the house; and when they saw the babe with His mother Mary,
they prostrated themselves and did Him homage, and opening
their treasure-chests offered gifts to Him—gold, frankincense,
and myrrh. But being forbidden by God in a dream to return 12
to Herod, they went back to their own country by a different
route.

When they were gone, an angel of the Lord appeared to 13

4. *High Priests*] See the Commentators. It is the same Greek word which both in the A.V. and the R.V. is sometimes rendered 'High Priest,' sometimes 'Chief Priest.' *Anxiously asked*] The tense (imperfect) in the original implies that he asked repeatedly, pressed the inquiry.

6. *Bethlehem in the land of Judah*] Lit. 'Bethlehem-land-Judah,' a Hebraism analogous to 'Jabesh-Gilead,' i.e. 'Jabesh of' (or 'in') 'Gilead,' 'Kedesh-Naphtali,' i.e. 'Kedesh of Naphtali.' In Hebrew the relation implied by our 'of' is not expressed with the latter of the two related words, but with the former, or is often not expressed at all. *Princes . . Prince*] Or 'governors . . governor.'

7. *Of the star's appearing*] Lit. 'of the appearing star.' See Goodwin's *Moods and Tenses*, 829 (b).

8, 11. *Do him homage*] Or perhaps 'worship' See John ix. 38, n.

9. *Strange to say*] Lit. 'lo!' See viii. 24, n.; xii. 18, n. *They had seen*] See *Aorist*, p. 19.

11. *Saw*] v.l. 'found.' *With*] Probably 'in the arms of.'

12. *Forbidden by God*] Lit. 'taught as by an oracle, not.'

13. *Gone*] Or 'returned.'

The Escape to Egypt.

Joseph in a dream and said, "Rise: take the babe and His mother and escape to Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him." So Joseph 14
roused himself and took the babe and His mother by night and departed into Egypt. There he remained till Herod's death, 15
that what the Lord spoke by the Prophet might be fulfilled, "OUT OF EGYPT I CALLED MY SON" (Hos. xi. 1).

The Children at Bethlehem cruelly killed.

Then Herod, finding that the Magians had 16
trifled with him, was furious, and sent and mas-
sacred all the boys under two years of age, in Bethlehem and all its neighbourhood, according to the date he had so carefully ascertained from the Magians. Then were 17
the words spoken by the Prophet Jeremiah fulfilled,

"A VOICE WAS HEARD IN RAMAH, 18
WAILING AND BITTER LAMENTATION:
IT WAS RACHEL BEWAILING HER CHILDREN,
AND SHE REFUSED TO BE COMFORTED BECAUSE THEY WERE NO MORE" (Jer. xxxi. 15).

The Return from Egypt.

But after Herod's death an angel of the Lord ap- 19
peared in a dream to Joseph in Egypt and said, 20
"Rise from sleep, and take the child and His mother, and go into the land of Israel, for those who were seeking the child's life are dead." So he roused himself and took 21
the child and His mother and came into the land of Israel. But hearing that Archelaüs had succeeded his father Herod on 22
the throne of Judaea, he was afraid to go there; and being instructed by God in a dream he withdrew into Galilee, and went 23
and settled in a town called Nazareth, in order that the words spoken by the Prophets might be fulfilled, "HE SHALL BE CALLED A NAZARENE."

John the Baptist preaches Judgement and Repentance.

About this time John the Baptist made his ap- 3 1
pearance, proclaiming in the desert of Judaea, 2
"Repent, for the Kingdom of Heaven is now close

15, 17, 23. *Fulfilled*] Or 'illustrated.' See E.B. Nicholson on Matt. ii. 15.
18. *Bewailing*] Or 'weeping aloud for.' See xxvi. 75, n.
22. *By God*] Cp. verse 12, where the same verb is used.
23. *Nazarene*] A form closer to the Greek would be 'Nazoræan.' And so everywhere except in Mark, and in Luke iv. 34. But the recognized English form is 'Nazarene.'
1–10. Cp. Mark i. 1–6; Luke iii. 1–14.
2. *Repent*] Or 'change your minds.' *Kingdom of Heaven*] Lit. 'Kingdom of the Heavens,' and so wherever the phrase occurs in this Gospel. Matthew most commonly employs the plural 'Heavens,' following the Hebrew usage; but he also uses the singular in many places, and that not merely of the atmosphere (vi. 26) or

at hand." He it is who was spoken of by the Prophet Isaiah 3
when he said,

"THE VOICE OF ONE CRYING ALOUD,
'IN THE DESERT PREPARE YE A ROAD FOR THE LORD:
MAKE HIS HIGHWAY STRAIGHT'" (Isa. xl. 3). 4

This man John wore clothes of camel's hair, and a leather belt round his waist; and he lived upon locusts and wild honey.

Then large numbers of people went out to him—people from 5
Jerusalem and from all Judaea, and from the whole of the
Jordan valley—and were baptized by him in the Jordan, making 6
full confession of their sins. But when he saw many of the 7
Pharisees and Sadducees coming for baptism, he exclaimed,
"O vipers' brood, who has warned you to flee from the coming
wrath? Therefore let your lives prove your change of heart; 8
and do not imagine that you can say to yourselves, 'We have 9
Abraham as our forefather,' for I tell you that God can raise
up descendants for Abraham from these stones. And already 10
the axe is lying at the root of the trees, so that every tree
which does not produce good fruit will quickly be hewn down
and thrown into the fire. I indeed am baptizing 11
He predicts the Appearing and Work of Jesus.
you in water on a profession of repentance; but
He who is coming after me is mightier than I:
His sandals I am not worthy to carry for a
moment; He will baptize you in the Holy Spirit and in fire.
His winnowing-shovel is in His hand, and He will make a 12
thorough clearance of His threshing-floor, gathering His
wheat into the garner, but burning up the chaff with unquench-
able fire."

the visible sky (xvi. 2), and also of Heaven as the abode of God (v. 34) and of His angels (xxii. 30).

3. *In the desert prepare*] This is the punctuation preferred by Tregelles (see his note on Mark i. 3), and given in Isa. xl. 3 in the R.V., being required there both by the accents of the Hebrew and by the parallelism of the two clauses.

4. *This man*] Or 'the same.' Lit. 'and John himself.' Cp. Luke xxiii. 40, n.

7. *Brood*] Lit. 'offsprings.' *Warned you to flee from*] Or possibly 'taught you how to escape.'

8. *Change of heart*] Or 'change of mind.' Such is the exact meaning of the word commonly, and not wrongly, rendered 'repentance.' This is the only Scripture name for 'conversion.'

9. *Do not imagine*] Or 'do not flatter yourselves with the notion.' *To yourselves*] Lit. 'within yourselves' or 'among yourselves.' *To raise up*] Lit. 'to wake up.'

11–12. Cp. Mark i. 7–8; Luke iii. 15–18.

11. *In water*] Or possibly, 'with water' (Cp. Acts i. 5; xi. 16), a Hebraism (compare 'with the sword,' lit. 'in the sword,' xxvi. 52; Rev. xiii. 10). And so at the end of the verse. *On a profession* of], Lit. 'into' (that changed condition), or 'unto' (to teach the absolute necessity of).

12. *Burning up*] Lit. 'burning down,' to ashes. *Chaff*] Or 'broken straw,'

Christ's double Baptism.

Just at that time Jesus, coming from Galilee to 13
the Jordan, presents Himself to John to be baptized
by him. John protested. "It is I," he said, "who 14
have need to be baptized by you, and do you come to me?"
Jesus replied, "Let it be so on this occasion; for so we ought 15
to fulfil every religious duty." Then he consented: Jesus was 16
baptized, and immediately went up from the water. At that
moment the heavens opened, and he saw the Spirit of God
descending like a dove and alighting upon Him, while a voice 17
came from heaven, saying, "This is My Son, the dearly loved,
in whom is My delight."

His terrible Experiences in the Desert.

4 At that time Jesus was led up by the Spirit into 1
the desert in order to be tempted by the devil.
There He fasted for forty days and nights; after 2
which He suffered from hunger. So the Tempter came and 3
said, "If you are the Son of God, command these stones to turn
into loaves." Jesus answered, "It is written 'IT IS NOT ON
BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSO-
EVER GOD SHALL APPOINT'" (Deut. viii. 3). Then the devil 5
took Him to the Holy City and caused Him to stand on the
parapet of the Temple, and said, "If you are God's Son, throw 6
yourself down; for it is written,

'TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE,
AND ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY
FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

Jesus replied, "Again it is written, 'THOU SHALT NOT PUT 7
THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16). Then 8
the devil took Him to the top of an exceedingly lofty mountain,
from which he caused Him to see all the Kingdoms of the world
and their splendour, and said, "All this I will give you, if 9
you will kneel down and do me homage." Jesus replied, 10

13–17. Cp Mark i. 9–11; Luke iii. 21, 22.
14. *Protested*] Strenuously for a time: so the Greek implies.
16. *At that moment*] Lit. 'and lo!' See xii. 18, n. *Opened*] v.L. has 'opened to Him.' *Dove*] Lit. 'pigeon.' Cp. Luke ii. 24.
1–11. Cp. Mark i. 12, 13; Luke iv. 1–13.
1. *Led up*] From the valley of the Jordan.
5. *Parapet*] Or 'gable.' *Temple*] Not the Sanctuary. See xxiii. 16, n., and the Commentators.
7. *Thou shalt not . . . proof*] Not signifying, as some strangely misapprehend our Lord's meaning, that asserting His divinity He forbad Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not. See Deut. vi. 16; Exod. xvii. 1–7.
9. *If you &c.*] The tenses imply 'if you will but do me one single act of homage.'

"Begone, Satan! for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13). Thereupon the devil left 11
Him, and angels at once came and ministered to Him

Now when Jesus heard that John was thrown 12
Christ goes into Galilee. into prison, He withdrew into Galilee, and leaving 13
Nazareth He went and settled in Capharnahum, a
town by the Lake on the frontiers of Zebulun and Naphtali, in 14
order to make good the words of the Prophet Isaiah,

"ZEBULUN'S LAND AND NAPHTALI'S LAND; 15
THE ROAD BY THE LAKE; THE COUNTRY BEYOND THE JORDAN;
GALILEE OF THE NATIONS!
THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE 16
SEEN A BRILLIANT LIGHT;
AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE SHADOW OF DEATH,
ON THEM LIGHT HAS DAWNED" (Isa. ix. 1, 2).

From that time Jesus began proclaiming: "Re- 17
He begins to preach. Four Disciples called. pent, for the Kingdom of Heaven is now close at
hand." And walking along the shore of the Lake 18
of Galilee He saw two brothers—Simon called
Peter and his brother Andrew—throwing a drag-net into the
Lake; for they were fishers. And He said to them, "Come 19
and follow me, and I will make you fishers of men." So they 20
immediately left their nets and followed Him. As He went 21
further on, He saw two other brothers, James the son of Zabdai
and his brother John, in the boat with their father Zabdai
mending their nets; and He called them. Whereupon they 22
at once left the boat and their father, and followed Him.

Then Jesus travelled through all Galilee, teach- 23
His Preaching and Miracles throughout Galilee. ing in their synagogues and proclaiming the Good
News of the Kingdom, and curing every kind of
disease and infirmity among the people. Thus His 24

11. *At once*] Cp. viii. 24, n.
12–25. Cp. Mark i. 14, 15; Luke iv. 14, 15.
12. *Thrown into prison*] Lit. 'delivered up' (to the jailer).
13. *Capharnahum*] See E. B. Nicholson's note on Matt. iv. 13.
13, 15. *Lake*] I.E. 'Sea of Galilee.'
15. *Galilee of the Nations*] Or 'Heathenish Galilee!'
16. *Dwelling*] See Luke i. 79, n. *Region of the shadow*] Lit. 'region and shadow,' a hendiadys.
23. *Travelled through*] Or 'made circuits in.' *The Good News of the Kingdom*] I.E. the good news that the Kingdom of Heaven was close at hand (verse 17).
24. *Suffering from*] Cp. Luke iv. 38; viii. 37, n.

fame spread through all Syria; and they brought all the sick to Him, the people who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them. And great crowds followed Him, coming from Galilee, from 25
the Ten Towns, from Jerusalem, and from beyond the district on the other side of the Jordan.

The Sermon on the Hill.

Seeing the multitude of people, Jesus went up the 1 5
Hill. There He seated Himself, and when His disciples came to Him, He proceeded to teach 2
them, and said:

"Blessed are the poor in spirit, for to them belongs the King- 3
dom of the Heavens.

"Blessed are the mourners, for they will be comforted. 4

"Blessed are the meek, for they as heirs will obtain posses- 5
sion of the earth.

"Blessed are they who hunger and thirst for righteousness, 6
for they will be completely satisfied.

"Blessed are the compassionate, for they will receive com- 7
passion.

"Blessed are the pure in heart, for they will see God. 8

"Blessed are the peacemakers, for it is they who will be 9
recognized as sons of God.

"Blessed are they who have borne persecution in the cause 10
of righteousness, for to them belongs the Kingdom of the Heavens.

'Blessed are you when they have insulted and persecuted 11

1. *The Hill*] Or 'mountain.' Probably well known to the first readers of the Gospels. *Seated Himself*] Stapfer contends that this means that Jesus remained there for a time. "Y fit sa demeure," he renders it, comparing the sense of the same verb in Luke xxiv. 49; Acts xviii. 11. Cp. Matt. xv. 29.

2. Most of the difficulties arising from a comparison of this discourse with the 'Sermon on the Plain' recorded in Luke vi. come from ignoring the fact that, like all other teachers and preachers, Jesus often repeated Himself, and in so doing somewhat varied His language. "Nothing is so ductile as fine gold. So was it with the fine gold of the Saviour's doctrine, which yielded itself easily to be shaped and fashioned into new forms, as need might require" (Trench).

3–6. Cp. Luke vi. 20, 21.

3–11. *Blessed*] Or 'Happy.' An adjective in the original, not the past participle of the verb 'bless' as in xxi. 9. 'Blessedness' is, of course, an infinitely higher and better thing than mere 'happiness.' People who are blessed may outwardly be much to be pitied, but from the higher and therefore truer standpoint they are to be envied, congratulated and imitated. *Poor*] Or 'beggars.' 'Mendici,' Tertullian.

4, 5. v.l. transposes these verses.

5. *The meek*] Men of a retiring, submissive, chastened spirit. The word 'meek' is seldom used now, but there is no other to substitute for it. Luther renders by *die Sanftmüthigen*, (the sweet-tempered, the tender-hearted), and similarly Welldon gives 'good-tempered' in his note on Aristotle, *Nic. Ethics*, Iv. 11, but neither of these words adequately represents the meaning.

9. *It is they who*]. Some authorities do not so emphasize the 'they.' See also xiii. 38, n.

11–12. Cp. Luke vi. 22–26.

you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great 12
in the Heavens; for so were the Prophets before you persecuted.

Salt and Light.

"You are the salt of the earth; but if salt has 13
become tasteless, in what way can it regain its saltness? It is no longer good for anything but to be thrown away and trodden on by the passers by. You are the 14
light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on the 15
lampstand; and then it gives light to all in the house. Just so 16
let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven.

The Law not repealed.

"Do not for a moment suppose that I have come 17
to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. Solemnly I tell you that until heaven and earth pass 18
away, not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore breaks one 19

13. Cp. Mark ix. 50; Luke xiv. 34, 35.

13, 14. *You are the salt of the earth. You are the light of the world*] It must not be forgotten that these words were originally spoken to a Hebrew, rather than to a distinctively Christian audience. The purpose for which the Jewish nation existed was an unselfish one—that they might be a spiritual salt preserving the rest of mankind from utter corruption, and a spiritual light shedding over the whole earth a beneficent influence resembling that of the sun in the sky. The second sentence of verse 13 is our Lord's first recorded prediction of the divine rejection of His fellow countrymen—a rejection then so near—consequent upon their failure to respond to their divine election. Spoken originally to Jews the lesson is one which Christians in all ages sorely need to lay to heart. *Tasteless*] See E. B. Nicholson's note on Matt. v. 13.

16. *Your holy lives*] "Not yourselves; the shining, not the candle" (Bengel).

17. *The Law*] I.E. the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70, A.D. Even St. Paul who so zealously contended for the exemption of Gentile Christians from this Law seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts xxi. 21, where the charge brought against him was, of course, a false one.

18. Cp. Luke xvi. 17.

Solemnly] Greek 'Amen.' This is a Hebrew word, a verbal adjective, meaning 'firm,' 'solid,' 'immovable,' and so 'faithful,' 'true.' Its ordinary use is elliptical, the verb understood being either in the indicative ('it is immovably settled,' 'certainly true,'), as here, or in the optative ('may it be fixed and certain') as when it follows a prayer (1 Cor. xiv. 16). See also Rev. iii. 14, n. *Heaven and earth*] To our Lord's contemporaries the religious and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed 'heaven and earth' appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity. So both here and in xxiv. 35 the phrase seems to denote 'the Jewish dispensation,' the transitory and provisional character of which Jesus insisted on. In order to make the transition less abrupt and revolutionary, and for the sake of their own spiritual education, the early Jewish adherents of the new faith were for a limited time to be left subject to an antiquated system of things. *Not one, iota or smallest detail*] Or, as we English might say, 'not the dot of an *i* nor the cross of a *t*.'

19. *Breaks . . teaches . . practises . . teaches*] Lit. 'shall have broken &c.' *Others to break them*] Lit. 'men so.'

of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens ; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure 20
you that unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.

Anger and Murder.

"You have heard that it was said to the ancients, 21
'THOU SHALT NOT COMMIT MURDER (Exod. xx. 13),
and whoever commits murder will be answerable to the magistrate.' But I say to you that every one who be- 22
comes angry with his brother shall be answerable to the magistrate ; that whoever says to his brother 'Raca,' shall be answerable to the Sanhedrin ; and that whoever says, 'You fool!' shall be liable to the Gehenna of Fire. If therefore when you are 23
offering your gift upon the altar, you remember that your brother has a grievance against you, leave your gift there 24
before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift. Come to 25
terms without delay with your opponent while you are yet with him on the way to the court ; for fear he should obtain judgement from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly tell you that you will certainly not be re- 26
leased till you have paid the very last farthing.

Adultery and impure Thoughts.

"You have heard that it was said, 'THOU SHALT 27
NOT COMMIT ADULTERY' (Exod. xx. 14). But I tell 28
you that whoever looks at a woman and cherishes lustful thoughts has already in his heart become guilty with

20. *Your righteousness*] I.E. 'your scrupulous observance of the Law'—observance of its spirit as well as of its letter, of its letter as well as of its spirit. *Greatly surpasses*] Lit. 'shall have abounded more than.' Verses 21 to 48 of this chapter illustrate the way in which Jewish Christians were to observe the Law of Moses even more scrupulously than the Scribes and Pharisees did.

21. *You have heard*] "The people knew the Law only by the public readings" (Tholuck). *The magistrate*] See Deut. xvi. 18.

22. *Angry with his brother*] V.L. adds 'without just cause.' *Raca*] I.E. 'you empty man!' *Sanhedrin*] The Supreme Court at Jerusalem. *Fool*] Or 'Impious rebel;' Greek *mōrē*. "The mention of an Oriental word *raca* in the first clause, and of the Sanhedrin, where crimes of blasphemy were punished, makes it probable that there is a reference (in *mōrē*) to the Hebrew *morah*, apostate" (Wordsworth). *Gehenna of Fire*] Or 'Hell.' The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (*Gay-Hinnōm*) and was devoured by the worm or the flame (*Alford*). 'Gehenna' is rendered by McClellan 'The Burning Valley.'

25–26. Cp. Luke xii. 58, 59.

25. *Come to terms*] Or 'be reasonable and accommodating.' *Officer*] I.E. 'police officer' or 'constable,' as in xxvi. 58.

regard to her. If therefore your eye, even the right eye, is a 29
snare to you, tear it out and away with it ; it is better for you
that one member should be destroyed rather than your whole
body be thrown into Gehenna. And if your right hand is a 30
snare to you, cut it off and away with it ; it is better for you
that one member should be destroyed rather than your whole
body go into Gehenna.

The Sacredness of Marriage.

"Also it was said, 'IF ANY MAN PUTS AWAY HIS 31
WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF
DIVORCEMENT' (Deut. xxiv. 1). But I tell you that 32
every man who puts away his wife except on the ground of
unfaithfulness causes her to commit adultery, and whoever
marries her when so divorced commits adultery.

Simple Truthfulness of Speech.

"Again, you have heard that it was said to the 33
ancients, 'THOU SHALT NOT SWEAR FALSELY
(Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO
THE LORD' (Num. xxx. 2, Deut. xxiii. 21). But I tell you not 34
to swear at all ; neither by heaven, for it is God's throne ; nor 35
by the earth, for it is the footstool under His feet ; nor by
Jerusalem, for it is the City of the Great King And do not 36
swear by your head, for you cannot make one hair white or
black. But let your language be, 'Yes, yes,' or 'No, no ;' any- 37
thing in excess of this comes from the Evil one.

All Revenge forbidden.

"You have heard that it was said, 'EYE FOR 38
EYE, TOOTH FOR TOOTH' (Exod. xxi. 24). But I 39
tell you not to resist a wicked man, but if any one
strikes you on the right cheek, turn the other to him as well ;
if any one wishes to go to law with you and to deprive you of 40

29, 30. *Is a snare to you*] Lit. 'is tripping you up,' i.e. causing you to stumble into sin. The same verb occurs 30 times in the N.T. ; 14 times in this Gospel. In every case it is translated in the A.V. by 'offend,' which is probably to be understood in the sense of the Latin verb 'offendere,' to stumble, or cause to stumble. See xv. 12, n.

32. Cp. Luke xvi. 18.

32. *Unfaithfulness*] Whether before marriage (see i. 18–25) or after. *Her when so divorced*] Or perhaps, generally, 'a divorced woman.'

34. On the subject of judicial oaths see xxvi. 63, n.

35. *By Jerusalem*] Lit. 'into,' implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.

37. *Let your language be*] v.l. 'your language shall be.' *The Evil one*] Or 'wickedness.' See 2 Cor. v. 10, n.

39-42. Cp. Luke vi. 27–30.

39. *Strikes*] Or 'slaps,' or perhaps, 'strikes with a rod.' Cp. xxvi. 67. *Cheek*] Lit. 'jaw.'

40. In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic (the Greeks and Romans, and doubtless the ancient Jews, wore wool), called by the Arabs *kamise*, and an outer mantle or cloak, square, with two holes in it for the arms to pass through, called an *abba* or *abbâyeh*. The latter, often more or less embroidered, is the more costly

your under garment, let him take your outer one also ; and 41
whoever shall compel you to convey his goods one mile, go
with him two. To him who asks, give : from him who would 42
borrow, turn not away.

'Love even the Wicked.'

"You have heard that it was said, 'THOU SHALT 43
LOVE THY NEIGHBOUR (Lev. xix. 18) and hate
thine enemy.' But I command you all, love your 44
enemies, and pray for your persecutors ; that so you may be- 45
come true sons of your Father in Heaven ; for He causes His
sun to rise on the wicked as well as the good, and sends rain
upon those who do right and those who do wrong. For if you 46
love only those who love you, what reward have you earned ?
Do not even the tax-gatherers do that ? And if you salute 47
only your near relatives, what praise is due to you ? Do not
even heathens do the same ? You however are to be complete 48
in goodness, as your Heavenly Father is complete.

'Do not parade your Goodness.'

"Beware of doing your good actions in the sight 6 1
of men, in order to attract their gaze ; if you do,
there is no reward for you with your Father who
is in heaven.

'Avoid Display in Charity.'

"When you give in charity, never blow a 2
trumpet before you as the hypocrites do in the
synagogues and streets in order that their praises
may be sung by men. I solemnly tell you that they already
have their reward. But when you are giving in charity, let not 3
your left hand perceive what your right hand is doing, that your 4
charities may be in secret ; and then your Father—He who
sees in secret—will recompense you.

Secret Prayer.

"And when praying, you must not be like the 5
hypocrites. They are fond of standing and pray-
ing in the synagogues or at the corners of the wider streets, in
order that men may see them. I solemnly tell you that they
already have their reward. But you, whenever you pray, go 6

41. *Convey*] Namely on your mule or ass ; or perhaps, 'carry.'

44–48. Cp. Luke vi. 32–36.

1. *Good actions*] Lit. 'righteousness.' This consisted, according to the teaching of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16). Hatch has some interesting remarks on the word (*Biblical Greek*, p. 50), but he has forgotten that there is no word in the Hebrew of the Old Testament that definitely signifies 'alms.'

2. *Trumpet*] See the Commentators.

2, 5, 16. *They already have their reward*] So too in Luke vi. 24. The same verb is similarly used in Phil. iv. 18 and Philem. 15. Granville Penn's rendering, 'they are far from their reward,' is altogether inadmissible, when the verb, as here, is in the active voice and governs the accusative.

2, 3, 4. *Charity*] Of course in our 20th century sense of the word.

6. *Own room*] Lit. 'larder' or 'store-closet.'

into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

'Avoid useless Repetitions.'

"And when praying, do not use needless repetitions as heathens do, for they expect to be listened to for their multitude of words. Do not, however, imitate them; for your Father knows what things you need before ever you ask Him. 7 8

'The Lord's Prayer.'

"In this manner therefore pray: 'Our Father who art in Heaven, may Thy name be kept holy; let Thy kingdom come; let Thy will be done, as in heaven so on earth; give us to-day our bread for the day; and forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us; and bring us not into temptation, but rescue us from the Evil one.' 9 10 11, 12 13

Mutual Forgiveness an absolute Necessity.

"For if you forgive others their offences, your Heavenly Father will forgive you also; but if you do not forgive others their offences, neither will your Father forgive yours. 14 15

'Fast secretly and cheerfully.'

"When any of you fast, never assume a gloomy look as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But, whenever you fast, pour perfume on your hair and wash your face, that it may not be apparent to men that 16 17 18

8, 23. *However*] See *Aorist*, pp. 51, 52.

8. *Your Father*] v.L. 'God your Father.'

9–10. Cp. Luke xi. 2.

10. *Will*] Or 'pleasure-' Cp. John vi. 38, n.

11–13. Cp. Luke xi. 3, 4.

11. *For the day*] More lit. 'for the day now coming on.' It should be remembered that this prayer was taught by our Lord who was a Jew to His disciples who were Jews, and that according to Jewish reckoning the day begins at sunset. This petition is therefore not only appropriate in the morning, as referring to the supply of our necessities till nightfall, but also in the evening, as embracing all the time till the next evening.

12. *Failed in their duty*] Cp. Luke xi. 4, n. This, however, although negative, is an 'offence,' verse 15.

13. *From the Evil one*] Or possibly 'from evil;' but in that case 'out of,' as used with the same verb in 2 Pet. ii. 9, might have been expected rather than 'from.' Such is the usage of the Greek language. (See, for example, Herodotus i. 87.) As to the doxology which in later manuscripts is found at the end of the Lord's Prayer, the statement of Alford that "we find absolutely no trace of it in early times" is inexact: it does occur in an imperfect form in the one existing MS. of *The Teaching of the Apostles*. (This most interesting book, however, had not been discovered when Alford wrote.) Still the balance of evidence as to the authenticity of the doxology is overwhelmingly against it.

17. *Perfume*] The use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans, and therefore not unusual among the Jews in the time of our Lord. "Christ's great command is to do the hardest things for His sake as if we liked them" (E. Thring).

you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

'Lay up Wealth in Heaven.'

"Do not lay up stores of wealth for yourselves 19
on earth, where the moth and wear-and-tear de-
stroy, and where thieves break in and steal; but 20
amass wealth for yourselves in heaven, where neither the moth nor wear-and-tear destroys, and where thieves do not break in and steal. For where your wealth is, there also will your heart 21
be.

Motives are of supreme Importance.

"The eye is the lamp of the body. If then your 22
eyesight is good, your whole body will be well
lighted; but if your eyesight is bad, your whole 23
body will be dark. If however the very light within you is darkness, how dense must the darkness be!

"No man can be in the service of two masters; for either 24
he will dislike one and like the other, or he will attach himself

All Worry is forbidden to Christians.

to one and neglect the other. You cannot be ser-
vants both to God and to gold. For this reason 25
I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing? Look at the birds which fly in the air: 26
they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you by being over-anxious can add a single 27
foot to his height? And why be anxious about clothing? Learn 28
a lesson from the wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his 29
magnificence could array himself like one of these. And if 30

19–21. Cp. Luke xii. 33, 34.

19, 20. *Wear-and-tear*] So Alford. Or 'rust.' For the sense cp. Col. ii. 22, the parenthetical clause. *Break in*] Lit. 'dig through' (the wall).

22–23. Cp. Luke xi. 34–36.

22, 23. *Eyesight*] Lit. 'eye.'

24. Cp. Luke xvi. 13.

24. *Be in the service of*] Lit. 'be the slave of.' *Servants*] Or 'slaves.' *Gold*] Lit. 'Mamon.' The word occurs also in Luke xvi. 9, 11, 13.

25. Cp. Luke xii. 22, 23.

26–33. Cp. Luke xii. 24–31.

27. *A single foot*] Lit. 'one cubit.' In Hebrew and in Classical and Hellenistic Greek (as always in French and most modern European languages) the first cardinal numeral is sometimes used with a weakened force as equivalent to our indefinite article. Possibly however the true sense is 'can add a single moment to his appointed span of life.' Not one person in ten thousand wishes to add eighteen inches to his stature, but many would gladly prolong their lives. For 'foot,' cp. Luke xii. 25.

28. *Lilies. Watch their growth*] Lit. 'lilies—how they grow' *Toil*] As men do. *Spin*] as women do.

God so clothes the wild herbage which to-day flourishes and to-morrow is feeding the oven, will He not much more clothe you, you men of little faith? Do not be over-anxious, therefore, 31 asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions that 32 heathens are always asking; but your Heavenly Father knows that you need these things—all of them. But make His King- 33 dom and righteousness your chief aim, and then these things shall all be given you in addition. Do not be over-anxious, 34 therefore, about to-morrow, for the morrow will bring its own cares. Enough for to-day are to-day's troubles.

Criminals must not judge Criminals.

"Judge not, that you may not be judged; for 1, 2 your own judgement will be dealt—and your own measure meted—to yourselves. And why do you 3 look at the speck in your brother's eye, and do not consider the beam of timber in your own eye? Or how say to your brother, 4 'Allow me to take the speck out of your eye,' while the beam is in your own eye? Hypocrite, first take the beam out of your 5 own eye, and then you will see sufficiently clearly to remove the speck from your brother's eye.

"Give not that which is holy to the dogs, nor throw your 6 pearls to the swine; otherwise they will trample them under their feet and then turn and attack you.

Prayer. A three-fold Promise.

"Ask, and it will be given to you; seek, and you 7 will find; knock, and the door will be opened to you. For it is always he who asks that receives, 8 he who seeks that finds, and he who knocks that has the door opened to him. Who is there, a man of your own number, 9 who if his son shall ask him for bread will offer him a stone? Or if the son shall ask him for a fish will offer him a snake? 10 If you then, imperfect as you are, know how to give good gifts to 11 your children, how much more will your Father in Heaven give good things to those who ask Him! Everything, therefore, be 12

31, 34. *Over-anxious*] The form of the verb in these two verses bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is 'not to cherish solicitude;' in verses 31, 34 'Admit no solicitude,' that is, 'do not even begin to be anxious.' See *Aorist* vi. 6.

32. *For . . but*] Lit. 'for . . for.' See *Aorist*, Appendix A, 11.

1–2. Cp. Mark iv. 24; Luke vi. 37.

3–5. Cp. Luke vi. 39–42.

3, 4, 5. *Speck . . beam*] A striking instance of oriental hyperbole. *Consider*] Or 'notice.'

6. *Attack*] Tearing you with their tusks.

7–11. Cp. Luke xi. 9–13.

7. *Ask . . seek . . knock*] Or 'Keep asking . . seeking . . knocking.'

12. Cp. Luke vi. 31.

it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up.

The Need of intense Earnestness.

"Enter by the narrow gate; for wide is the gate 13
and broad the road which leads to ruin, and many
there are who enter by it; because narrow is the 14
gate and contracted the road which leads to Life, and few are those who find it.

Teachers to be judged by their Lives.

"Beware of the false teachers—men who come to 15
you in sheep's fleeces, but beneath that disguise they
are ravenous wolves. By their fruits you will easily 16
recognize them. Are grapes gathered from thorns or figs from brambles? Just so every good tree produces good fruit, but a 17
poisonous tree produces bad fruit. A good tree cannot bear bad 18
fruit, nor a poisonous tree good fruit. Every tree which does 19
not yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily recognize them. 20

Real Obedience the only Path to Heaven.

"Not every one who says to me, 'Master, Master,' 21
will enter the Kingdom of Heaven, but only those
who are obedient to my Father in Heaven. Many 22
will say to me on that day, 'Master, Master, have we not prophesied by Thy name, and by Thy name expelled demons, and by Thy name performed many mighty works?' And then I will tell them plainly, 'I never knew you: begone 23
from me, you doers of wickedness.'

The utter Uselessness of mere Professions.

"Every one who hears these my teachings and 24
acts upon them will be found to resemble a wise
man who builds his house upon the rock; and the 25
heavy rain falls, the swollen torrents come, and the winds blow and beat against the house; yet it does not fall, for its foundation is on the rock. And every one who hears these 26
my teachings and does not act upon them will be found to

13. Cp. Luke xiii. 24. *Is the gate*] v.L. omits these words.
14. *Because narrow*] Or 'how narrow.' *To Life*] Or 'to the Life.' See xix. 16, n.
15. *Teachers*] Lit. 'prophets.' See xi. 13, n.
16–21. Cp. Luke vi. 43–46.
16. *Thorns . . brambles*] Approximate renderings. The plants referred to are not known in England by these names.
21. *Will enter*] Better than 'shall enter,' for our Lord is not yet assuming the character and language of the Judge.
22–23. Cp. Luke xiii. 25–27.
23. *Wickedness*] Lit. 'lawlessness.'
24–27. Cp. Luke vi. 47–49.
24. *These*] v.L. omits this word.
24, 26. *Will be found &c.*] Or 'will in the judgement of the intelligent universe be compared to.' Cp. xi. 16; xiii. 24, n.

resemble a fool who builds his house upon the sand. The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls; and disastrous is the fall." 27

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, for He had been teaching them as one who had authority, and not as their Scribes taught. 28 29

Christ cures a Leper.

Upon descending from the hill country He was followed by immense crowds. And a leper came to Him, and throwing himself at His feet, said, "Sir, if only you are willing you are able to cleanse me." So Jesus put out His hand and touched him, and said, "I am willing: be cleansed." Instantly he was cleansed from his leprosy; and Jesus said to him, "Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them" (Lev. xiv. 4). 8 1 2 3 4

A Roman Soldier's Slave restored.

After His entry into Capharnahum a captain came to Him, and entreating Him, said, "Sir, my servant at home is lying ill with paralysis, and is suffering great agony." Jesus answered, "I will come and cure him." The captain replied, "Sir, I am not a fit person to receive you under my roof: merely say the word, and my servant will be cured. For I myself am also under authority, and have soldiers under me. To one I say 'Go,' and he goes, to another 'Come,' and he comes, and to my slave, 'Do this or that,' and he does it." Jesus listened to this reply, and was astonished, and said to the people following Him, "I solemnly declare to you that in no Israelite have I found faith so great as that. And I tell you that many will come from the east and from the west and will recline at table with Abraham, Isaac and Jacob in the Kingdom of Heaven, while the natural heirs of the 5 6 7 8 9 10 11 12

28. *Filled with*] The tense (imperfect) implies more than 'full of.' They talked with one another with *growing* amazement about what they had been hearing.

1–4. Cp. Mark i. 40–45; Luke v. 12–16.

2, 6, 8, 21. *Sir*] Or according to the phraseology common in the East 'My Lord.' We must not imagine however that the divinity of Jesus was recognized even by His disciples till after His resurrection (John xx. 28). See John ix. 38, n.

5–13. Cp. Luke vii. 1–10.

5. *Captain*] Namely in the Roman army. Cp. Mark xv. 39, n.

6, 8, 13. *Servant*] Lit. 'boy.' Cp. Luke vii. 7.

6. *Suffering . . agony*] In exceptional cases a paralytic patient may suffer pain; if not actually caused by the paralysis, yet accompanying it.

8. *A fit person*, etc.] Or as in Luke vii. 8. *Say the word*] Lit. 'say by a word.'

9. v.l. inserts 'ranging myself' between 'am' and 'under,' as in Luke vii. 8.

10. *In no Israelite*] Lit. 'with no one in Israel.' v.l. 'not even in Israel.'

11. *Recline at table*] Cp. Luke vii. 38; John xiii. 23.

12. Weeping and gnashing of teeth in this life are in comparison but child's play: *there* will be *the* weeping, *the* gnashing. The phrase occurs also Matt. xiii. 42, 50;

Kingdom will be driven out into the darkness outside : there will be the weeping aloud and the gnashing of teeth." And Jesus said to the captain, "Go, and just as you have believed, so be it for you." And the servant recovered precisely at that time. 13

Peter's Mother-in Law cured.

After this Jesus went to the house of Peter, whose mother-in-law he found ill in bed with fever. He touched her hand and the fever left her : and then she rose and waited upon Him. 14 15

Many other Miracles.

In the evening numbers of demoniacs were brought to Him, and with a word He expelled the demons ; and He cured all the sick, in order that the prediction of the Prophet Isaiah might be fulfilled, "HE HIMSELF ASSUMED OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES" (Isa. liii. 4). 16 17

New Disciples put to the Test.

Seeing great crowds about Him Jesus had given directions to cross to the other side of the Lake, when a Scribe came and said to Him, "Teacher, I will follow you wherever you go." Jesus answered, "Foxes have holes and birds have nests ; but the Son of Man has nowhere to lay His head." Another of the disciples said to Him, "Sir, allow me first to go and bury my father." Jesus replied, "Follow me, and leave the dead to bury their own dead." 18 19 20 21 22

A Storm rebuked and subdued.

Then He went on board a fishing-boat, and His disciples followed Him. But suddenly there arose a great storm on the Lake, so that the waves 23 24

xxii. 13 ; xxiv. 51 ; xxv. 30; and in Luke xiii. 28. These were terrible words to issue from the gentle lips of our blessed Saviour.

14–15. Cp. Mark i. 29–31 ; Luke iv. 38, 39.

14. *Found*] Lit. 'saw.'

15. *Rose*] Or 'roused herself.' *Waited*] Imperfect tense, implying prolonged action. She proceeded, as mistress of the house, to discharge all the duties of hospitality towards her Guest.

16–17. Cp. Mark i. 32–34 ; Luke iv. 40, 41.

16. *In the evening*] It was the Sabbath (Mark i. 21, 29, 32) until sunset ; but after sunset people might bring their sick to be cured without violating either the Law or even the traditions of the Elders.

18. Cp. Mark iv. 35 ; Luke viii. 22. *Great crowds*] v.L. 'a crowd.'

19–22. Cp. Luke ix. 57–62.

19. *A scribe*] Lit. 'one scribe.' See vi. 27, n.

20. *Nests*] Or 'roosting-places.'

22. *Dead . . dead*] Spiritually dead . . naturally dead. See Luke ix. 59, n.

23–27. Cp. Mark iv. 35–41 ; Luke viii. 22–25.

24. *Suddenly*] Lit. 'see!' or 'behold!' In the Hebrew of the O.T. we continually find the interjection *hen* or *hinnēh* used in narrative in the sense of 'behold!' and it was natural that the N.T. writers, being Jews, should in this particular follow their native idiom. But this 'behold!' is an interjection, not a verb : see John i. 29, n. The word is rarely used by the Classical authors, and apparently by no prose writer among them. Nor does the English language tolerate this frequent use of the interjection, but such a word as 'suddenly' will sometimes convey the true sense. As a rule we must simply omit it.

threatened to engulf the boat; but He was asleep. So they 25
came and woke Him, crying, "Master, save us, we are drowning!" He replied, "Why are you so easily frightened, you 26
men of little faith?" Then He rose and reproved the winds and the waves, and there was a perfect calm; and the men, 27
filled with amazement, exclaimed, "What kind of man is this? for the very winds and waves obey him!"

Two Gadarene Demoniacs cured.

On His arrival at the other side, in the country 28
of the Gadarenes, there met Him two men possessed with demons, coming from among the tombs: they were so dangerously fierce that no one was able to pass that way. They cried aloud, "What have you to do with 29
us, Son of God? Have you come here to torment us before the time?" Now at some distance from them a vast herd of swine 30
were feeding. So the demons entreated Him, "If you drive us 31
out, send us into the herd of swine." He replied, "Go." They 32
departed from the men and went into the swine, whereupon the entire herd instantly rushed down the cliff into the Lake and perished in the water. The swineherds fled, and went and told 33
the whole story in the town, including what had happened to the demoniacs. So at once the whole population came out to meet 34
Jesus; and when they saw Him, they besought Him to leave their country. Accordingly He went on board, and crossing over 9 1
came to His own town.

The Cure of a paralysed Man.

Here they brought to Him a paralytic lying on a 2
bed. Seeing their faith Jesus said to the paralytic, "Take courage, my child; your sins are pardoned."
"Such language is impious," said some of the Scribes among 3
themselves. Knowing their thoughts Jesus said, "Why are you 4
cherishing evil thoughts in your hearts? Why, which is easier? 5
to say, 'Your sins are pardoned,' or to say 'Rise up and walk'? But, to prove to you that the Son of Man has authority on 6
earth to pardon sins"—He then says to the paralytic, "Rise,

28-34. Cp. Mark v. 1-20; Luke viii. 26-39.
28. *From among*] Or 'out of,' 'from within.' Cp. xxvii. 53; Phil. iii. 11.
32. *Instantly*] Cp. verse 24.
33. *Swineherds*] "Although they were not herdsmen by profession," says Bengel. But the term employed is the precise equivalent of the Hebrew word that commonly means 'shepherd,' being the present participle of a verb meaning 'to tend and feed,' which however is not applied exclusively to keepers of sheep, but also to keepers of goats (Cant. i 8), asses (Gen. xxxvi. 24), and cattle generally (Gen. xiii. 7, 8).
1-8. Cp. Mark ii. 1-12; Luke v. 17-26.
1. *His own town*] Capharnahum. See iv. 13; Mark ii. 1.
2. *Bed*] A mere mattress or thick rug. Cp. Mark ii. 4.
3. *Among*] Or 'within.'
4. *Knowing*] v.L. 'seeing.'

and take up your bed and go home." And he got up, and went 7
off home. And the crowd were awe-struck when they saw it, 8
and ascribed the glory to God who had entrusted such power
to a man.

The Call of Matthew. Passing on thence Jesus saw a man called 9
Matthew sitting at the Toll Office, and said to him,
"Follow me." And he rose up and followed Him. And while 10
He was reclining at table, a large number of tax-gatherers and
notorious sinners were of the party with Jesus and His disciples.
This the Pharisees observed and inquired of His disciples, 11
"Why does your Teacher eat with the tax-gatherers and
notorious sinners?" He heard the question and replied, "It is 12
not men in good health who require a doctor, but the sick. But 13
go and learn what this means, 'IT IS MERCY THAT I DESIRE,
NOT SACRIFICE' (Hos. vi. 6); for I did not come to appeal to
the righteous, but to sinners."

The Disciples' Neglect of fasting. At that time John's disciples came and asked 14
him, "Why do we and the Pharisees fast, but your
disciples do not?" Jesus replied, "Can the bride- 15
groom's party mourn as long as the bridegroom is with them?
But other days will come (when the Bridegroom has been taken
from them) and then they will fast. No one ever mends an old 16
cloak with a patch of newly woven cloth; if they did, the patch
put on would tear away some of the old, and a worse rent would
ensue. Nor do people pour new wine into old wineskins; if 17
they did, the skins would split, the wine would escape, and the
skins be destroyed; but they put new wine into fresh skins, and
both are saved."

Jair's dead Daughter. While He was thus speaking, a Ruler came up 18
and profoundly bowing said, "My daughter is just

8. *To a man*] Lit. 'to men.' *Entrusted*] As they saw and confessed. The same verb is used in apparently the same sense in Gen. xxxix. 8, LXX. It is possible however to render it 'given,' as in John xvii. 2, 7, 8.

9–13. Cp. Mark ii. 13–17; Luke v. 27–32.

9. *Sitting*] On the ground, either within or in front of the hut or tenement that served as his office. *Follow me*] Perhaps the real modern English equivalent for this is 'Come with me.'

10. *At table*] In Matthew's house, as we learn from Luke v 29. *Tax*] Inclusive of tolls, as well as of taxes levied on houses, lands, and persons.

13. *Go*] To your teachers of the Law. *The righteous*] See 1 Cor. i. 21, n.

14–17. Cp. Mark ii. 18–22; Luke v. 33–39.

14. *Fast*] v.L. adds 'often.'

16. *If they did . . . would tear*] Lit. 'otherwise . . . tears.'

17. *Wineskins*] Or 'leather bottles,' which were commonly made, as now in Spain and many parts of the world, of goats' skins, but sometimes of the skins of asses or camels. *If they did . . would split*] Lit. 'Otherwise . . split.' *Would escape . . be destroyed*] Lit. 'escapes . . are destroyed.'

18–26. Cp. Mark v. 21–43; Luke viii. 40–56.

18. *Ruler*] Of the synagogue (Mark v. 22). *A Ruler*] Lit. 'one Ruler.' See vi

dead; but come and put your hand upon her and she will return to life." And Jesus rose and followed him, as did also 19
His disciples.

A permanent Invalid cured.

But a woman who for twelve years had been 20
afflicted with haemorrhage came behind Him and touched the tassel of His cloak; for she said to herself, "If I 21
but touch His cloak, I shall be cured." And Jesus turned and 22
saw her, and said, "Take courage, daughter: your faith has cured you." And the woman was restored to health from that moment.

Jair's Child brought back to Life.

Entering the Ruler's house, Jesus saw the flute- 23
players and the crowd loudly wailing, and He said, 24
"Go out of the room; the little girl is not dead, but asleep." And they laughed at Him. When however the 25
place was cleared of the crowd, Jesus entered, and on His taking the little girl by the hand, she rose up. And the report 26
of this spread throughout all that district.

Two blind Men receive Sight.

As Jesus passed on, two blind men followed 27
Him, shouting and saying, "Pity us, Son of David;" and when He had gone indoors, they came to Him. 28
"Do you believe that I can do this?" He asked them. They replied, "Yes, Sir." So He touched their eyes and said, 29
"According to your faith let it be to you;" and their eyes were 30
opened. Then assuming a stern tone Jesus commanded them: "Be careful to let no one know." But they went out and 31
published His fame in all that district.

And as they were leaving His presence a dumb demoniac was 32

27, n. Instead of 'one Ruler came up,' v.L. (omitting 'one') reads 'a Ruler entered.' *Profoundly bowing*] The verb is the same as in ii. 2, 8, 11; xv. 25; John ix. 38 (where see note).

20. *Touched*] See Lev. xv. 19. *Tassel*] Or 'fringe.' See Num. xv. 38.

21, 22. *Cured*] The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter. In the interpretation, therefore, of i. 21, we shall probably be right in considering the thought of deliverance from sin itself—the abiding stain of its continued existence within us—as dominating (though doubtless not excluding) that of immunity from consequent punishment. It is this view of Christ as the Healer—of 'Salvator' as meaning 'Healer'—that led the author of the old Westphalian poem *The Heliland* to celebrate our Lord's praises under that name, and that induced our Anglo-Saxon sires to translate the name Jesus into 'Se Haelend' everywhere in the Gospels as well as in sermons and religious poems.

23, 25. *The crowd*] A great number of persons were in the house who had full opportunity of satisfying themselves that the little girl was dead, and thus became eye-witnesses of the miracle. Jesus while He often repressed mere gossip about His wonderful works, nevertheless desired that they should be seen by many witnesses.

25. *Rose up*] Lit. 'woke up.'

28. *Sir*] See viii. 2, n.

32–34. Cp. Luke xi. 14, 15.

32. *Dumb*] Perhaps a deaf-mute.

A dumb Madman cured.

brought to Him. When the demon was expelled, 33
the dumb man could speak. And the crowds ex-
claimed in astonishment, "Never was such a thing
seen in Israel." But the Pharisees maintained, "It is by the 34
Prince of the demons that he drives out the demons."

Christ's Compassion for the common People.

And Jesus continued His circuits through all the 35
towns and the villages, teaching in their synagogues
and proclaiming the Good News of the Kingdom,
and curing every kind of disease and infirmity.
And when He saw the crowds He was touched with pity for 36
them, because they were distressed and were fainting on the
ground like sheep which have no shepherd. Then He said to 37
His disciples, "The harvest is abundant, but the reapers are
few; therefore entreat the Owner of the Harvest to send out 38
reapers into His field."

He selects twelve Apostles.

Then He called to Him His twelve disciples 1 10
and gave them authority over foul spirits, to drive
them out; and to cure every kind of disease
and infirmity.

Now the names of the twelve apostles were these: first, 2
Simon called Peter, and his brother Andrew; James the son
of Zabdai, and his brother John; Philip and Bartholomew, 3
Thomas and Matthew the tax-gatherer, James the son of
Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas 4
the Iscariot who also betrayed Him.

Their Mission to the common People.

These twelve Jesus sent on a mission, after 5
giving them their instructions:

"Go not," He said, "among the heathen, and
enter no Samaritan town; but, instead of that, go to the lost 6
sheep of Israel's race. And as you go, proclaim, 'The King- 7
dom of Heaven is close at hand.' Cure the sick, raise the dead 8
to life, cleanse lepers, drive out demons: you have received
without payment, give without payment.

34. *By*] Lit. 'in.' See Luke xi. 15, n.
35–38. Cp. Mark vi. 6.
38. *Field*] Lit. 'harvest.'
1. Cp. Mark vi. 7; Luke ix. 1.
2. *Apostles*] The word occurs here for the first time. The meaning is 'those who were sent,' 'emissaries,' 'missionaries.' This noun (*apostolos*) is derived from the verb (*apostello*) that occurs in verse 5, and is there translated 'sent.'
4. *Cananaean*] This is a totally different word from 'Canaanite,' and probably means 'Zealot.' *Iscariot*] I.E. 'man of Kerioth' (Josh. xv. 25).
5–15. Cp. Mark vi. 7–13; Luke ix. 1–6.
5. *Sent*] Probably two and two, like the Seventy at a later time (Luke x. 1).
6. *Lost Sheep*] Or, as we should say, 'lapsed masses.'
8. *Raise to life*] Lit. 'wake.'

Their Food promised.

"Provide no gold or even silver or copper 9
to carry in your pockets; no handbag, nor 10
change of linen, nor shoes, nor walkingstick; for
the labourer deserves his food.

Where they were to lodge.

"Whatever town or village you enter, inquire for 11
some good man; and make his house your home
till you leave the place. When you enter the 12
house, salute it; and if the house deserves it, the peace you 13
invoke shall come upon it; if not, your peace shall return to
yourselves. And whoever refuses to receive you or even to listen 14
to your Message, as you leave that house or town, shake off the
very dust from your feet. I solemnly tell you that it will be 15
more endurable for the land of Sodom and Gomorrah on the
day of Judgement than for that town.

Cruel Persecution foretold.

"Remember it is I who send you out, as sheep 16
into the midst of wolves; prove yourselves as saga-
cious as serpents, and as innocent as doves. But 17
beware of men; for they will deliver you up to appear before
Sanhedrins, and will flog you in their synagogues; and you 18
will even be put on trial before governors and kings for my sake,
to bear witness to them and to the nations. But when they have 19
delivered you up, have no anxiety as to how you shall speak or
what you shall say; for at that very time it shall be given you
what to say; for it is not you who will speak, but the Spirit 20
of your Father speaking through you. Brother will betray 21
brother for death, and father, child; and children will denounce
their parents and put them to death. And you will be objects of 22
universal hatred because you are called by my name; but he who
holds out to the end—he will be saved. Whenever they perse- 23

12. *Salute it*] When the two apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke x. 5, "Peace to this house!"

14. *Shake off &c.*] Cp. xviii. 17; Acts xiii. 51. *From your feet*] Or 'that is on your feet.'

16. Cp. Luke x. 3. *Doves*] Lit. 'pigeons.'

17–22. Cp. Mark xiii. 9–13; Luke xxi. 12–17.

17. *Sanhedrins*] Or 'High Courts of Justice.' See the Commentators.

19. The innocent seldom need to make the same elaborate defence as the guilty. They can afford to speak the simple truth and to rely upon God and the justice of their cause!

20. *Through you*] Lit. 'in you.'

22. *The End*] This phrase also occurs xxiv. 6, 13, 14; 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; 1 Peter ii. 7; Rev. ii. 26; and in a different sense 1 Cor. xv. 24. See also Heb. ix. 26, n.; 1 Cor. x. 11.

23–25. Cp. Luke vi. 40.

23. *Escape*] "Preserving yourselves for further service" (Baxter). *Before the Son of Man comes*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. xvi. 28; xxiv. 34.

cute you in one town, escape to the next; for I solemnly tell you that you will not have gone the round of all the towns of Israel before the Son of Man comes.

Like their Master they would suffer.

"The learner is never superior to his teacher, 24
and the servant is never superior to his master.
Enough for the learner to be on a level with his 25
teacher, and for the servant to be on a level with his master.
If they have called the master of the house Baal-zebul, how
much more will they slander his servants? Fear them not, 26
however; there is nothing veiled which will not be uncovered, nor
secret which will not become known. What I tell you in the dark, 27
speak in the light; and what is whispered into your ear proclaim
upon the roofs of the houses.

Yet they need not be afraid.

"And do not fear those who kill the body, but 28
cannot kill the soul; but rather fear him who is
able to destroy both soul and body in Gehenna.
Do not two sparrows sell for a halfpenny? Yet not one of them 29
will fall to the ground without your Father's leave. But as for 30
you, the very hairs on your heads are all numbered. Away then 31
with fear; you are more precious than a multitude of sparrows.

The vital Importance of Fidelity.

"Every man who shall acknowledge me before 32
men I also will acknowledge before my Father
who is in heaven. Him who disowns me before 33
men I also will disown before my Father who is in heaven.

Conflict must precede Peace.

"Do not suppose that I came to bring peace 34
to the earth: I did not come to bring peace but to
introduce a sword. For I came to set a man 35
against his father, A DAUGHTER AGAINST HER MOTHER, AND
A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A 36

24, 25. *Learner*] Or 'disciple.' *Servant*] Or 'slave.' *Master*] Or 'owner.'
25. *Baal-zebul*] See 2 Kings i. 3, 6.
26–33. Cp. Luke xii. 2–9.
28. *Fear him*] I.E. the devil. Or 'fear Him.' i.e. God. Against the latter rendering it may be urged that the word translated 'power' in the parallel passage, Luke xii. 5, usually denotes 'delegated authority,' 'power enjoyed on sufferance,' and that in Matt. x. 31 fear of the Heavenly Father is forbidden. See also Luke xxii. 53; John xix. 11; Acts xxvi. 18; Col. i. 13; Rev. xiii. 7. In Heb. ii. 14 the 'power of death' is expressly attributed to the Evil one, but a different word is used for 'power.' *Soul*] Or 'life.' Cp. verse 39.
29. *Halfpenny*] The coin named (the 'assarion') was probably worth a farthing and four-fifths. Contrast Luke xii. 6: "Are not five sparrows sold for a penny?" The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis!
31. *Pr-cious*] Implying not merely worth, but high worth, great value.
32. *Acknowledge me*] Or 'avow his loyalty to me.' Lit. 'confess (confidence) in.' The expression occurs only in this verse and in Luke xii. 8. *Will acknowledge*] He shall find me on my part loyal to him. See Rom. iii. 3, n.
34–36. Cp. Luke xii. 51–53.
34. *Bring peace to*] Lit. 'cast peace upon.'

MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one who loves father or mother more than me is not worthy of me, and any one who loves son or daughter more than me is not worthy of me; and any one who does not take up his cross and follow where I lead is not worthy of me. To save your life is to lose it, and to lose your life for my sake is to save it.

He gives the Apostles divine Authority.

"Whoever receives you receives me, and whoever receives me receives Him who sent me. Every one who receives a prophet, because he is a prophet, will receive a prophet's reward, and every one who receives a righteous man, because he is a righteous man, will receive a righteous man's reward; and whoever gives one of these despised ones even a cup of cold water to drink because he is a disciple, I solemnly tell you that he will not lose his reward."

When Jesus had concluded His instructions to His twelve disciples, He left in order to teach and to proclaim His Message in the neighbouring towns.

The Baptizer's sore Perplexity.

Now John had heard in prison about the Christ's doings, and he sent some of his disciples to inquire: "Are you the Coming One, or is it a different person that we are to expect?" Jesus replied, "Go and report to John what you see and hear. Blind eyes receive sight, and cripples walk; lepers are cleansed, and deaf ears hear; the dead are raised to life, and the poor have the Good News proclaimed to them; and blessed is every one who does not stumble and fall because of my claims."

Christ's Testimony as to John's Character and Work.

When the messengers had taken their leave, Jesus proceeded to say to the multitude concerning John: "What did you go out into the desert to gaze at? A reed waving in the wind? But

37–38. Cp. Luke xiv. 26, 27.

38. *Cross*] Our Lord thus hints at His being about to die on the cross. See John xii. 16.

39. Cp. Luke xvii. 33. *Life*] Or 'soul.' The literal rendering of the verse is, 'He who shall have found his life shall lose it, and he who shall have lost his life for my sake shall find it.' Cp. v. 19; and see *Aorist* vi. 5.

40–41. Cp. Luke x. 16.

41. *Prophet*] Preacher or teacher of the truth. See 1 Cor. xiv. 3, n.

42. Cp. Mark ix. 41. *Despised*] Lit. 'little.' Possibly some children were present. *Even*] Lit. 'only.'

1. *Proclaim His message*] One word in the Greek. The exact sense of the word (*kerusso*) is to perform the function of a public herald or crier. 'Preach' has associations which *kerusso* does not suggest.

2–6. Cp. Luke vii. 18–23.

2. *Some of*] Lit. 'by.' We learn from Luke vii. 18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.

5. *Receive*] Cp. Luke vii. 22. *Are raised to life*] Lit. 'awake'

7–19. Cp. Luke vii. 24–35.

what did you go out to see? A man luxuriously dressed? Those who wear luxurious clothes are to be found in kings' palaces. But why did you go out? To see a prophet? Yes, I 9
tell you, and far more than a prophet. He it is about whom 10
it is written:

'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE WILL MAKE THY ROAD READY BEFORE THEE'
(Mal. iii. 1).

I solemnly tell you that among all of woman born no greater 11
has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens is greater than he. But from the time of John the Baptist till now, the Kingdom 12
of the Heavens has been suffering violent assault, and the violent have been seizing it by force. For all the Prophets and 13
the Law taught until John. And (if you are willing to receive 14
it) he is the Elijah who was soon to come. Listen, every one 15
who has ears!

The Perversity of the Jews then living.

"But to what shall I compare the present 16
generation? It is like children sitting in the open places, who call to their playmates. 'We 17
have played the flute to you,' they say, 'and you have not danced: we have sung dirges, and you have not beaten your breasts.' For John came neither eating nor drinking, and they 18
say, 'He has a demon.' The Son of Man came eating and 19
drinking, and they exclaim, 'See this man!—given to gluttony and tippling, and a friend of tax-gatherers and notorious sinners!' And yet Wisdom is vindicated by her actions."

Chorazin, Bethsaïda, Capharnahum.

Then began He to upbraid the towns where 20
most of His mighty works had been performed, because they had not repented. "Alas for thee, 21

10. *Messenger*] Or 'angel.'
12–13. Cp. Luke xvi. 16.
12. *The time*] I.E. the early time of his ministry, John being still alive. *Has been suffering . . have been seizing*] These verbs are in the present tense in the Greek in accordance with the idiom of that language. See *Aorist* iii. 2, 3.
13. *Taught*] Lit. 'prophesied;' but in modern English this verb is limited in its meaning to the mere prediction of future events, which is not the proper force of the Greek word. See the Commentators.
14. *Was soon to come*] Or 'is soon to come.' Cp. xvii. 11.
15. *Ears*] V.L. adds 'to hear.'
16. *To their playmates*] V.L. 'to the other party,' the sense being the same.
19. *Eating and drinking*] Like other men, with no asceticism or austerity of diet. *Is vindicated*] Lit. (see *Aorist* iv. 4, 5) 'has been vindicated,' implying 'is wont to be.' *Actions*] V.L. reads 'children,' as in Luke vii. 35.
20–24. Cp. Luke x. 1–16.
21. *Alas for*] Or perhaps 'woe to.' "The interjection here is declarative, not imprecative" (Bengel). Cp. Luke vi. 24, n. *Thee*] Not 'you;' for even in 20th century English 'thou' and 'thee' might be used in an apostrophe such as this. *Bethsaïda*] V.L. 'Bethsaïdan;' and so elsewhere. *Both of you*] Lit. 'you,' in the plural.

Chorazin! Alas for thee, Bethsaïda! For had the mighty works been performed in Tyre and Sidon which have been performed in both of you, they would long ere now have repented, covered with sackcloth and ashes. Only I tell you that it will 22
be more endurable for Tyre and Sidon on the day of Judgement than for you. And thou, Capharnahum, shalt thou be 23
exalted even to heaven? Even to Hades shalt thou descend. For had the mighty works been performed in Sodom which have been performed in thee, it would have remained until now. Only I tell you all, that it will be more endurable for the land 24
of Sodom on the day of Judgement than for thee."

Thanksgiving for the Success of the Seventy.

About that time Jesus exclaimed, "I heartily 25
praise Thee, Father, Lord of heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, for such has been Thy gracious will. 26

A sublime Claim.

"All things have been handed over to me by 27
my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

A glorious Invitation.

"Come to me, all you toiling and burdened 28
ones, and *I* will give you rest. Take my yoke 29
upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For it 30
is good to bear my yoke, and my burden is light."

A charge of Sabbath-breaking.

About that time Jesus passed on the Sabbath 1 **12**
through the wheatfields; and His disciples became hungry, and began to gather ears of wheat and eat

23. *Hades*] The unseen World, the abode of departed spirits. In the A.V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times In this translation the two words are everywhere kept distinct. *Descend*] v.L. 'be caused to descend.'

24. *You all*] Lit. 'you' in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.

25–30. Cp. Luke x. 17–24.

25. *About that time*] See xii. 1, n. *Jesus exclaimed*] A too literal rendering is "Jesus answered and said." There is no 'answer' here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking' (Gesenius). *Father*] This is our Lord's first public mention of God as His Father. *Lord of heaven and of earth*] "He does not address the Father as His Lord" (Bengel).

29. *Gentle*] Or 'meek.' Cp. v. 5.

30. *It is good &c.*] Lit. 'my yoke is good.' Cp. Lam. iii. 27. The 'good' conveys the idea not so much (as in the Vulgate) of easiness to bear, which is the thought in the next clause, as of actual benefit received from bearing it.

1–8. Cp. Mark ii. 23–28; Luke vi. 1–5.

1. *About that time*] Lit. 'at that time.' The word 'time' here (as indeed often)

them. But the Pharisees saw it and said to Him, "Look! 2
your disciples are doing what the Law forbids them to do on the
Sabbath." "Have you never read," He replied, "what David 3
did when he and his men were hungry? how he entered the 4
House of God and ate the Presented Loaves, which it was not
lawful for him or his men to eat, nor for any except the priests
(1 Sam. xxi. 1–6)? And have you not read in the Law how on 5
the Sabbath the priests in the Temple break the Sabbath with-
out guilt? But I tell you that there is here that which is greater 6
than the Temple. And if you knew what this means, 'IT IS 7
MERCY I DESIRE, NOT SACRIFICE' (Hos. vi. 6), you would not
have condemned those who are without guilt. For the Son of 8
Man is the Lord of the Sabbath."

A Paralytic restored on a Day of Rest.

Departing thence He went to their synagogue, 9
where there was a man with a shrivelled arm. 10
And they questioned Him, "Is it right to cure
people on the Sabbath?" Their intention was to bring a charge
against Him. "Which of you is there," He replied, "who, if 11
he has but a single sheep and it falls into a hole on the Sabbath,
will not lay hold of it and lift it out? Is not a man, however, 12
far superior to a sheep? Therefore it is right to do good on the
Sabbath." Then He said to the man, "Stretch out your arm." 13
And he stretched it out, and it was restored quite sound like the
other.

A Plot to kill Jesus.

But the Pharisees after leaving the synagogue 14
consulted together against Him, how they might
destroy Him. Aware of this, Jesus departed else- 15
where; and great numbers followed Him, all of whom He
cured. But He gave them strict injunctions not to blaze 16
abroad His doings, that the words of the Prophet Isaiah might 17
be fulfilled,

signifies, not a definite minute or hour or even day, but a period including several days, one of which was a Sabbath. Moreover the verb is 'passed,' not 'was passing:' the action is regarded as a whole. The most idiomatic rendering would perhaps be, 'On one occasion about that time.' The same expression with the following verb in the same tense is found in xi. 25; xiv. 1. *Became hungry*] Or 'were hungry,' as in verse 3. On the 'plucking' see Deut. xxiii. 25; Lev. xxiii. 14.

4. *And ate*] v.L. 'and they ate.' *Nor for any except*] Or 'but only.' Cp. Luke iv. 26, 27, n.

5. *Break the Sabbath*] Not so much by offering sacrifices as by baking bread (Lev. xxiv. 8; 1 Chron. ix. 32; 2 Chron. ii. 4).

6. *That which is greater*] Or 'a Being greater.'

8. Cp. Mark ii. 27, 28.

9–14. Cp. Mark iii. 1–6; Luke vi. 6–11.

9. *He went &c.*] At another and perhaps distant place, and (Luke vi. 9) 'on another Sabbath.'

10. *Arm*] Rather than 'hand.' So Shadwell rightly, and see *Aorist*, p. 5. *Is it right to cure*] Or 'Is there any authority for curing.'

"THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
MY DEARLY LOVED ONE IN WHOM MY SOUL TAKES PLEASURE.
I WILL PUT MY SPIRIT UPON HIM,
AND HE WILL ANNOUNCE JUDGEMENT TO THE NATIONS. 19
HE WILL NOT WRANGLE OR RAISE HIS VOICE,
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.
A CRUSHED REED HE WILL NOT UTTERLY BREAK, 20
NOR WILL HE QUENCH THE STILL SMOULDERING WICK,
UNTIL HE HAS LED ON JUSTICE TO VICTORY.
AND ON HIS NAME SHALL THE NATIONS REST THEIR 21
HOPES" (Isa. xli. 8; xlii. 1).

He replies to an infamous Slander.

At that time a demoniac was brought to Him, 22
blind and dumb; and He cured him, so that
the dumb man could speak and see. And the 23
crowds of people were all filled with amazement and said, "Can
this be the Son of David?" The Pharisees heard it and said, 24
"This man only expels the demons by Baal-zebul, the Prince
of the demons." Knowing their thoughts He said to them, 25
"Every kingdom in which civil war has raged suffers desola-
tion; and every city or house in which there is internal strife
will be brought low. And if Satan is expelling Satan, he has 26
begun to make war on himself: how therefore shall his kingdom
last? And if it is by Baal-zebul's power that I expel the demons, 27
by whose power do your disciples expel them? They therefore
shall be your judges. But if it is by the Spirit of God that I 28

18. *This is*] The more lit. 'Behold!' is not the verb, but only an interjection of verbal origin. In French it might be rendered 'Voici' or 'Voilà.' See viii. 24, n; John i. 29, n. *Takes pleasure*] On the tense see *Aorist*, p. 21.

20. *A crushed reed*] The idea is possibly that of a shepherd who picks up a reed in order to play a tune upon it. But discovering that it is bruised and crushed, and therefore little suited for his purpose, he breaks it in two and throws it away. Reeds seem also to have been used as pens to write with (3 John 13), and even as canes or light walking-sticks. Cp. Isa. xxxvi. 6; Rev. xi. 1, n. The first interpretation, however, yields the best sense. Christ, the chosen and dearly-loved Servant of the Lord, does not cast us away because our lives yield such imperfect music, and when our light burns dimly He trims instead of utterly extinguishing it. *Led on Justice*] Headed its charge through the host of foes and brought it clear of them all.

21. *Rest their hopes*] This is one of no fewer than 18 passages in the A.V. of the N.T. in which 'trust' is erroneously used for 'hope.'

22–37. Cp. Mark iii. 19–30; Luke vi. 43–45; xi. 17–23.

22. *Dumb*] The word perhaps means a deaf-mute.

23. *The Son of David*] This title had already been applied to Jesus (ix. 27) by persons who perhaps but dimly discerned its significance.

26. *Begun*] The tense implies this. See *Aorist* vi. 6. We may render 'has engaged in conflict with himself.'

27. *Disciples*] Lit. 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O.T. *Your disciples*] The disciples of the Pharisees (verse 24) and Scribes, who had come down from Jerusalem (Mark iii. 22).

28. *Kingdom of God*] Matthew here (as also in vi. 33; xix. 24; xxi. 31, 43) forsakes his usual expression 'Kingdom of the Heavens,' and adopts this other which alone is found in other parts of the N.T. *Has come upon you*] The verb here

expel the demons, it is evident that the Kingdom of God has come upon you. Again, how can any one enter a strong man's 29
house and carry off his goods, unless first of all he masters and secures the strong man: then he will plunder his goods

The Awfulness of rejecting the inward Light.

"The man who is not with me is against me, 30
and he who is not gathering with me is scattering abroad. This is why I tell you that men may 31
find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. And whoever shall speak 32
against the Son of Man may obtain forgiveness; but whoever speaks against the Holy Spirit, neither in this nor in the coming age shall he obtain forgiveness.

The Pharisees declared to be rotten at Heart.

"Either grant the tree to be wholesome and its 33
fruit wholesome, or the tree poisonous and its fruit poisonous; for the tree is known by its fruit. O 34
vipers' brood, how can you speak what is good when you are evil? For it is from the overflow of the heart that the mouth speaks. A good man from his good store produces 35
good things, and a bad man from his bad store produces bad things. But I tell you that for every careless word that men 36
shall speak they will be held accountable on the day of Judgement. For by his words shall each one of you be justified, or 37
by his words be condemned."

The Jews more guilty than the ancient Heathen.

Then He was accosted by some of the Scribes 38
and Pharisees who said, "Teacher, we wish to see a sign given by you." "Wicked and faithless 39
generation!" He replied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah. For just as JONAH WAS THREE DAYS IN THE 40
SEA-MONSTER'S BELLY (Jonah i. 17), so will the Son of Man

employed (found nowhere else in the Gospels except in the parallel passage Luke xi. 20) probably implies 'Before you were expecting its arrival.' Cp. xxiv. 42, 44. This sense of the verb is preserved in Modern Greek.

29. *A strong man*] Lit. 'the strong man' named generically, like 'The Sower.' xiii. 3. The overthrow of the prince of evil would be followed by the sure but gradual undoing of the mischief he had wrought.

31. *Men*] v.l. 'you men.'

32. *Shall speak*] Cp. Luke xii. 10, n.

34. *Brood*] See iii. 7 and note.

38 42. Cp. Luke xi. 16, 29–36.

38. *Given by*] Lit. 'from.'

40. *Three days*] Lit. 'three days and three nights,' a striking Hebraism. According to the Talmud a day and a night together make up a 'night-day,' and any part of such a period is counted as a whole. Thus in our Saviour's case the three 'night-days' consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sunset to sunset), and the first half—the night—of the Sunday.

be three days in the heart of the earth. There will stand up 41
men of Nineveh at the Judgement together with the present
generation, and will condemn it; because they repented at the
preaching of Jonah, and mark! there is One greater than Jonah
here. The Queen of the south will awake at the Judgement 42
together with the present generation, and will condemn it;
because she came from the ends of the earth to hear the wisdom
of Solomon, and mark! there is One greater than Solomon
here.

They would become utterly demoralised.

"No sooner however has the foul spirit gone out 43
of the man, than he roams about in places where
there is no water, seeking rest but finding none.
Then he says, 'I will return to my house that I left;' and he 44
comes and finds it unoccupied, swept clean, and in good order.
Then he goes and brings with him seven other spirits more 45
wicked than himself, and they come in and dwell there; and in
the end that man's condition becomes worse than it was at first.
So will it be also with the present wicked generation."

Christ's Relatives desire to speak to Him.

While He was still addressing the people His 46
mother and brothers were standing on the edge
of the crowd desiring to speak to Him. So some 47
one told Him, "Your mother and brothers are standing outside,
and desire to speak to you." He replied to the man, "Who is 48
my mother? And who are my brothers?" And pointing to his 49
disciples He added, "See here are my mother and my brothers.
To obey my Father who is in heaven—that is to be my brother 50
and sister and mother."

A Series of Parables. "The Sower."

That same day Jesus had left the house and was 1 **13**
sitting on the shore of the Lake, when a vast 2
multitude of people crowded round Him. He

41, 42. *One greater*] Lit. 'more.'

43–45. Cp. Luke xi. 17–26.

43. *The foul spirit gone out*] An apparent reference to the temporary moral reformation produced among the Jews by the preaching of John the Baptist, Jesus and the Apostles. *Roams about*] To a variety of places. Such is the force of the same verb in Acts viii. 4 and elsewhere.

44. *In good order*] Decoration and ornament may be the sense here intended, rather than orderly arrangement. For the former sense see Rev. xxi. 2, 19; for the latter Matt. xxv. 7 ('trimmed').

45. *The present wicked generation*] Cp. Josephus, *Wars*, v. 10, 5; 13, 6; vii. 8, 1. The Jewish historian declares that his countrymen at the time of the destruction of Jerusalem were far more ungodly than the people of Sodom had been. Cp. Rev. xviii. 2.

46–50. Cp. Mark iii. 31–35; Luke viii. 19–21.

47. v.l. omits this verse.

1–3. Cp. Mark iv. 1, 2; Luke viii. 4.

1. *That same day*] So the same words plainly signify in Mark iv. 35, but in Acts viii. 1 they seem to mean only 'about that time.' The preposition and the construction are the same here as in xii. 1.

therefore went on board a boat and sat there, while all the people stood on the shore. He then spoke many things to 3
them in figurative language. "The sower goes out," He said, "to sow. As he sows, some of the seed falls by the way-side, 4
and the birds come and peck it up. Some falls on rocky 5
ground, where it has but scanty soil. It quickly shows itself above ground, because it has no depth of earth; but when the 6
sun is risen, it is scorched by the heat, and through having no root it withers up. Some falls among the thorns; but the 7
thorns spring up and stifle it. But a portion falls upon good 8
ground, and gives a return, some a hundred for one, some sixty, some thirty. Listen, every one who has ears!" 9

Why He spoke in Parables.

(And His disciples came and asked Him, "Why 10
do you speak to them in figurative language?" He replied, "Because while to you it is granted to 11
know the secrets of the Kingdom of the Heavens, to them it is not. For whoever has, to him more shall be given, and he 12
shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in figurative 13
language for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in 14
regard to them the prophecy of Isaiah is receiving signal fulfilment:

'YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.
FOR THIS PEOPLE'S MIND IS STUPEFIED, 15
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
TO PREVENT THEIR EVER SEEING WITH THEIR EYES
OR HEARING WITH THEIR EARS,
OR UNDERSTANDING WITH THEIR MINDS,
AND TURNING BACK,
SO THAT I MIGHT HEAL THEM' (Isa. vi. 9, 10).

3-9. Cp. Mark iv. 3-9; Luke viii. 5-8.

3. *Figurative language*] Or 'parables.' *Goes out*] Or 'went out;' and so throughout the parables in this chapter. Cp. Luke viii. 5, n.

7. *Among*] Lit. 'upon;' I.E. upon ground full of the roots of the plants here called 'thorns.' See Matt. vii. 16, n.

8. *Gives*] Or 'begins to give.' The verbs in the original are all in past tenses, but this one alone is in the imperfect, indicating prolonged action.

9. *Ears*] v.L. adds 'to listen with.'

10-17. Cp. Mark iv. 10-12; Luke viii. 9, 10.

10. *Came and asked*] Later in the day, as we learn from Mark iv. 10. After verse 23 the series of parables (verse 3) is resumed.

11. *Secrets*] Or 'mysteries.' See Phil. iv. 12, n.

15. *Mind*] Lit. 'heart,' a common Hebraism. The ordinary Greek word for

"But as for you, blessed are your eyes, for they see, and your 16
ears, for they hear. For I solemnly tell you that many prophets 17
and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

The Story of the Sower explained.

"To you then I will explain the parable of the 18
Sower. When a man hears the Message concern- 19
ing the Kingdom and does not understand it, the Evil one comes and catches away what has been sown in his heart. This is he who has received the seed by the road-side. He who has received the seed on the rocky ground is the man 20
who hears the Message and immediately receives it with joy; it has struck no root, however, within him: he continues for a 21
time, but when suffering comes, or persecution, because of the Message, he at once stumbles and falls. He who has received 22
the seed among the thorns is the man who hears the Message, but the cares of the present age and the delusions of riches quite stifle the Message, and it becomes unfruitful. But he who 23
has received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred for one, another sixty, another thirty.")

"The Wheat and the Darnel."

Another parable He put before them. "The 24
Kingdom of the Heavens may be compared to a man who has sown good seed in his field, but 25
during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the 26
blade shoots up and the grain is formed, then appears the darnel also. So the farmer's men come and ask him, 'Sir, was 27
it not good seed that you sowed on your land? Where then does the darnel come from?' He answers, 'Some hostile hand 28
has done this.' The men inquire, 'Shall we go, and collect it?'

'mind' or 'intellect' is nowhere used by Matthew or Mark. *Is stupefied*] Lit. 'has grown thick' (or 'fat'). *So that I might*] Lit. 'and I shall.' This use of 'and' is a common Hebraism. For instance "that it may save us" (1 Sam. iv. 3) is literally in the Hebrew "and it shall save us." See Mark i. 20, n., and *Aorist*, pp. 54, 55.

18–23. Cp. Mark iv. 13–20; Luke viii. 11–15.

19, 20, 22, 23. *Has received the seed*] Namely, as land receives seed. Lit. 'has been sown,' as we talk not only of sowing wheat, but of sowing a field with wheat. For the latter is not peculiarly an English idiom. It occurs in several passages of the O.T., both in the Hebrew original and in the Greek LXX.; for instance, Gen. xlvii. 23; Exod. xxiii. 10; Lev. xxv. 3, 4; while in Deut. xxix. 23 and Ezek. xxxvi. 9 the verb in the same sense is used in the passive, just as in these verses of St. Matthew.

24–30. Cp. Mark iv. 26–29.

24. *May be compared to*] Lit. 'has been made like.' The same form of the verb occurs in xviii. 23; xxii. 2.

25. *During the night*] Lit. 'while men' (or 'his men') 'were sleeping.'

27, 28. *Men*] Lit. 'slaves.'

'No,' he replied, 'for fear that while collecting the darnel you 29
should at the same time root up the wheat with it. Leave both 30
to grow together until the harvest, and at harvest-time I will
direct the reapers, Collect the darnel first, and make it up into
bundles to burn it, but bring all the wheat into my barn.'"

"The Mustard Seed."

Another parable He put before them. "The 31
Kingdom of the Heavens is like a mustard-seed,
which a man takes and sows in his ground. It is 32
the smallest of all seeds, and yet when full-grown it is larger
than any herb and forms a tree, so that the wild birds come and
build in its branches."

"The Yeast."

Another parable He spoke to them. "The King- 33
dom of the Heavens is like yeast which a woman
takes and buries in a bushel of flour, for it to work there till the
whole mass has risen."

Christ's Use of Parables.

All this Jesus spoke to the people in figurative 34
language, and except in figurative language He
spoke nothing to them, in fulfilment of the saying 35
of the Prophet,

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE,
I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION
OF ALL THINGS" (Ps. lxxviii. 2).

"The Wheat and the Darnel." Its meaning.

When He had dismissed the people and returned 36
to the house, His disciples came to Him with the
request, "Explain to us the parable of the darnel
sown in the field." He replied, "The sower of the 37
good seed is the Son of Man; the field is the world; the good 38
seed, the sons of the Kingdom; the darnel, the sons of the Evil
one. The enemy who sows the darnel is the devil; the harvest 39
is the Close of the age; the reapers are the angels. As then 40

30. *First*] An interesting indication that the distinction in time which some would make between the *Epiphany* (Christ's Coming to take away His people) and the *Parousia* (His Coming later on, to judgement) is groundless. The 'harvest-time' is one and the same, and judgement precedes, instead of following, the gathering of believers into the heavenly home. *Bring*] v.L. a form of the verb that signifies prolonged action; 'go on bringing.' *All*] Lit. 'together.'

31–33. Cp. Mark iv. 30–32; Luke xiii. 18–21.

32. *The smallest of*] Lit. 'smaller than.' *Herb*] Or 'garden vegetable.'

33. *Yeast*] Or 'leaven,' 'barm.'

34–35. Cp. Mark iv. 33, 34.

35. *The Prophet*] Asaph. See Ps. lxxviii. 2 and heading.

38. *Sons*] A Hebraism, on which see the Commentators, and cp. xii. 27.

39. *Close*] Or 'consummation.' See xxviii. 20, n. *Age*] Cp. verse 49; xxiv. 3, n.; xxviii. 20, n. Some understand the 'age' in question to have been the Jewish dispensation which ended in 70, A.D., and infer from our Lord's teaching that the physical destruction of the Hebrew nation at that time was immediately followed by their spiritual judgement in the unseen world. Such an interpretation does not necessarily diminish the solemn interest and significance of this parable for us. An

the darnel is collected together and burnt up with fire, so will it be at the Close of the age. The Son of Man will commission 41
His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw 42
into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Then will the righteous shine out like the 43
sun in their Father's Kingdom. Listen, every one who has ears!

"The Treasure found and buried."

"The Kingdom of the Heavens is like treasure 44
buried in the open country, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

"The one Pearl of surpassing Value."

"Again the Kingdom of the Heavens is like a 45
jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away; 46
and though it costs all he has, he buys it.

"The Fisherman's Net."

"Again the Kingdom of the Heavens is like a 47
draw-net let down into the sea, which encloses fish of all sorts. When full, they haul it up on the 48
beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it be at the Close of the 49
age. The angels will go forth and separate the wicked from among the righteous, and will throw them into the fiery furnace: 50
there will be the weeping aloud and the gnashing of teeth."

Learners must become Teachers.

"Have you understood all this?" He asked. 51
"Yes," they said. He replied, "Therefore remember that every Scribe well trained for the Kingdom 52
of the Heavens is like a householder who brings out of his storehouse new things and old."

A visit to Nazareth and its Synagogue.

Jesus concluded this series of parables and then 53
departed. And He came into His own country 54
and proceeded to teach in their synagogue, so that

equally certain separation between the righteous and wicked, of later generations, comes either at the death of the individual or at the close of the Christian era. See John v. 29; Rev. xx. 7, 11–13.

41. *Causes of sin*] Lit. 'stumbling-blocks.' Cp. v. 29; xv. 12.

42. *The weeping*] See viii. 12, n.

43. *Like the sun*] "Like Christ Himself. Rev. i. 16" (Wordsworth). *Their Father's Kingdom*] Cp. xxvi. 29. *Ears*] v.L. adds 'to hear.'

45. *A jewel merchant*] Lit. (according to most authorities) 'a man, a merchant.' So in verse 52 and in xx. 1, xxi. 33, 'a man, a householder;' xviii. 23, xxii. 2, 'a man, a king.'

48. *The worthless*] The legally unclean. Lev. xi. 9–12.

49. *Close of the age*] Cp. xxiv. 3, n.; xxviii. 20, n.

52. *Therefore remember*] Or 'well then' (Alford).

54–58. Cp. Mark vi. 1–6.

54, 57. *Country*] Lit. 'fatherland.'

they were filled with astonishment and exclaimed, "Where did he obtain such wisdom, and these wondrous powers? Is not 55
this the carpenter's son? Is not his mother called Mary? And his brothers, James, Joseph, Simon and Judah? And his 56
sisters—are they not all living here among us? Where then did he get all this?" So they turned angrily away from Him. 57
But Jesus said to them, "There is no prophet left without honour except in his own country and among his own family." And He performed but few mighty deeds there because of their 58
want of faith.

The Imprisonment and Murder of John the Baptist.

About that time Herod the Tetrarch heard of 1 **14**
the fame of Jesus, and said to his courtiers, "This 2
is John the Baptist: he has come back to life—and that is why these miraculous Powers are working in him."

For Herod had arrested John, put him in chains, and im- 3
prisoned him, for the sake of Herodias his brother Philip's wife, because John had persistently said to him, "It is not lawful for 4
you to have her." And he would have liked to put him to 5
death, but was afraid of the people, because they regarded John as a prophet. But when Herod's birthday came, the daughter 6
of Herodias danced before all the company, and so pleased Herod that with an oath he promised to give her whatever she 7
asked. So she, instigated by her mother, said, "Give me here 8
on a dish the head of John the Baptist." The king, though deeply 9
vexed, yet for the sake of his repeated oath and of the guests at his table ordered it to be given her, and sent and beheaded 10
John in the prison. The head was brought on a dish and given 11
to the young girl, and she took it to her mother. Then John's 12
disciples went and removed the body and buried it, and came and informed Jesus.

A Crowd of more than 5,000 People fed.

Upon receiving these tidings, Jesus went away 13
by boat to an uninhabited and secluded district; but the people heard of it and followed Him in crowds from the towns by land. So Jesus went out and saw an 14

55. *This*] Or 'this fellow.'
57. *Turned angrily away*] Lit. 'they were caused to stumble.' Cp. verse 41. *Family*] Or 'house.'
1–2. Cp. Mark vi. 14–16; Luke ix. 7–9.
3–5. Cp. Mark vi. 17–20; Luke iii. 19, 20.
6–12. Cp. Mark vi. 21–29.
12. *It*] Lit. 'him;' according to the best authorities: in Mark the pronoun is neuter.
13–21. Cp. Mark vi. 30–44; Luke ix. 10–17, John v. 1–14.
14. *Went out*] Jesus seems to have retired to meditate in perfect solitude (near

immense multitude, and felt compassion for them, and cured those of them who were out of health. But when evening was 15
come, the disciples came to Him and said, "This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat." Jesus replied, "They need not go away: you yourselves must 16
give them something to eat." "We have nothing here," said 17
they, "but five loaves and a couple of fish." "Bring them 18
here to me," He replied, and He told all the people to sit down 19
on the grass. Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So all ate, and were fully satisfied. 20
The broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten were about 5,000 21
adult men, without reckoning women and children.

Jesus prays in Solitude.

Immediately afterwards He made the disciples 22
go on board the boat and cross to the opposite shore, leaving Him to dismiss the people. When 23
He had done this, He climbed the hill to pray in solitude. Night came on, and He was there alone. Meanwhile the boat 24
was far out on the Lake, buffeted and tossed by the waves, the wind being adverse.

He walks on the Lake.

But towards daybreak He went to them, walking 25
over the waves. When the disciples saw Him 26
walking on the waves, they were greatly alarmed. "It is a spirit," they exclaimed, and they cried out with terror. But instantly Jesus spoke to them: "There is no danger; it is I; 27
do not be afraid." Peter answered, "Master, if it is you, bid me 28

Bethsaïda Julias, Luke ix. 10), and then to have been called by His disciples to see the vast concourse of people who were coming to listen to His teaching and obtain relief for the afflicted among them. Some however suppose that 'went out' means 'landed from the boat,' and that the crowds were already assembled on the shore. Some undoubtedly had run on ahead (Mark vi. 32), but the majority appear to have followed Him (verse 13 and Luke ix. 11), and to have kept on coming all day in increasing numbers (John v. 15).

15. *Evening*] Lit. 'a late' hour. The time referred to is probably that of offering the evening sacrifice, about 3 p.m. The feeding of the multitude would then be 'between the two evenings,' Exod. xii. 6, margin.

20. *Broken portions*] Those into which the Lord had broken the loaves; not mere scraps and crumbs.

22–33. Cp. Mark vi. 45–52; John vi. 15–21.

23. *Night*] Lit. 'a late' hour, the same word as in verse 15.

24 *Far out on the Lake*] Lit. 'in the middle of the sea.' v.l. 'was many furlongs from land.'

25. *Towards daybreak*] Lit. 'in the fourth watch of the night.' See the Commentators.

27. *It is I*] Lit. 'I am,' as in John viii. 58.

come to you upon the water." "Come," replied Jesus; and 29
Peter climbed down from the boat and walked upon the water
to go to Him. But when he felt the wind he grew frightened, 30
and beginning to sink he cried out, "Master, save me." Instantly 31
Jesus stretched out His hand and caught hold of him, saying to
him, "O little faith, why did you doubt?" So they climbed into 32
the boat, and the wind lulled; and the men on board fell down 33
before Him and said, "You are indeed God's Son."

Miracles at Gennesaret.

When they had quite crossed over, they put 34
ashore at Gennesaret; and the men of the place, 35
recognizing Him, sent word into all the country
round. So they brought all the sick to Him, entreating 36
Him that they might but touch the tassel of His outer garment;
and all who touched were restored to perfect health.

Real Purity an inward and spiritual Thing.

Then there came to Jesus a party of Pharisees 1 15
and Scribes from Jerusalem, who inquired, "Why 2
do your disciples transgress the tradition of the
Elders in not washing their hands before meals?" "Why do 3
you, too," He retorted, "transgress God's commands for the
sake of your tradition? For God said, 'HONOUR THY FATHER 4
AND THY MOTHER' (Exod. xx. 12); and 'LET HIM WHO REVILES
FATHER OR MOTHER BE CERTAINLY PUT TO DEATH' (Exod.
xxi. 17); but you, this is what you say, 'If a man says to his 5
father or mother, That is consecrated, whatever it is, which other-
wise you should have received from me—he shall be absolved 6
from honouring his father;' and so you have abrogated God's
Word for the sake of your tradition. Hypocrites! well did 7
Isaiah prophesy of you,

'THIS IS A PEOPLE WHO HONOUR ME WITH THEIR LIPS, 8
WHILE THEIR HEART IS FAR AWAY FROM ME;
BUT IT IS IN VAIN THEY WORSHIP ME, 9
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE
HUMAN RULES'" (Isa. xxix. 13).

29. *To go*] v.l. 'and went.'
30. *Felt*] Lit. 'saw.' *The wind*] v.l. 'how strong the wind was.' *Grew frightened*] Although he was a fisherman and a swimmer (John xxi. 7).
34–36. Cp. Mark vi. 53–56.
1–20. Cp. Mark vii. 1–23.
2. *Tradition of the Elders*] See the Commentators. *Before meals*] Lit. 'whenever they eat bread.' Cp. Mark vii. 5, n.
3. *For the sake of*] i.e. 'in order to do honour to.' *Your tradition*] Yours, not God's.
4. *Reviles*] Or 'curses.' *Be certainly put to death*] Lit. 'die by death.' Or, as in Mark vii. 10, 'die the death;' or 'die by the hand of justice.'
5 *Consecrated*] Lit. 'a gift that is a sacrifice to God.' See Mark vii. 11, n.
6. The first clause is by some assigned to the Pharisees, as completing their

Then, when He had called the people to Him, Jesus said, 10
"Hear and understand. It is not what goes into a man's 11
mouth that defiles him; but it is what comes out of his mouth—
that defiles a man." Then His disciples came and said to Him, 12
"Do you know that the Pharisees were greatly shocked when
they heard those words?" "Every plant," He replied, "which 13
my heavenly Father has not planted will be rooted up. Leave 14
them alone. They are blind guides of the blind; and if a blind
man leads a blind man, both will fall into some pit." "Explain 15
to us this figurative language," said Peter. "Are even you," He 16
answered, "still without intelligence? Do you not understand 17
that whatever enters the mouth passes into the stomach and is
afterwards ejected from the body? But the things that come 18
out of the mouth proceed from the heart, and it is these that
defile the man. For out of the heart proceed wicked thoughts, 19
murder, adultery, fornication, theft, perjury, impiety of speech.
These are the things which defile the man; but eating with 20
unwashed hands does not defile."

A heathen Girl cured.

Leaving that place, Jesus withdrew into the 21
vicinity of Tyre and Sidon. Here a Canaanitish 22
woman of the district came out and persistently
cried out, "Sir, Son of David, pity me; my daughter is cruelly
harassed by a demon." But He answered her not a word. Then 23
the disciples interposed, and begged Him, saying, "Send her
away because she keeps crying behind us." So He answered her, 24
"I have no commission except to the lost sheep of the house of
Israel." Then she came and threw herself at His feet and 25
entreated Him, "Sir, help me." He replied, "It is not right to 26

sentence: and so in the *Resultant Greek Testament*. But, after all, "the Pharisees were too shrewd to say that" (Wordsworth) in barefaced opposition to God's command. It is better to supply words to add to verse 5 (cp. Luke xiii. 9, n); "that is an exceptional case," or, as in the A.V., "he shall be free," or with Luther "he acts rightly" (*der thut wohl*). *His father*] v.L. adds 'or his mother.' *Word*] v.L. reads 'law.'

11. *Defiles*] Lit. 'makes common.' See Heb. ix. 13, n.

12. *Shocked*] As when in walking one strikes one's foot violently against some obstacle. Cp. v. 29.

14. *Of the blind*] v.L. omits these words. *Pit*] Or 'hole.' Cp. xii. 11, where the same word is used.

15. *This figurative language*]. See verse 11.

19. *Thoughts*] Or 'reasonings.'

21–28. Cp. Mark vii. 24–30.

22. *Persistently cried*] Or the tense (imperfect) may mean 'began to cry out to Him,' as in Mark iii. 8.

24. *Lost sheep*] Or, as we should say, 'lapsed masses.'

25. *Came*] Into the house. See Mark vii. 24. *Threw herself at His feet*] See John ix. 38, n. The tense (imperfect) indicates that she remained there.

26. *Dogs*] Lit. 'puppies,' or 'whelps' (McClellan). Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full grown they are driven away to herd with

take the children's bread and throw it to the dogs." "Be it so, 27
Sir," she said, "for even the dogs eat the scraps which fall
from their masters' tables." Jesus replied, "Woman, great is 28
your faith: be it done to you as you desire." And from that
moment her daughter was restored to health.

Many other Miracles.

Again, moving thence, Jesus went along by the 29
Lake of Galilee: and ascending the Hill, He sat
down there. Soon great crowds came to Him, 30
bringing with them those who were crippled in feet or hands,
blind or dumb, and many besides, and they hastened to lay
them at His feet. And He cured them, so that the people were 31
amazed to see the dumb speaking, the maimed with perfect hands,
the lame walking, the blind seeing; and they gave the glory to
the God of Israel.

A Crowd of more than 4,000 People fed.

But Jesus called His disciples to Him and said, 32
"My heart yearns over this mass of people, for it
is now the third day that they have been with me
and they have nothing to eat. I am unwilling to send them away
hungry, lest they should faint on the road." "Where are we," 33
asked the disciples, "in this remote place to get bread enough
to satisfy so vast a multitude?" Jesus replied, "How many 34
loaves have you?" "Seven," they said, "and a few small fish."
So He bade all the people sit down on the ground, and He took 35, 36
the seven loaves and the fish, and after giving thanks He broke
them up and then distributed them to the disciples, and they
to the people. And they all ate and were satisfied. The broken 37
portions that remained over they took up—seven full hampers.
Those who ate were 4,000 adult men, without reckoning women 38
and children.

He then dismissed the people, went on board the boat, and 39
came into the district of Magadan.

their savage congeners which are so serious a nuisance and terror to most eastern cities.

27. *Be it so*] Namely, that the Gentiles resemble the dogs. *For*] The rendering 'yet' is wholly unauthorized. She means that if we are like the dogs that very fact constitutes our claim. *Masters*'] Or 'owners'.'

29. *The Hill*] Cp. v. 1. *Sat down*] The sense (imperfect) implies 'and continued sitting;' or 'took up His abode' ("y demeura," Stapfer). See v. 1, n.

30. *Dumb*] Or 'deaf-mutes.'

31. *The maimed with perfect hands*] v.L. omits these words.

32–38. Cp. Mark viii. 1–9.

32. *The third day*] Lit. 'three days.' According to English idiom 'two days' would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following. Cp. xii. 40 with note, and Luke ii. 46.

37. *Hampers*] Or 'store-baskets,' or (Westcott) 'frails.' Except in connexion with this miracle, the word is only found in Acts ix. 25. The baskets used in feeding the 5,000 were hand-baskets.

39–xvi. 4. Cp. Mark viii. 10–12.

A Sign from Heaven.'

Here the Pharisees and Sadducees came to Him; 1 **16**
and, to make trial of Him, they asked Him to show
them a sign in the sky. He replied, "In the 2
evening you say, 'It will be fine weather, for the sky is red;'
and in the morning, 'It will be rough weather to-day, for the 3
sky is red and murky.' You learn how to distinguish the aspect
of the heavens, but the signs of the times you cannot. A 4
wicked and faithless generation are eager for a sign; but none
shall be given to them except the sign of Jonah." And He left
them and went away.

False Teaching compared to Yeast.

When the disciples arrived at the other side, they 5
found that they had forgotten to bring any bread;
and when Jesus said to them, "See to it: beware 6
of the yeast of the Pharisees and Sadducees," they reasoned 7
among themselves, saying, "It is because we have not brought
any bread." Jesus perceived this and said, "Why are you 8
reasoning among yourselves, you men of little faith, because you
have no bread? Do you not yet understand? nor even 9
remember the 5,000 and the five loaves, and how many
basketfuls you carried away, nor the 4,000 and the seven loaves, 10
and how many hampers you carried away? How is it you do 11
not understand that it was not about bread that I spoke to you?
But beware of the yeast of the Pharisees and Sadducees." Then 12
they perceived that He had not warned them against bread-yeast,
but against the teaching of the Pharisees and Sadducees.

Peter acknowledges Jesus as God's Messiah.

When He arrived in the neighbourhood of Philip's 13
Caesarea Jesus questioned His disciples, "Who
do people say that the Son of Man is?" "Some 14
say John the Baptist," they replied; "others Elijah; others
Jeremiah or one of the Prophets." "But you, who do you say 15
that I am?" He asked again. "You," replied Simon Peter, 16

1. *In the sky*] Cp. Mark viii. 11 and note.
2–3. Cp. Luke xii. 54.
2, 3. *In the evening . . you cannot*] v.L. omits.
4–12. Cp. Mark viii. 13–21.
5. *The other side*] Of the Sea of Galilee. *Had forgotten*] From Mark viii. 14 it appears that they made this discovery before they left the boat. See *Aorist* vi. 2, 3, p. 19.
6, 11, 12. *Yeast*] Or 'leaven,' 'barm.'
7. *It is because*] Or these words may be omitted, as in the R.V.
8. *You have*] v.L. 'you have taken.'
13–28. Cp. Mark viii. 27–29; Luke ix. 18–27; John vi. 66–71.
13. *Questioned*] Repeatedly. See note on ii. 4, where the tense is the same, though the verb is different. *Say that the Son of Man is*] v.L. 'say that I the Son of Man am.'
16. *Simon Peter*] Now, as frequently, the mouth of the Apostles (Chrysostom). *Ever-living*] Lit. 'living.'

"are the Christ, the Son of the ever-living God." "Blessed are 17
you, Simon Bar-Jonah," said Jesus; "for mere human nature
has not unveiled this mystery to you, but my Father in heaven.
And I declare to you that you are Peter, and that upon this 18
Rock I will build my Church, and the might of Hades shall not
triumph over it. I will give you the keys of the Kingdom of 19
the Heavens; and whatever you bind on earth shall remain
bound in heaven, and whatever you loose on earth shall remain
loosed in heaven." Then He urged His disciples to tell no one 20
that He was the Christ.

Jesus predicts His own Death and Resurrection.

From this time Jesus began to explain to His 21
disciples that He must go to Jerusalem, and
suffer much cruelty from the Elders and High
Priests and Scribes, and be put to death, and on the third day
be raised to life again. Then Peter took Him aside and began 22
taking Him to task. "Master," he said, "God forbid; this will
not be your lot." But He turned and said to Peter, "Get 23
behind me, Adversary; you are a hindrance to me, because your
thoughts are not God's thoughts, but men's."

Nor may His Followers refuse the Cross.

Then Jesus said to His disciples, "If any one 24
desires to follow me, let him renounce self and take
up his cross, and so be my follower. For whoever 25
desires to save his life shall lose it, and whoever loses his life
for my sake shall find it. Why, what benefit will it be to a man 26
if he gains the whole world but forfeits his life? Or what shall

17. *Human nature*] Neither your own nor any one else's. Lit. 'flesh and blood.'
18. *Peter . . Rock*] In the Greek 'Petros' and 'Petra.' In classical Greek these signify 'stone' and 'rock' respectively. But the latter, being feminine, would be manifestly unsuitable as the name of a man. Cp. John i. 42, 43, n.; Acts xii. 13. *Might*] Lit. 'gates.' Cp. the expression "The Ottoman Porte." The Jews regarded Sheol, or Hades, as the place where all the dead upon their departure from this world were imprisoned for a time. But so far as His real saints are concerned Christ has abolished this Intermediate State. Not for a single moment do the prison gates of Hades detain them from entering the very Presence of God. See Rev. xiv. 13.
19. *You*] Peter. In John xx. 23 the pronoun is plural. See the Commentators. *Remain bound*] See *Aorist* vii. 3,4. *Bind . . loose*] See the Commentators.
21. *Jesus*] v.L. 'Jesus Christ.' *Must*] According to God's appointment. Cp. Luke xxiv. 26; John iii. 14. *High Priests*] See ii. 4, n. *Be raised to life*] Lit. 'awake.'
22. *Took Him aside and*] Lit. 'having taken Him to him.' *God forbid*] Lit. (The Lord be) 'merciful to you.' *Will not*] Or 'shall not,' for there is no difference in the Greek—if we may suppose the forward and energetic Peter to assume on this occasion a tone of authority towards his Master.
23. *Adversary*] Lit. 'Satan,' a Hebrew word signifying 'Adversary.' Peter, as a Jew, would at once understand the meaning. *Hindrance*] Stumbling-block in my way. See v. 29, n.
25. *Shall lose . . shall find*] Or 'will lose . . will find.'
25, 26. *Life*] Or 'soul.'
26. *Forfeits*] Cp. Luke ix. 25, n. *To buy back his life*] After he has lost it, having paid it as the penalty of his misdeeds.

a man give to buy back his life? For the Son of Man is soon to 27
come in the glory of the Father with His angels, and then will
He requite every man according to his actions. I solemnly tell 28
you that there are some of those who stand here who will
certainly not taste death till they have seen the Son of Man
coming in His Kingdom."

The Transfiguration.

17 Six days later, Jesus took with Him Peter and 1
the brothers James and John, and brought them
up a high mountain to a solitary place. There in their presence 2
His form underwent a change; His face shone like the sun, and
His raiment became as white as the light. And suddenly Moses 3
and Elijah appeared to them conversing with Him. Then 4
Peter said to Jesus, "Master, we are thankful to you that we
are here. If you approve, I will put up three tents here, one
for you, one for Moses, and one for Elijah." He was still 5
speaking when a luminous cloud spread over them; and a
voice was heard from within the cloud, "This is My Son
dearly beloved, in whom is My delight. Listen to Him." On 6
hearing this voice, the disciples fell on their faces and were
filled with excessive terror. But Jesus came and touched them,
and said, "Rouse yourselves and have no fear." So they 7, 8
looked up, and saw no one but Jesus.

The Baptizer the second Elijah.

As they were descending the mountain, Jesus 9
charged them, "Tell no one of the sight you
have seen till the Son of Man has risen from
among the dead." "Why then," asked the disciples, "do the 10
Scribes say that Elijah must first come?" "Elijah was indeed 11
to come," He replied, "and would reform everything. But I 12
tell you that he has already come, and they did not recognize
him, but dealt with him as they chose. And before long the Son
of Man will be treated by them in a similar way." Then it 13
dawned upon the disciples that it was John the Baptist about
whom He had spoken to them.

27. *His angels*] Cp. xiii. 41. *Actions*] Lit. 'doing,' the life he has led, but 'life' in a different sense from that in the preceding verse.

28. *Seen the Son of Man coming*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. x. 23; xxiv. 34.

1–13. Cp. Mark ix. 2–13; Luke ix. 28–36.

1. See Luke ix. 28, n.

4. *We are thankful to you*] Cp. Acts x. 33; Phil. iv. 14.

5. *Spread over*] Lit. 'overshadowed;' but that which is all light, there being no second object, can throw no shadow on its only object. We must understand this luminous cloud as outspread to cover the disciples in the form and manner of a common cloud shading men from the sun. *Is My delight*] See iii. 17, n.

The maniac Boy cured.

When they had returned to the people, there came 14
to Him a man who fell on his knees before Him
and besought Him. "Sir," he said, "have pity on 15
my son, for he is an epileptic and is very ill. Often he falls into
the fire and often into the water. I have brought him to your 16
disciples, and they have not been able to cure him." Jesus 17
answered, "O unbelieving and perverse generation! How long
shall I be with you? how long shall I endure you? Bring him
to me." So Jesus reprimanded the demon, and he came forth 18
and left him; and the boy was cured from that moment.

The immense Power of Faith.

Then the disciples came to Jesus privately and 19
asked Him, "Why could not we expel the
demon?" "Because of your little faith," He 20
replied; "for I solemnly declare to you that if you have faith
like a mustard-seed, you shall say to this mountain, 'Remove
from this place to that,' and it will remove; and nothing shall
be impossible to you. But an evil spirit of this kind is only 21
driven out by prayer and fasting."

Jesus again predicts His own Death and Resurrection.

As they were travelling about in Galilee, Jesus 22
said to them, "The Son of Man is about to be
betrayed into the hands of men; they will put 23
Him to death, but on the third day He will be
raised to life again." And they were exceedingly distressed.

He pays the Temple Tax.

After their arrival at Capharnahum the collec- 24
tors of the half-shekel came and asked Peter,
"Does not your Teacher pay the half-shekel?" He 25
answered, "Yes," and went into the house. But before he
spoke a word Jesus said, "What think you, Simon? From
whom do this world's kings receive customs or capitation tax?
from their own children, or from others?" "From others," he 26

14–21. Cp. Mark ix. 14–29; Luke ix. 37–43.

17. "It is long of your own unbelief and perverseness that they could not cure him" (Baxter). *Perverse*] Or 'crooked-minded.' *To me*] The 'to,' not expressed with the usual preposition (as in the parallel passage in Mark ix. 19, 20), implies "Bring him for me to deal with." Cp. xxi. 2.

20. *Little faith*] v.L. 'unbelief.' *Like*] I.E. ever growing, however small at first.

21. v.L. omits this verse.

22–23. Cp. Mark ix. 30–32; Luke ix. 43–45.

22. *Travelling about*] As in hunting, in which sense the verb and its cognate noun are used in the LXX., Ezek. xiii. 20, 21. Some render (as in margin of the R.V.) 'were gathering themselves together.' v.L. 'they abode.' *Betrayed*] I.E. by Judas. Or 'delivered up,' i.e. by the Almighty. Cp. Rom. viii. 32.

23. *Be raised*] Or 'awake.'

24–27. Cp. Mark ix. 33.

24. *The half-shekel*] Levied on all Jews for the support of the Temple services, Exod. xxx. 13.

26. *The children are free*] Jesus, as God's own Son, might justly have claimed exemption from this tax for the maintenance of His Father's House.

replied. "Then the children are free," said Jesus; "however, 27
lest we cause them to sin, go and throw a hook into the Lake,
and take the first fish that comes up. When you open its
mouth, you will find a shekel in it: bring that coin and give it
to them for yourself and me."

A Lesson in Humility.

Just then the disciples came to Jesus and asked, 1 **18**
"Who ranks higher than others in the Kingdom
of the Heavens?" So He called a young child to 2
Him, and bidding him stand in the midst of them said, "In 3
solemn truth I tell you that unless you turn and become like
little children, you will in no case be admitted into the King-
dom of the Heavens. Whoever therefore shall humble himself 4
as this young child, he it is who is superior to others in the
Kingdom of the Heavens. And whoever for my sake receives one 5
young child such as this, receives me; but whoever shall occa- 6
sion the fall of one of these little ones who believe in me, it
would be better for him to have a millstone hung round his neck
and be drowned in the depths of the sea.

'Beware of leading others into Sin.'

"Alas for the world because of causes of fall- 7
ing! They cannot but come, but alas for each
man through whom they come! If your hand or 8
your foot is causing you to fall into sin, cut it off and away with
it. It is better for you to enter into Life crippled in hand or
foot than in possession of two sound hands or feet be thrown

27. *Cause them to sin*] Through their imitating the action without having the reason. Cp. v. 29. v.l. a different tense of the verb—'should be causing &c.' *For yourself and me*] Not for us, 'because the footing on which it was given was different' (Alford). Cp. John xx. 17.

1–5. Cp. Mark ix. 33–41; Luke ix. 46–50.

1. *Then*] Their discussion of this question among themselves while on their way through Galilee (Mark ix. 33, 34) had probably been suggested by the special favour twice shown (xvii. 1; Mark v. 37) to Peter, James, and John. *Ranks higher than others*] Lit. 'is greater.' Or perhaps it may be rendered 'is greatest,' the ordinary form of the superlative, which occurs only in 2 Peter i. 4, being almost obsolete in the language of the N.T. (as it is quite obsolete in Modern Greek) and the comparative being substituted for it.

3. *Turn*] From such ambitious rivalry and self-seeking.

4. *Is superior to others*] Lit. 'is greater.' See verse 1, n.

6–9. Cp. Mark ix. 42–50; Luke xvii. 1, 2.

6. *Occasion*] See xvii. 27, n., which applies also to the three verses following. The English words 'offend' and 'offence' are altogether misleading. *Millstone*] Lit. 'ass-millstone,' i.e. a millstone which an ass turns.

8. *Of the ages*] Greek 'aeonian.' In the present Translation this word, which occurs here for the first time, is thus rendered in each of the seventy passages in which it occurs. Etymologically this adjective, like others similarly formed, does not signify 'during,' but 'belonging to' the aeons or ages. Whether usage gives it a different sense is another question. That the word sometimes means 'everlasting' in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case. (Where 'of the ages,' as in Gal. i. 5, represents the article and noun in the Greek, and not the adjective, no note is added.)

8, 9. *Into Life*] Or 'into the Life.' See xix. 16, n.

into the fire of the ages. And if your eye is causing you to 9
fall into sin, tear it out and away with it; it is better for you to
enter into Life with only one eye, than in possession of two eyes
be thrown into the Gehenna of fire.

'Despise no one. A straying Sheep is dear to its Owner.'

"Beware of ever despising one of these little 10
ones, for I tell you that their angels in heaven
have continual access to my Father in heaven.
What do you yourselves think? Suppose a man 12
gets a hundred sheep and one of them strays
away, will he not leave the ninety-nine on the hills and go and
look for the one that is straying? And if he succeeds in finding 13
it, in solemn truth I tell you that he rejoices over it more than
he does over the ninety-nine that have not gone astray. Just so 14
it is not the will of your Father in heaven that one of these little
ones should perish.

How to treat a sinning fellow Christian.

"If your brother acts wrongly towards you, go 15
and point out his fault to him when only you
and he are there. If he listens to you, you have
gained your brother. But if he will not listen to you, go again, 16
and ask one or two to go with you, that every word spoken may
be attested by two or three witnesses. If he refuses to hear them, 17
appeal to the church; and if he refuses to hear even the church,
regard him just as you regard a Gentile or a tax-gatherer. I 18
solemnly assure you that whatever you as a church bind on
earth will in heaven be held as bound, and whatever you loose
on earth will in heaven be held to be loosed. I also solemnly 19
assure you that if two of you agree on earth concerning anything
whatever that they shall ask, the boon will come to them from
my Father who is in heaven. For where there are two or three 20
assembled in my name, there am I in the midst of them."

9. *Gehenna of fire*] On the primary reading of this expression see v. 22, n., the only other place where it occurs.

10–14. Cp. Luke xv. 3–7.

10. *Their angels*] Seems to mean the angels who have special charge of them. *Have continual access to*] Lit. 'continually behold the face of.'

11. v.L. inserts here 'For the Son of Man came to save that which is lost.'

12. *What do you think*] Cp. Luke xii. 57.

14. *Of your Father*] Lit. 'before your Father,' a Hebraism. v.L. 'of my Father.'

15. *Acts wrongly*] Lit. 'shall have sinned.' *Towards you*] v.L. omits these words here, as they are omitted by all the best authorities in the parallel passage Luke xvii. 3.

17. *The church*] Or 'assembly.' Cp. verses 19, 20. The term is obviously used here in a narrower sense than in xvi. 18, where our Lord uses it for the first time. *Regard him &c.*] No longer as a Christian brother: you are at liberty to appeal to the Gentile law.

20. *In the midst of them*] The central figure.

How often he is to be forgiven.

At this point Peter came to Him with the question, "Master, how often shall my brother act wrongly towards me and I forgive him? seven times?" Jesus answered, "I do not say seven times, but seventy times seven times. 21 22

Mutual Forgiveness an absolute Necessity.

"For this reason the Kingdom of the Heavens may be compared to a king who determined to have a settlement of accounts with his servants. But as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down prostrated himself at his feet and entreated him, 'Only give me time, and I will pay you the whole.' Whereupon his master, touched with compassion, set him free and forgave him the debt. But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed, 'Pay me all you owe.' His fellow servant therefore fell at his knees and entreated him, 'Only give me time, and I will pay you.' He would not however, but went and threw him into prison until he should pay what was due. His fellow servants therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened. At once his master called him and said, 'Wicked servant, I forgave you all that debt, because you entreated me: ought not you also to have had pity on your fellow servant, just as I had pity on you?' So his master, greatly incensed, handed him over to the torturers until he should pay all he owed him. 23 24 25 26 27 28 29 30 31 32 33 34

"In the same way my Heavenly Father will deal with 35

21-35. Cp. Luke xvii. 3, 4.

22. *Seventy times seven times*] I.E. without limit, constantly, and always (Chrysostom). Some however prefer to render 'seventy seven times,' comparing this passage with Gen. iv. 24 (where the Greek in the LXX. is the same as here) in contrast with verse 15 of that same chapter.

23. *May be compared to*] See xiii. 24, n. *A king*] Lit. 'a man, a king.' *Servants*] Or 'officials.' Lit. 'slaves.' Cp. the use of the term 'servants' (in Exod. viii. 3, etc.) for the nobles of Pharaoh's court.

24. 10,000 *talents*] Over two millions sterling.

25. *Master*] Or 'owner.' So in verses 27, 31, 32, 34.

27. *Debt*] Lit. 'loan.' Cp. the Parable of the Pounds in Luke xix.

28. *Shillings*] This is McClellan's rendering, and it is perhaps the best. The coin referred to, the Roman denarius, was a silver one worth a little more than our sixpence. 'Penny' is by no means an equivalent term.

34. *Torturers*] Or 'Jailers.'

35. *My*] Not 'your,' in this connexion. "The unforgiving servant has ceased to be a true child of God" (Chrysostom).

you, if you do not all of you forgive one another from your hearts."

Jesus crosses the Jordan.

When Jesus had finished these discourses, He removed from Galilee and came into that part of Judaea which lay beyond Jordan. And a vast multitude followed Him, and He cured them there.

A Question about Divorce.

Then came some of the Pharisees to Him to put Him to the proof by the question, "Has a husband a right to divorce his wife whenever he chooses?" His reply was, "Have you not read that He who made them 'MADE THEM' from the beginning 'MALE AND FEMALE (Gen. i. 27), AND SAID, FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE ONE' (Gen. ii. 24)? Thus they are no longer two, but 'one'! What therefore God has coupled, let not man separate." "Why then," said they, "did Moses command the husband to give her 'a written notice of divorce,' and so put her away (Deut. xxiv. 1)?" "Moses," He replied, "in consideration of the hardness of your nature permitted you to put away your wives, but it has not been so from the beginning. And I tell you that whoever divorces his wife for any reason except her unfaithfulness, and marries another woman, commits adultery." "If this is the case with a man in relation to his wife," said the disciples to Him, "it is better not to marry." He replied, "It is not every man who can receive this teaching, but only those on whom the grace has been bestowed. There are men who from their birth have been disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the sake of the Kingdom of the Heavens. He who is able to receive this, let him receive it."

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1–2. Cp. Mark x. 1; Luke xvii. 11.

1. *Part of Judaea &c.*] 'Judaea beyond Jordan' is mentioned by Josephus also, though 'Judaea' in the N.T. seems generally to be bounded by the Jordan on the east, as in iv. 25. See Kitto's *Biblical Cyclopaedia*, s.v. 'Judaea.'

3–12. Cp. Mark x. 2–12.

3. *Some of the Pharisees*] v.L. 'the Pharisees.' *Whenever &c.*] Or 'on any and every ground.'

5. *Be united*] The same verb occurs in Luke x. 11; xv. 15; Acts viii. 29: xvii. 34.

5, 6. *One*] Lit. 'one flesh.'

8. *In consideration of*] Lit. '(looking) to.' *Hardness*] Or 'cruelty.' "He permitted divorce in order to prevent murder" (Jerome), or because however stringently he might have forbidden it the wickedness of human nature was such that the prohibition would have been disregarded.

9. *Commits adultery*] v.L. reads (as in verse 32) 'causes her to commit adultery;' and some authorities add, 'and he who has married her when so put away' (or perhaps 'has married a divorced woman') 'commits adultery.'

11. *Only*] Cp. Luke xvii. 10, n.

Little Children welcomed and blessed.

Then young children were brought to Him for 13
Him to put His hands upon them and pray; but
the disciples interfered. Jesus however said, "Let 14
the little children come to me, and do not hinder them; for it
is to those who are childlike that the Kingdom of Heaven
belongs." So He laid His hands upon them and went away. 15

The wealthy Ruler.

"Teacher," said one man, coming up to Him, 16
"what that is good shall I do in order to win the
Life of the ages?" "Why do you ask me," He 17
replied, "about what is good? One there is who is the Good
One. But if you desire to enter into Life, keep the Command-
ments." "Which Commandments?" he asked. Jesus 18
answered, "'THOU SHALT NOT KILL,' 'THOU SHALT NOT COM-
MIT ADULTERY,' 'THOU SHALT NOT STEAL,' 'THOU SHALT NOT
LIE IN GIVING EVIDENCE,' 'HONOUR THY FATHER AND THY 19
MOTHER,' (Exod. xx. 12–16; Deut. v. 16–20), and 'THOU SHALT
LOVE THY FELLOW MAN AS MUCH AS THYSELF'" (Lev. xix. 18).
"All of these," said the young man, "I have carefully kept. 20
What do I still lack?" Jesus replied, "If you desire to be per- 21
fect, go and sell your possessions, and give to the poor, and you
shall have wealth in Heaven; and come, follow me." On 22
hearing those words the young man went away much cast
down; for he had much property.

Wealth has serious Disadvantages.

So Jesus said to His disciples, "I solemnly tell 23
you that it is with difficulty that a rich man will
enter the Kingdom of the Heavens. I repeat it 24
to you: it is easier for a camel to go through the eye of a
needle than for a rich man to enter the Kingdom of God."
These words utterly amazed the disciples, and they asked, "Who 25

13–15. Cp. Mark x. 13–16; Luke xviii. 15–17.

16–30. Cp. Mark x. 17–31; Luke xviii. 18–30.

16. *Teacher*] v.L. 'Good Teacher.' *Of the ages*] Greek 'aeonian.' See xvii. 8, n. The compound expression 'Life of the ages' (or 'Aeonian Life') seems to have been regarded by the sacred writers as a sort of proper name, and therefore to have been commonly used without an article preceding. (See *Theological Monthly*, April, 1889, p. 275). Yet where this same life is spoken of without the adjective appended, the article is generally used in the Greek 'the Life;' as in vii. 14; xviii. 8, 9, and in the Greek of the next verse in this chapter.

17. *Why do you ask . . the Good One*] v.L., as in Mark x. 18 and Luke xviii. 19, 'Why do you call me good? None is good but one, namely God.'

18. *Which*] The assertion that this is literally 'of what kind' is inexact. The word here rendered 'which,' does bear the meaning of 'of what kind' in Classical Greek and in a few passages in the N.T. (as John xii. 33; 1 Cor. xv. 35; 1 Pet. i. 11), but not in the majority of cases. In Hellenistic Greek the sense of our 'what' in agreement with a noun which is the name of a thing (not of a person) is most commonly—and in the LXX. exclusively, if Trommius may be trusted—expressed by this word.

20. *Carefully kept*] Lit. 'guarded.' A stronger word than that in verse 17.

24. *Camel*] A similar hyperbole occurs in xxiii. 24.

then can be saved? Jesus looked at them and said, "With men this is impossible, but with God everything is possible." 26

Self-Sacrifice for Christ makes us rich.

Then Peter said to Jesus, "See, *we* have forsaken everything and followed you; what then will be *our* reward?" "I solemnly tell you," replied Jesus, "that in the New Creation, when the Son of Man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. And whoever has forsaken houses, or brothers or sisters, or father or mother, or children or lands, for my sake, shall receive many times as much and shall possess as his inheritance the Life of the ages. 27 28 29

"But many who are now first will be last, and many who are now last will be first. 30

'The Vineyard Labourers.'

"For the Kingdom of the Heavens is like an employer who went out early in the morning to hire men to work in his vineyard, and having made an agreement with them for a shilling a day, sent them into his vineyard. About nine o'clock he went out and saw others loitering in the market-place. To these also he said, 'You also, go into the vineyard, and whatever is right I will give you.' So they went. Again about twelve, and about three o'clock, he went out and did the same. And going out about five o'clock he found others loitering, and he asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they replied. 'You also, go into the vineyard,' he said. 1 2 3 4 5 6 7

"When evening came, the master said to his steward, 'Call the men and pay them their wages. Begin with the last set and finish with the first.' When those came who had begun at five o'clock, they received a shilling apiece; and when the first came, they expected to get more, but they also each got the shilling. So when they had received it, they grumbled against 8 9 10 11

28. *In the New Creation*] or 'in the again-birth,' Greek *palin-genesia*, in which there will be a new Genesis either of this earth and all this is in it, or of the individual man, as in Tit. iii. 5. (The word occurs only in these two passages.) Some are of opinion that the latter is the meaning in this place also, and that the phrase should be taken with 'followed me.' *His glorious throne*] Cp. xxv. 31.

29. *Or mother*] v.L. adds 'or wife.' *Many times*] v.L. 'a hundred times.' *Of the ages*] Greek 'aeonian.' See xviii. 8, n.

1. *An employer*] Lit. 'a man, a master of a house.' See xiii. 45.

6. *Have been standing*] On this English perfect see *Theological Monthly*, July, 1890, pp. 39, 40; and *Aorist* pp. 10, 11.

7. *No one has hired us*] The whole parable turns on this fact. God's call comes to different individuals at different times. All will share in an equal blessedness who respond to it with equal readiness.

10. *The shilling*] v.L. 'a shilling.'

the employer, saying, 'These who came last have done only 12
one hour's work, and you have put them on a level with us who
have worked the whole day and have borne the scorching
heat.' He answered one of them, 'My friend, I am doing you 13
no injustice. Did you not agree with me for a shilling? Take 14
your money and go. I choose to give this last comer just as
much as I give you. Have I not a right to do what I choose with 15
my own property? Or are you envious because I am generous?'

"So the last shall be first, and the first last." 16

Jesus predicts His Death and Resurrection.

Jesus was now going up to Jerusalem, and 17
He took the twelve disciples aside by themselves,
and on the way He said to them, "We are going 18
up to Jerusalem, and there the Son of Man will be betrayed
to the High Priests and Scribes. They will condemn Him to 19
death, and hand Him over to the heathen to be made sport of
and scourged and crucified; and on the third day He will be
raised to life."

A Request for worldly Honour.

Then the mother of the sons of Zabdai came 20
to Him with her sons, and knelt before Him to
make a request of Him. "What is it you desire?" 21
He asked. "Command," she replied, "that these my two sons
may sit one at your right hand and one at your left in your
Kingdom." "None of you know what you are asking for," 22
said Jesus; "can you drink out of the cup from which I am
about to drink?" "We can," they replied. "You shall drink 23
out of my cup," He said, "but a seat at my right hand or at my
left it is not for me to allot, but it belongs to those for whom it
is destined by my Father."

The other ten heard of this, and their indignation was aroused 24

12. *Have done . . work*] The verb bears the same meaning in Ruth ii. 19, LXX. *Only*] In the English language the numeral needs to be thus emphasized. Cp. xviii. 9; xix. 11. *You have*] Or 'have you?'

13. *Did not you agree with me*] v.L. 'did not I agree with you?'

15. *Generous*] The principle seems to be the same as that which leads a kind-hearted person to buy an article from a beggar or street-arab at twice its known value.

16. v.L. adds 'For many are called, yet few are chosen.'

17–19. Cp. Mark x. 32–34; Luke xviii. 31–34.

19. *Will be raised*] Or 'will rise.' Or—as the same verb is rendered in i. 24 and elsewhere—'will awake.' Cp. 'be united,' xix. 5, where also the verb, although passive in form, does not of necessity imply a separate agent.

20–28. Cp. Mark x. 35–45.

21. *Your Kingdom*] Which she doubtless conceived of as an earthly one.

22. *Out of . . from*] Words not in the Greek, but required by our modern English idiom.

23. *But it belongs*] There is no verb in the Greek, and some translate 'except' instead of 'but.' (The possibility of this rendering seems to be proved by Mark iv. 22.) *Destined*] See Hatch, *Essays in Biblical Greek*, pp. 51–55.

24. *Other ten*] Lit. simply 'ten.' *Against*] Lit. 'concerning.'

against the two brothers. But Jesus called them 25
Humble Usefulness is true Greatness. and said, "You know that the rulers of the heathen lord it over them, and their great men exercise authority over them. Not so shall it be among you; 26 but whoever desires to be great among you shall be your servant, and whoever desires to be first among you shall be 27 your bondslave; just as the Son of Man came not to be 28 served but to serve, and to give His life as the redemption-price for many."

As they were leaving Jericho, an immense crowd 29
Two blind Men receive Sight. following Him, two blind men sitting by the road- 30 side heard that it was Jesus who was passing by, and cried aloud, "Sir, Son of David, pity us." The people 31 angrily tried to silence them, but they cried all the louder, "Sir, Son of David, pity us." So Jesus stood still and called them. 32 "What shall I do for you?" He asked. "Sir, let our eyes be 33 opened," they replied. Moved with compassion, Jesus touched 34 their eyes, and immediately they regained their sight and followed Him.

When they were come near Jerusalem and had 1 21
An Ass and its Colt are borrowed. arrived at Bethphagé and the Mount of Olives, Jesus sent two of the disciples on in front, saying 2 to them, "Go to the village you see facing you, and as you enter it you will find a she-ass tied up and a foal with her. Untie her and bring them to me. And should any one interfere 3 with you, say, 'The Master needs them,' and he will at once send them." This took place in order that the Prophet's 4 prediction might be fulfilled:

"TELL THE DAUGHTER OF ZION, 5
'SEE, THY KING IS COMING TO THEE,
GENTLE, AND YET MOUNTED ON AN ASS,
EVEN ON A COLT THE FOAL OF A BEAST OF BURDEN'"
(Isa. lxii. 11; Zech. ix. 9).

26. *Shall it be*] v.l. 'is it.'
28. *Redemption price*] For those who have been made prisoners and are now in slavery. *For*] Or 'instead of.'
29–34. Cp. Mark x. 46–52; Luke xviii. 35–43.
1–11. Cp. Mark xi. 1–11; Luke xix. 29–44; John xii. 12–19.
2. *Bring them to me*] The 'to,' not expressed in the usual form, conveys the idea of utility or convenience, like the word 'for' in our familiar mode of expression, 'Fetch it for me.' Cp. xvii. 17.
3. *The Master*] Or perhaps, 'The Lord,' i.e. God. So Alford, but Olshausen, Stier, and others understand the expression as referring to Jesus.
4. *Took place*] See i. 22, n., and *Theological Monthly*, Sept., 1890, p. 169, n.
5. *To thee*] The 'to' as in verse 2; 'for thy benefit,' 'to be a king for thee.' *And yet*] Such is often the force of the simple 'and' both in Hebrew and in Hellenistic Greek. *Foal*] Lit. 'son.'

Jesus rides into Jerusalem.

So the disciples went and did as Jesus had instructed them: they brought the she-ass and the foal, and threw their outer garments on them. So He sat on them; and most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them, and the multitudes— some of the people preceding Him and some following—sang aloud, 6 7 8 9

"GOD SAVE THE SON OF DAVID!
BLESSINGS ON HIM WHO COMES IN THE LORD'S NAME!
GOD IN THE HIGHEST HEAVENS SAVE HIM!"
(Ps. cxviii. 25, 26).

When He thus entered Jerusalem, the whole city was thrown into commotion, every one inquiring, "Who is this?" The crowds replied, "This is the Prophet Jesus, from Nazareth in Galilee." 10 11

The Traders driven from the Temple Courts.

Entering the Temple, Jesus drove out all who were buying and selling there, and overturned the money-changers' tables and the stools of the pigeon-dealers. "It is written," He said, "'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER' (Isa. lvi. 7), but you are making it A ROBBERS' CAVE" (Jer. vii. 11). And the blind and the lame came to Him in the Temple, and He cured them. 12 13 14

But when the High Priests and the Scribes saw the wonderful things that He had done and the children who were crying aloud in the Temple, "GOD SAVE THE SON OF DAVID," they 15

8. *Cut . . carpeted*] The tense (imperfect) of the Greek implies that they kept on doing this as the long procession gradually wound onwards to Jerusalem.

9. *God save*] 'God' is not expressed here in the Greek. Cp. xvi. 22. The word 'Hosanna' is apparently the Greek form of the Hebrew words that finish the first clause of Ps. lxviii. 25, which may be literally rendered "Ah, I pray, O Lord; save, I pray." The full meaning seems to be, "Grant help and victory, we pray, to the Son of David!" See the R.V. of Ps. iii. 8; ix. 14; xx. 5, and the marginal renderings.

11. *In Galilee*] Lit. 'of Galilee.'

12–17. Cp. Mark xi. 15–19; Luke xix. 45–48; xxi. 37, 38.

12. *The Temple*] V.L. reads 'God's Temple.' Note that 'Temple' here does not mean the Sanctuary (see xxiii. 16, n.), but the outer enclosure, with its porticos, balconies and courts. Into the Sanctuary itself not even Jesus entered.

13. *The House of Prayer*] It seems better to regard this (as coming after 'shall be called') as a compound proper name, 'Beth-tephillah,' as in the Hebrew of Isa. lvi. 7. In such compound names the English idiom requires the definite article, although there is none in the Hebrew, or where occasionally (as in Judges xv. 17; Mic. iv. 8) the LXX. translates the word as Matthew translates it here. Thus we should say 'The Hill of the Jawbone' (Ramath-lehi), 'The House of Bread' (Beth-lehem), 'The Son of (my) Right Hand' (Ben-jamin), 'The Village of Fountains' (Hatsar-enan), 'The Tower of the Flock' (Migdol-eder), 'The Kid's Fountain' (Ain-gedi), and so on.

14. *The blind and the lame*] Lit. 'blind and lame,' but the English idiom requires the insertion of the article. *The Temple*] I.E., the Temple Courts. See verse 12, n.

were filled with indignation. "Do you hear," they asked Him, 16
"what these children are saying?" "Yes," He replied; "have
you never read, 'OUT OF THE MOUTHS OF INFANTS AND OF
BABES AT THE BREAST THOU HAST BROUGHT FORTH THE
PRAISE WHICH IS DUE' (Ps. viii. 2)?" So He left them and 17
went out of the city to Bethany and passed the night there.

An unfruitful Fig Tree cursed.

Early in the morning as He was on His way to 18
return to the city He was hungry, and seeing a 19
fig tree on the road-side He went up to it, but
found nothing on it but leaves. "On you," He said, "no
fruit shall ever again grow;" and immediately the fig-tree
withered away. When the disciples saw it they exclaimed 20
in astonishment, "How instantaneously the fig-tree has
withered away!" "I solemnly tell you," said Jesus, "that if 21
you have an unwavering faith, you shall not only perform such
a miracle as this of the fig-tree, but that even if you say to this
mountain, 'Be thou lifted up and hurled into the sea,' it shall
be done; and that everything, whatever it be, that you ask for 22
in your prayers, if you believe, you shall obtain."

The Leaders of the People silenced.

He entered the Temple; and while He was 23
teaching, the High Priests and the Elders of the
people came to Him and asked Him, "By what
authority are you doing these things? and who gave you this
authority?" Jesus replied, "I also have a question to ask you, 24
and if you answer me, I in turn will tell you by what authority
I do these things John's Baptism, whence was it?—had it a 25
heavenly or a human origin?" So they debated the matter
among themselves. "If we say 'a heavenly origin,'" they
argued, "he will say, 'Why then did you not believe him?'
and if we say 'a human origin,' we have the people to fear, 26
for they all hold John to have been a Prophet." So they 27
answered Jesus, "We do not know." "Nor will I tell you,"
He replied, "by what authority I do these things.

18–19. Cp. Mark xi. 12–14.

18. *As He was on His way to return*] More lit. 'having gone to return.' The same verb in Luke v. 3, 4 signifies 'to put out to sea again.' v.L. simply 'returning.'

19. *A fig-tree*] Probably a single and solitary tree; but see vi. 27, n.

20–22. Cp. Mark xi. 20–25.

23–27. Cp. Mark xi. 27–33; Luke xx. 1–8.

23. *What*] Or 'what kind of.' Cp. John x. 32. *These things*] They use an expression intentionally vague, and will not recognize the 'things' as miracles or signs.

25. *Believe him*] See John v. 33–36.

27. It is noteworthy that our Lord did not really leave their question unanswered. His own question about the Baptist was in reality a reply to theirs. John, whom in their secret hearts they knew to have been a true prophet, had borne eloquent testimony to Him as Redeemer and Judge.

Disobedience, apparent or real?

"But give me your judgement. There was a 28
man who had two sons. He came to the elder
and said, 'My son, go and work in the vineyard
to-day.' 'I will not,' he replied; but afterwards he was sorry 29
and went. He came to the second and spoke in the same 30
manner. His answer was, 'I will go, Sir;' but he did not.
Which of the two did as his father desired?" "The first," 31
they said. Jesus replied, "I solemnly tell you that the tax-
gatherers and the notorious sinners are entering the Kingdom
of Heaven before you. For John came to you observing all 32
sorts of ritual, and you put no faith in him: the tax-gatherers
and the notorious sinners did put faith in him, and you, though
you saw this example set you, were not even afterwards sorry so
as to believe him.

'The wicked Vine-dressers.'

"Listen to another parable. There was a house- 33
holder who planted a vineyard, made a fence
round it, dug a wine-tank in it, and built a strong
lodge; then let the place to vine-dressers, and went abroad.
When vintage-time approached, he sent his servants to the vine- 34
dressers to receive his grapes; but the vine-dressers seized the 35
servants, and one they cruelly beat, one they killed, one they
pelted with stones. Again he sent another party of servants 36
more numerous than the first; and these they treated in the
same manner. Later still he sent to them his son, saying, 37
'They will respect my son.' But the vine-dressers, when they 38
saw the son, said to one another, 'Here comes the heir: come, 39
let us kill him and get his inheritance.' So they seized him, 40
dragged him out of the vineyard, and killed him. When then
the owner of the vineyard comes, what will he do to those vine- 41
dressers?" "He will put the wretches to a wretched death,"
was the reply, "and will entrust the vineyard to other vine-
dressers who will render the produce to him at the vintage season."
Jesus said to them, "Have you never read in the Scriptures, 42

28. *Sons . . son*] Lit. 'children . . child.'

31. *The first*] v.l. 'the latter,' inverting also the order of the two parts of the Parable. The sense remains the same. Others read 'the latter,' without inverting the order of the two parts of the Parable, explaining it to mean 'he who afterwards (repented and went).' But this seems an impossible translation. *Before you*] They walk first, taking precedence of you.

33–46. Cp. Mark xii. 1–12; Luke xx. 9–19.

34. *Servants*] Or 'slaves;' and so in verses 35,36. *Grapes*] Or perhaps the price obtained by the sale of them (Meyer). The rent appears to have been a share of the produce ('his grapes') whether paid in kind or in money. Cp. Luke xx. 10.

37. *His son*] Here therefore we have the real answer to the question in verse 23. *Saying*] To those about him.

42. *Came from the Lord*] More freely 'is the Lord's workmanship.' Or perhaps

'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE:
THIS CORNERSTONE CAME FROM THE LORD,
AND IS WONDERFUL IN OUR ESTEEM' (Ps. cxviii. 22)?

"That, I tell you, is the reason why the Kingdom of God will 43
be taken away from you, and given to a nation that will exhibit
the power of it. He who falls on this stone will be severely 44
hurt; but he on whom it falls will be utterly crushed."

After listening to His parables the High Priests and Pharisees 45
perceived that He was speaking about them; but though they 46
were eager to lay hands upon Him, they were afraid of the
people, for by them He was regarded as a Prophet.

Again Jesus spoke to them in figurative language. 1 22
'The royal Wedding Feast.' "The Kingdom of Heaven," He said, "may be 2
compared to a king who celebrated the marriage
of his son, and sent his servants to call the invited 3
guests to the wedding, but they were unwilling to come. Again 4
he sent other servants with a message to those who were invited.
'My breakfast is now ready,' he said, 'my bullocks and fat
cattle are killed, and every preparation is made: come to the
wedding.' They however gave no heed, but went, one to his 5
home in the country, another to his business; and the rest 6
seized the king's servants, maltreated them, and murdered
them. So the king's anger was stirred, and he sent his troops 7
and destroyed those murderers and burnt their city. Then he 8
said to his servants, 'The wedding banquet is ready, but those
who were invited were unworthy of it. Go out therefore to the 9

the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.' The latter explanation assumes a Hebraism, thus. The word 'this' is feminine both in the Greek here and in the Hebrew original which our Lord was quoting from Ps. cxviii. 22, 23. But 'cornerstone' in both these languages is feminine, and therefore the demonstrative may refer to that noun. In Hebrew, however, where no noun is distinctly referred to and in English the word 'thing' is or may be supplied, as in, "At this (thing) also my heart trembleth" (Job xxxvii. 1), the Hebrew feminine is regularly used. In Latin or Classical Greek the neuter would be employed, but in Hebrew there is no neuter gender. The LXX. generally has the neuter in such cases; but there are a few exceptions, sufficient to demonstrate the possibility of the Hebrew idiom being borrowed into Hellenistic Greek, and the possibility also of its existence in the passage now before us. Yet the other seems the preferable rendering. *Wonderful*] Or 'admirable.' Cp. 1 Pet. ii. 9.

43. *That will exhibit the Power*] Lit. 'producing the fruits.' *Of it*] I.E., 'of the Kingdom.'

44. *Falls*] It is possible to 'stumble' without actually falling. See xxvi. 31; Rom. xi. 11. V.L. omits this verse.

1. *Again Jesus*] Lit. 'and Jesus answered.' See xi. 25, n.

2. *May be compared to*] See xiii. 24, n. *A king*] Lit. 'a man a king.'

3. *Servants*] Or 'slaves,' five times in this Parable.

4. *Breakfast*] The morning meal, whether early or late, as among ourselves. This noun occurs also in Luke xi. 38; xiv. 12, 15; and the cognate verb in Luke xi. 37; John xxi. 12, 15. But some take it here, in a wider sense, for any meal.

cross-roads, and everybody you meet invite to the wedding.' So they went out into the roads and gathered together all they could find, both bad and good, and the banquet hall was filled with guests. 10

'A wrongly-dressed Guest.'

"Now the king came in to see the guests; and among them he discovered one who was not wearing a wedding robe. 'My friend,' he said, 'how is it that you came in here without a wedding robe?' The man stood speechless. Then the king said to the servants, 'Bind him hand and foot and fling him into the darkness outside: there will be the weeping aloud and the gnashing of teeth.' For there are many called, but few chosen." 11 12 13 14

A Question about paying Tribute.

Then the Pharisees went and consulted together how they might entrap Him in His conversation. So they sent to Him their disciples together with the Herodians; who said, "Teacher, we know that you are a truthful man and that you teach God's way in truth; and that no fear of man misleads you, for you are not biased by men's wealth or rank. Give us your judgement therefore: is it allowable for us to pay a poll-tax to Caesar, or not?" Perceiving their wickedness, Jesus replied, "Why are you hypocrites trying to ensnare me? Show me the tribute coin." And they brought Him a shilling. "Whose likeness and inscription," He asked, "is this?" "Caesar's," they replied. "Pay therefore," He rejoined, "what is Caesar's to Caesar; and what is God's to God." They heard and were astonished; then left Him, and went their way. 15 16 17 18 19 20 21 22

'A Woman who had had seven Husbands.'

On the same day a party of Sadducees came to Him contending that there is no resurrection, and they put this case to Him. "Teacher," they said, "Moses enjoined, 'IF A MAN SHOULD DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM' (Deut. xxv. 5). Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife 23 24 25

10. *Could find*] Lit. 'found,' a Hebraism. So in Esther ix. 2, "no man could withstand" is lit. "no man withstood." *Banquet-hall*] Lit. 'bridal-chamber.' v.l. 'wedding.'

12. *Stood speechless*] Lit. 'was gagged' or 'muzzled.' The same verb is employed in verse 34.

15-22. Cp. Mark xii. 13-17; Luke xx. 20-26.

16. *Who said*] Or 'to say:' lit. 'saying.' v.l. reads 'saying' in the nominative, referring to 'they.' The sense then is 'saying' (by the mouth of these messengers). *Are not biased &c.*] Lit. 'do not look at men's faces' (or 'outward appearance'). Cp. Luke xx. 21, n.

23-33. Cp. Mark xii. 18-27; Luke xx. 27-39.

to his brother. So also did the second and the third, down to 26
the seventh, till the woman also died, after surviving them all. 27
At the Resurrection, therefore, whose wife of the seven will she 28
be? for they all married her." Jesus replied, "You are in error, 29
through ignorance of the Scriptures and of the power of God. For 30
in the Resurrection, men neither marry nor are women given in
marriage, but they are like angels in Heaven. But as to the 31
Resurrection of the dead, have you never read what God says 32
to you, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND
THE GOD OF JACOB' (Exod. iii. 6)? He is not the God of
dead, but of living men."

All the crowd heard this, and were filled with amazement at 33
His teaching.

Love, the supreme Law.

Now the Pharisees came up when they heard 34
that He had silenced the Sadducees, and one of 35
them, an expounder of the Law, asked Him as a
test question, "Teacher, which is the greatest Commandment 36
in the Law?" He answered, "'THOU SHALT LOVE THE LORD 37
THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY
WHOLE MIND' (Deut. vi. 5). This is the greatest and foremost 38
Commandment. And the second is similar to it: 'THOU SHALT 39
LOVE THY FELLOW MAN AS MUCH AS THYSELF' (Lev. xix. 18).
The whole of the Law and the Prophets is summed up in these 40
two Commandments."

'David's Son' and 'David's Lord.'

While the Pharisees were still assembled there, 41
Jesus put a question to them: "What think you 42
about the Christ? whose son is He?" "David's," 43
they replied. "How then," He asked, "does David, taught by
the Spirit, call Him Lord, when he says,

'THE LORD SAID TO MY LORD, 44
SIT AT MY RIGHT HAND
UNTIL I HAVE PUT THY FOES BENEATH THY FEET' (Ps. cx. 1)?
"If therefore David calls Him Lord, how can He be his son?" 45

30. *Angels*] v.L. 'God's angels.'
34-40. Cp. Mark xii. 28-34.
34. *Had silenced*] See verse 12, n.
36. *Which*] Not 'of what kind.' Cp. xix. 18, n. *Greatest*] Lit. 'great,' a Hebraism. Adjectives in Hebrew have neither the comparative nor the superlative degree, but only the positive. See also xviii. 1, n.
37. *With*] Lit. 'in,' three times repeated.
39. *As much as thyself*] This of course implies that there is a legitimate love of 'self.' 'Selfishness' is sinful not because it includes care for one's own welfare, but because it excludes (or subordinates to this) care for the welfare of others. There is sin rather than virtue in mere self-neglect!
41-46. Cp. Mark xii. 35-37; Luke xx. 41-44.
43. *Taught by*] Lit 'in.'

No one could say a word in reply, nor from that day did any one venture again to put a question to Him. 46

Preachers who did not practise.

Then Jesus addressed the crowds and His disciples and said, "The Scribes and the Pharisees sit in the chair of Moses. Therefore do and observe everything that they command you; but do not imitate their actions, for they talk, but do nothing. Heavy and cumbrous burdens they bind together and load men's shoulders with them, while as for themselves, not with one finger do they choose to lift them. And everything they do they do with a view to being observed by men; for they widen their phylacteries and make the tassels large, and love the best seats at a dinner party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.' 23 1 2 3 4 5 6 7

Equality and Brotherhood among Christians.

"As for you, do not accept the title of 'Rabbi,' for one alone is your Teacher, and you are all brothers. And call no one on earth your Father, for one alone is your Father—the Heavenly Father. And do not accept the name of 'leader,' for your Leader is one alone—the Christ. He who is the greatest among you shall be your servant; and one who exalts himself shall be abased, while one who abases himself shall be exalted. 8 9 10 11 12

Stern but sorrowful Denunciations.

"But alas for you Scribes and Pharisees, hypocrites, for you lock the door of the Kingdom of Heaven against men; you yourselves do not enter, nor do you allow those to enter who are seeking to do so. 13

"Alas for you, Scribes and Pharisees, hypocrites, for you scour sea and land in order to win one convert—and when he is gained, you make him twice as much a son of Gehenna as yourselves. 15

"Alas for you, you blind guides, who say, 'Whoever swears by the Sanctuary it is nothing; but whoever swears by the gold of the Sanctuary, is bound by the oath.' Blind fools! Why, which is greater?—the gold, or the Sanctuary which has 16 17

1–39. Cp. Luke xiii. 34, 35.

2. *Sit*] Or 'have seated themselves.' See *Aorist*, top of p. 21. Cp. Luke i. 47; Phil. iv. 10; Rev. xvii. 7.

4. Cp. Luke xi. 46. *And cumbrous*] V.L. omits these words.

5. *Phylacteries*] Two small leather cases, worn by very religious Jews on the left arm and the forehead, and containing passages of Scripture.

14. V.L. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses even while for a pretence you make long prayers: therefore you will receive a far severer sentence.'

16. *The Sanctuary*] I.E. 'the central building of the Temple,' which contained only the Holy Place and the Holy of Holies. The word occurs here for the first time.

17, 19. *Why*] See xxvii. 23, n.

made the gold holy? And you say, 'Whoever swears by the 18
altar, it is nothing; but whoever swears by the offering lying on
it is bound by the oath.' You are blind! Why, which is 19
greater?—the offering, or the altar which makes the offering
holy? He who swears by the altar swears both by it and by 20
everything on it; he who swears by the Sanctuary swears both 21
by it and by Him who dwells in it; and he who swears by 22
Heaven swears both by the throne of God and by Him who sits
upon it.

"Alas for you, Scribes and Pharisees, hypocrites, for you pay 23
the tithe on mint, dill, and cumin, while you have neglected the
weightier requirements of the Law—just judgement, mercy, and
faithful dealing. These things you ought to have done, and yet
you ought not to have left the others undone. You blind guides, 24
straining out the gnat while you gulp down the camel!

"Alas for you, Scribes and Pharisees, hypocrites, for you 25
wash clean the outside of the cup or dish, while within they are
full of greed and self-indulgence. Blind Pharisee, first wash 26
clean the inside of the cup or dish, and then the outside will be
clean also.

"Alas for you, Scribes and Pharisees, hypocrites, for you are 27
just like whitewashed sepulchres, the outside of which pleases
the eye, though inside they are full of dead men's bones and of
all that is unclean. The same is true of you: outwardly you seem 28
to the human eye to be good and honest men, but, within,
you are full of insincerity and disregard of God's Law.

"Alas for you, Scribes and Pharisees, hypocrites, for you 29
repair the sepulchres of the Prophets and keep in order the
tombs of the righteous, and your boast is, 'If we had lived in 30
the time of our forefathers, we should not have been implicated
with them in the murder of the Prophets.' So that you bear wit- 31
ness against yourselves that you are descendants of those who
murdered the Prophets. Fill up the measure of your forefathers' 32
guilt. O serpents, O vipers' brood, how are you to escape con- 33
demnation to Gehenna?

21. *Dwells*] v.L. 'has dwelt,' I.E. 'has taken up His abode.'
23. Cp. Luke xi. 42.
25. Cp. Luke xi. 39.
25. *Self-indulgence*] Or 'uncurbed animal passions.' The only other place where the word is found in the N.T. is 1 Cor. vii. 5.
26. *Or dish*] v.L. omits these words.
28. *Disregard of God's Law*] Lit. in one word 'lawlessness.'
29–31. Cp. Luke xi. 47, 48.
29. *Keep in order*] Or 'decorate.' Cp. xii. 44, n.
33. *To escape*] Cp. iii. 7, where the same verb is used. *Condemnation to*] Lit. 'the judgement of.' *Gehenna*] The metaphor is taken from 'the valley of Hinnom,'

The awful Wickedness of the Jews then living.

"For this reason I am sending to you Prophets 34
and wise men and Scribes. Some of them you
will put to death—nay, crucify; some of them you
will flog in your synagogues and chase from town
to town; that all the innocent blood shed upon earth may come 35
on you, from the blood of righteous Abel to the blood of
Zechariah the son of Berechiah whom you murdered between
the Sanctuary and the altar. I tell you in solemn truth that 36
all this guilt will accumulate upon the present generation.

Jesus grieves over Jerusalem.

"O Jerusalem, Jerusalem! thou who murderest 37
the Prophets and stonest those who have been
sent to thee! how often have I desired to gather
thy children to me, just as a hen gathers her chickens under her
wings, and you would not come! See, your house will now be 38
left to you desolate! For I tell you that you will never see me 39
again until you say, 'BLESSED BE HE WHO COMES IN THE NAME OF THE LORD'" (Ps. cxviii. 26).

Jesus predicts the Destruction of the Temple.

Jesus had left the Temple and was going on His 1 **24**
way, when His disciples came and called His
attention to the Temple buildings. 'You see all 2
this?" He replied; "in solemn truth I tell you
that there will not be left here one stone upon another that will
not be pulled down."

Christ's return at the End of the Age.

Afterwards He was on the Mount of Olives and 3
was seated there when the disciples came to Him,
apart from the others, and asked, "Tell us when
this will be; and what will be the sign of your Coming and of
the Close of the age?" Jesus answered, "Take care that no one 4
misleads you. For many will come assuming my name and 5

just outside Jerusalem, where for the sake of the city a fire was kept burning to consume rubbish and refuse.

34–36. Cp. Luke xi. 49–51.

35. *Shed*] The tense (present) indicates 'which has been, or at any time may be, shed.'

38. *Will now be left*] Lit. 'is left,' not a perfect tense, but strictly present—'Now I am finally leaving you: now I am abandoning you to the consequences of your persistence in sin.' *Desolate*] v.l. omits this word. Cp. Luke xiii. 35. *Blessed . . the Lord*] Or, possibly, the sense may be 'He who comes in the name of the Lord is (the) blessed (One).'

1. *The Temple*] i.e. the Temple Courts. See xxiii. 16, n.; xxi. 12. *Buildings*] 'The several parts were great buildings' (Bengel). The masonry itself was also remarked on. See Mark xiii. 1; Luke xxi. 5.

3. *Coming*] Or 'Presence.' The cognate verb occurs xxvi. 49, and in twenty-three other places. A capital C is used in this Translation to indicate this word in the 17 passages where it occurs as signifying the Second Coming of our Lord. In a more general use it occurs 2 Cor. vii. 6, 7 and in six other places. *Age*] Not 'world.' Some suppose that the Age referred to is the Jewish rather than the Christian dispensation. See J. Stuart Russell, *The Parousia*, London, 1878.

5. *Assuming*] Lit. 'on.' "Standing upon it, and usurping it" (Wordsworth) Cp. Mark xiii. 6.

saying, 'I am the Christ;' and they will mislead many. And 6
before long you will hear of wars and rumours of wars. Do not
be alarmed, for such things must be; but the End is not yet.
For NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM 7
AGAINST KINGDOM (Isa. xix. 2), and there will be famines and
earthquakes in various places; but all these miseries are but 8
like the early pains of childbirth.

Persecution, Apostasy, and world-wide Preaching.

"At that time they will deliver you up to punish- 9
ment and will put you to death; and you will be
objects of hatred to all the nations because you
are called by my name. Then WILL MANY 10
STUMBLE AND FALL (Isa. viii. 15), and they will betray one an-
other and hate one another. Many false prophets will rise up 11
and lead multitudes astray; and because of the prevalent 12
disregard of God's law the love of the great majority will grow
cold; but those who stand firm to the End shall be saved. 13
And this Good News of the Kingdom shall be proclaimed 14
throughout the whole world to set the evidence before all the
Gentiles; and then the End will come.

'The abomination of Desolation.'

"When you have seen (to use the language of 15
the Prophet Daniel) the 'ABOMINATION OF
DESOLATION' (Dan. ix. 27), standing in the Holy
Place"—let the reader observe those words—"then let those 16
who are in Judaea escape to the hills; let him who is on the 17
roof not go down to fetch what is in his house; nor let him 18
who is outside the city stay to pick up his outer garment. 19
And alas for the women who at that time are with child or
have infants!

"But pray that your flight may not be in winter, nor on the 20

6. *The End*] Referred to in verse 3 as 'the Close of the age.' Evidence as to the fulfilment of many of the 'signs' predicted in the verses that follow is to be found in Josephus, Seneca, Suetonius, Tacitus See Alford and other Commentators, and compare the condition of the Seven Churches of Roman Asia as described in Rev. ii., iii.

10. *Stumble and fall*] See v. 29, n. Changing the figure, we might render 'make shipwreck of faith.'

12. *Disregard of God's Law*] Lit. 'lawlessness.' *The great majority*] Lit. 'the many,' not merely 'many.'

14. *This Good News of the Kingdom*] The good news that God's heavenly kingdom was close at hand (iii. 2; iv. 17; x. 7). *The whole world*] Lit. 'all the inhabited' (earth). The words appear to be used in Luke ii. 1; Acts xi. 28; Rom. x. 18; Rev. iii. 10; of the Roman empire—'the world' as known to the ancients. For the diffusion of the Gospel within these limits even in N.T. times see Mark xvi. 20; Acts i 8; Rom. xvi 26; Col. i. 6, 23. *Gentiles*] Or 'nations.' *The End*] Referred to in verse 3 as 'the Close of the age.'

15–42. Cp. Mark xiii. 14–37; Luke xxi. 20–36.

19. *Alas for*] Cp. xi. 21; Luke vi. 24; and notes.

20. *In winter*] Or 'during a storm.' Cp. Acts xxvii. 20. *The Sabbath*] i.e. the Jewish Sabbath, on which the Law forbad long journeys.

Unparalleled Distress.

Sabbath ; for it WILL BE a time of great SUFFERING, SUCH AS NEVER HAS BEEN FROM THE BEGINNING OF THE WORLD TILL NOW (Dan. xii. 1), and assuredly never will be again. And if those days had not been cut short, no one would escape ; but for the sake of God's own People those days will be cut short. 21 22

The wide Visibility of the Coming of Christ.

"If at that time any one should say to you, 'See, here is the Christ!' or 'Here!' give no credence to it. For there will rise up false Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, were it possible, even God's own People. Remember, I have forewarned you. If therefore they should say to you, 'See, He is in the desert!' do not go out there : or, 'See, He is indoors in the room!' do not believe it. For just as the lightning flashes in the east and is seen to the very west, so will be the Coming of the Son of Man. Wherever the dead body is, there will the vultures flock together. 23 24 25, 26 27 28

The Son of Man amid the Clouds.

"But immediately after those times of distress THE SUN WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM THE FIRMAMENT, AND THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xiii. 10 ; xxxiv. 4). Then will appear the Sign of the Son of Man in the sky ; and THEN WILL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) with great power and glory. And He will send out His angels WITH A 29 30 31

21. *Never will be again*] These words have little meaning if the suffering referred to is to come at the very end of Time.

22. *Been cut short*] In God's decrees. *Will be cut short*] In fact. Cp. Luke xviii. 8. *God's own People*] Lit. 'the elect.' So in verses 24, 31.

23–28. Cp. Luke xvii. 21–24, 37.

28. *Vultures*] Perhaps the avenging armies of Rome, the 'dead body' being in that case the corrupt Jewish nation. The Jews were well-nigh exterminated throughout the Roman empire, 67–70, A.D. See Josephus, *Wars* ii. 18 and Luke xiii. 3, n.

29. *Be darkened*] Or 'grow dark.' *Forces &c.*] Cp. Rom. viii. 38, n. The whole verse may possibly describe the complete darkness which comes over human beings in the moment of death as the result of the closing of all their ordinary earthly senses. If, as is conceivable, this is immediately succeeded by a vision of our glorified Redeemer and King (see Acts vii. 55 ; ix. 17 ; 1 Cor. xi. 1) the interpretation of verse 30 becomes easier. It seems certain that the parallel O.T. passages (Isa. xiii. 10 ; xxxiv. 4) predicted the overthrow of the inhabitants of Babylon and Bozrah *in the darkness of death.*

30. *Nations of the earth*] Or 'tribes of the land.' Cp. Rev. i. 7. *See*] Cp. Luke xxi. 25, n. *Lament*] Or 'beat their breasts.' *With great power and glory*] Cp. Luke xxi. 27, n.

31. *With a loud trumpet blast*] V.L. 'with the great trumpet.' Cp. 'with the trumpet of God,' 1 Thess. iv. 16. *Bring together*] Cp. 2 Thess. ii. 1 ; Rev. vii. 1–3. No hint is given here as to whether this was to be 'in the body' or 'apart from the

LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64 ; xxx. 4).

A definite Limit of Time.

"Now learn from the fig-tree the lesson it 32
teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, 33
may be sure that He is near—at your very door. I tell you in 34
solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth 35
and sky will pass away, but it is certain that my words will not pass away.

Uncertainty as to the exact Day.

"But as to that day and the exact time no one 36
knows—not even the angels of heaven, nor the Son, but the Father alone. For as it was in the 37
time of Noah (Gen. vii.), so it will be at the Coming of the Son of Man. At that time, before the Deluge, men were busy eating 38
and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realize any danger 39
till the Deluge came and swept them all away ; so will it be at the Coming of the Son of Man. Then will two men be in the 40
open country : one will be taken away, and one left behind. Two women will be grinding at the mill : one will be taken 41
away, and one left behind. Be on the alert therefore, for 42
you do not know the day on which your Lord is coming. But 43
of this be assured, that if the master of the house had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into.

body.' See 2 Cor. xii. 2, 4 ; 1 Thess. iv. 17 ; Rev. xii. 5 ; where there is the same uncertainty.

33. *He*] Or 'it,' 'His coming.'

34. *The present generation*] Or possibly 'this race.' The word is found in the latter sense in Classical Greek, but not in the N.T., unless here and in the parallel passages (Mark xiii. 30 ; Luke xxi. 32). The sense in which St. Matthew generally uses the phrase may be gathered from xi. 16 ; xii. 41, 43, 45 ; xxiii. 36.

35. *Earth and sky*] This phrase possibly denotes the then-existing order of things—the Jewish dispensation—being in that case a name given to it in token of its supposed permanence and fixity. See v. 18, n.

36. *Nor the Son*] V.L. omits these words. In Mark xiii. 32 their genuineness is not questioned.

37–41. Cp. Luke xvii. 26, 34.

40, 41. *Will be taken*] Lit. 'is taken.' *Taken away*] Or 'taken home,' as in i. 20, 24. Cp. Luke xvii. 34–36. There appears to be a special reference intended here to Palestine—a country where men worked in the open fields and women ground at the mill.

41. *Mill*] See the Bible Dictionaries.

42. *On the alert*] Or 'wakeful.' The Greek is the same in xxv. 13 ; xxvi. 38, 41.

43–51. Cp. Luke xii. 39–46.

Therefore you also must be ready ; for it is at a time when you 44
least expect Him that the Son of Man will come.

Faithful and unfaithful Servants.

"Who therefore is the loyal and intelligent ser- 45
vant to whom his master has entrusted the control of his household to give them their rations at the appointed time? Blessed is that servant whom his master 46
when he comes shall find so doing ! In solemn truth I tell you 47
that he will give him the management of all his wealth. But if 48
that man, being a bad servant, should say in his heart, 'My master is a long time in coming,' and should begin to beat his 49
fellow servants, while he eats and drinks with his drunken associates ; the master of that servant will arrive on a day when he 50
is not expecting him and at an hour of which he has not been informed ; he will treat him with the utmost severity and assign 51
him a place among the hypocrites : there will be the weeping and the gnashing of teeth.

'Ten Bridesmaids.'

"Then will the Kingdom of Heaven be found to 1 25
be like ten bridesmaids who took their torches and went out to meet the bridegroom. Five of them 2
were foolish and five were wise. For the foolish, when they 3
took their torches, did not provide themselves with oil ; but the 4
wise, besides their torches, took oil in their flasks. The bride- 5
groom was a long time in coming, so that meanwhile they all became drowsy and fell asleep. But at midnight there is a loud 6
cry, 'The bridegroom ! Go out and meet him !' Then all those 7
bridesmaids roused themselves and trimmed their torches. 'Give us some of your oil,' said the foolish ones to the wise, 'for 8
our torches are going out.' 'But perhaps,' replied the wise, 9
'there will not be enough for all of us. Go to the shops rather, and buy some for yourselves.' So they went to buy. 10
But meanwhile the bridegroom came ; those bridesmaids who were ready went in with him to the wedding banquet ; and the door was shut. Afterwards the other bridesmaids came and 11
cried, 'Sir, Sir, open the door to us.' 'In solemn truth I tell 12
you,' he replied, 'I do not know you.'

45. *Servant*] Or 'slave.' The house-steward among the Romans was only a superior slave. *Master*] Or 'owner.' So in verses 46, 48, 50.

51. *Treat him with the utmost severity*] Lit. 'cut him in two.' *Hypocrites*] Or perhaps 'evildoers.' See Hatch, *Biblical Greek*, p. 91.

1. *Be found to be like*] See v. 24, 26, n. Or 'will become like,' 'will show itself like.' Cp. vi. 8 ; xiv. 11. *Torches*] See the detailed description from Jarchi given in Kitto's *Pictorial Bible*, Matt. xxv. 1. Kitto adds, "These are just the torches which are still employed on similar occasions by the people of Arabia and Egypt." See also Trench's *Synonyms*, xlvi.

4. *Flasks*] Or 'bottles.' See Trench as above.

"Keep awake therefore ; for you know neither the day nor 13
the hour.

"Why, it is like a man who, when going on his 14
Privilege and Responsibility. travels, called his bondservants and entrusted his
property to their care. To one he gave five talents, 15
to another two, to another one—to each according to his
individual capacity ; and then started from home. Without 16
delay the one who had received the five talents went and
employed them in business, and gained five more. In the 17
same way he who had the two gained two more. But the man 18
who had received the one went and dug a hole and buried his
master's money.

"After a long lapse of time the master of those servants 19
returned, and had a reckoning with them. The one who had 20
received the five talents came and brought five more, and said,
'Sir, it was five talents that you entrusted to me : see, I
have gained five more.' His master replied : 'You have done 21
well, good and trustworthy servant : you have been trustworthy
in the management of a little, I will put you in charge of much :
share your master's joy.' The second, who had received the 22
two talents, came and said, 'Sir, it was two talents you entrusted
to me : see, I have gained two more.' His master replied, 23
'You have done well, good and trustworthy servant : you have
been trustworthy in the management of a little, I will put you
in charge of much : share your master's joy.' But, next, the man 24
who had the one talent in his keeping came and said, 'Sir, I
knew you to be a severe man, reaping where you had not sown
and garnering what you had not winnowed ; so being afraid I 25
went and buried your talent in the ground : there you have what
belongs to you.' 'You wicked and slothful servant,' replied 26
his master, 'did you know that I reap where I have not sown,
and garner what I have not winnowed? Your duty then was 27

14–30. Cp. Luke xix. 11–28.

14. *Bondservants*] Such an employment of slaves was common among the ancient Romans. See xxiv. 45, n.

15. *Talents*] See the Commentators and the Bible Dictionaries.

18. *Master's*] Or 'owner's.' So 'owner' for 'master' in verses 19, 21, 23.

19. *After a long lapse of time*] And yet within the limits of an ordinary lifetime!

21. *Good*] Or perhaps 'upright' or 'honest,' but this idea seems to be included in the epithet which follows. That the word may signify kindness of heart and good feeling is plain from xx. 15 ; 1 Peter ii. 18 ; and many other passages ; and the teaching of xxii. 36–38 must not be forgotten. Cp. John x. 11. *Trustworthy*] This slave had not only displayed faithfulness, that is loyalty of heart, but a steadfastness of rectitude also, and was on every ground deserving of confidence.

21, 23. *Share*] Lit. 'enter into.'

24. *I knew you to be*] Lit. 'I had observed you – that you were.' *What*] Lit. 'from (a threshing-floor) where.'

to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away 28
the talent from him, and give it to the man who has the ten.'
(For to every one who has, more shall be given, and he shall 29
have abundance; but from him who has nothing, even what
he has shall be taken away.) 'But as for this worthless servant, 30
put him out into the darkness outside: *there* will be the weeping
and the gnashing of teeth.'

'The Sheep and the Goats.'

"When the Son of Man comes in His glory, 31
and all the angels with Him, then will He sit upon
His glorious throne, and all the nations will be 32
assembled before Him. And He will separate them from one
another, just as a shepherd separates the sheep from the goats;
and will make the sheep stand at His right hand, and the goats 33
at His left. Then the King will say to those at His right, 34
'Come, my Father's blessed ones, receive your inheritance of
the Kingdom divinely intended for you since the creation of the
world. For when I was hungry, you gave me food; when I 35
was thirsty, you gave me drink; when I was homeless, you gave
me a welcome; when I was ill-clad, you clothed me; when I 36
was sick, you visited me; when I was in prison, you came to
see me.' 'When, Lord,' the righteous will reply, 'did we see 37
Thee hungry, and feed Thee; or thirsty, and give Thee drink?
When did we see Thee homeless, and give Thee a welcome? or 38
ill-clad, and clothe Thee? When did we see Thee sick or in 39
prison, and come to see Thee?' But the King will answer them, 40
'In solemn truth I tell you that in so far as you rendered such
services to one of the humblest of these my brethren, you
rendered them to myself.'

"Then will He say to those at His left, 'Begone from me, 41
with the curse resting upon you, into the Fire of the ages, pre-
pared for the devil and his angels. For when I was hungry, 42

29. *Who has nothing*] I.E. 'who acts as though he had nothing and were responsible for nothing.' But the bold oxymoron of this latter half of the verse a translator is not at liberty to alter.

31. *When*] See x. 23; xvi. 27, 28; xxiv. 34. *His glorious throne*] Cp. Rev. xiii. 3, n. *All the nations*] The same phrase occurs xxiv. 7, 9, 14; xxviii. 19; 2 Tim. iv. 17.

32. *Them*] The individuals, not the nations. The pronoun in the Greek here is masculine, but 'nations' is neuter. Similarly in Acts xxvi. 17 'whom' (after nations) is masculine: the Gospel message is sent to the individual who hears it. *Goats*] Or 'kids.'

34. *Divinely intended*] Or 'made sure.' See Hosea vi. 3, comparing the A.V. with the R.V.

37, 38, 39. *Thee*] Emphatic.

41. *Of the ages*] Greek 'aeonian.' See xviii. 8, n. *Prepared*] Or 'divinely intended.' The same word as in verse 34.

you gave me nothing to eat; when thirsty, you gave me nothing to drink; when homeless, you gave me no welcome; ill-clad, you 43
clothed me not; sick or in prison, you visited me not.' Then 44
will they also answer, 'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee?' But He will reply, 'In solemn truth I tell you 45
that in so far as you withheld such services from one of the humblest of these, you withheld them from me.' And these 46
shall depart into the Punishment of the ages, but the righteous into the Life of the ages."

Once again Jesus predicts His Death.

When Jesus had ended all these discourses, He 1 26
said to His disciples, "You know that in two 2
days' time the Passover comes. And the Son of Man will be delivered up to be crucified."

The Plot to murder Him.

Then the High Priests and Elders of the People 3
assembled in the court of the palace of the High Priest Caïaphas, and consulted how to get Jesus 4
into their power by stratagem and put Him to death. But they 5
said, "Not during the Festival, lest there be a riot among the people."

Affection's costly Gift.

Now when Jesus was come to Bethany and was 6
at the house of Simon the Leper, a woman came to 7
Him with a jar of very costly, sweet-scented ointment, which she poured over His head as He reclined at table. "Why such waste?" indignantly exclaimed the disciples; "for 8, 9
this might have been sold for a considerable sum, and the money given to the poor." But Jesus heard it, and said to 10
them, "Why are you vexing her? For she has done a most gracious act towards me. The poor you always have with you, 11
but me you have not always. In pouring this ointment over 12
me, her object was to prepare me for burial. In solemn truth I 13
tell you that wherever in the whole world this Good News shall

46. *Punishment*] The same noun occurs in 1 John iv. 18, and the cognate verb in Acts iv. 21; 2 Peter ii. 9.

1-5. Cp. Mark xiv. 1, 2; Luke xxii. 1, 2.

1. *Two days*] These words were apparently spoken on the evening of the Wednesday. If so, this was in the early hours of the 13th of Nisan; for the Jewish day begins at sunset, and the 13th would begin at sunset on Wednesday and continue till sunset on Thursday. Then commenced the 14th of Nisan, the day on which the Passover was to be slain 'between the two evenings' (Exod. xii. 6), that is between noon and sunset, namely (in this case) of the Friday. Thus the interval referred to is that from the beginning of the 13th to near the close of the 14th of Nisan—from the Wednesday after sunset to the Friday before sunset.

6-13. Cp. Mark xiv. 3-9; John xii. 1-11.

7. *A woman*] Evidently wealthy, and one whom social propriety would now style a lady. Compare the literal renderings of xviii. 23; xxii. 2; 2 John i.

be proclaimed, this deed of hers shall be spoken of in memory of her."

The Treachery of Judas.

At that time one of the Twelve, the one called 14
Judas Iscariot, went to the High Priests and said, 15
"What are you willing to give me if I betray Him to you?" So they weighed out to him thirty shekels (Zech. xi. 12), and from that moment he was on the look out for an opportunity to betray Him. 16

The Disciples prepare the Passover.

On the first day of the Unleavened Bread the 17
disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?" "Go into the city," He replied, "to such a one, 18
and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'" The disciples did as Jesus directed them, and got the 19
Passover ready.

'The last Supper.' The Traitor indicated.

When evening came, He was at table with the 20
twelve disciples, and the meal was proceeding, 21
when Jesus said, "In solemn truth I tell you that one of you will betray me." Intensely grieved they began one 22
after another to ask Him, "Can it be I, Master?" He answered, 23
"One who has dipped his fingers in the bowl with me is the very man who will betray me. The Son of Man is indeed 24
going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born." Then Judas, the dis- 25
ciple who was betraying Him, asked, "Can it be I, Rabbi?" He replied "It is you."

The memorial Meal instituted.

During the meal Jesus took a Passover biscuit, 26
blessed it and broke it. He then gave it to the disciples, saying, "Take this and eat it: it is my

14–16. Cp. Mark xiv. 10, 11; Luke xxii. 3–6.
17–19. Cp. Mark xiv. 12–16; Luke xxii. 7–13.
20. Cp. Mark xiv. 17; Luke xxii. 14–18. *Was at table*] Lit. 'reclined' (on the couches). *Disciples*] v.L. omits this word.
21–25. Cp. Mark xiv. 18–21; Luke xxii. 21–23; John xiii. 21–35.
23. *One who*] Or 'he who.' *Has dipped*] Or 'dipped.' Or 'will have dipped.'
24. *Never*] Lit. 'not,' a Hebraism, the Hebrew language having no distinct word signifying 'never.'
25. *It is you*] Lit. (it is as) 'you have said.' Cp. verse 64.
26–29. Cp. Mark xiv. 22–25; Luke xxii. 19, 20; 1 Cor. xi. 23–25.
26. *A Passover biscuit*] The same word as is elsewhere rendered 'a loaf.' But we know that this was unleavened. *Is my body*] Or 'signifies,' 'represents,' 'symbolizes my body.' In many places both in the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered. A few examples are—in the O.T. Gen. xl. 26; Josh. iv. 6 (where the literal rendering is, "What (are) these stones to you?"); Isa. v. 7, and numerous instances in Zech. iv., v., vi.; and

body," and He took the cup and gave thanks, and gave it to 27
them, saying, "Drink, all of you; for this is my blood which is 28
to be poured out for many for the remission of sins—the blood
which ratifies the Covenant. I tell you that I will never again 29
take the produce of the vine till that day when I shall drink the
new wine with you in my Father's Kingdom." So they sang the 30
hymn and went out to the Mount of Olives.

Then said Jesus, "This night all of you will 31
Peter's Denial foretold. stumble and fail in your fidelity to me; for it is
written, 'I WILL STRIKE THE SHEPHERD, AND
THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL
DIRECTIONS' (Zech. xiii. 7). But after I have risen to life again 32
I will go before you into Galilee." "All may stumble and fail," 33
said Peter, "but I never will." "In solemn truth I tell you," 34
replied Jesus, "that this very night, before the cock crows, you
will three times disown me." "Even if I must die with you," 35
declared Peter, "I will never disown you." In like manner
protested all the disciples.

Then came Jesus with them to a place called 36
Christ's Agony in Gethsemane. Gethsemane. There He said to the disciples,
"Sit down here, till I have gone yonder and
prayed." And He took with Him Peter and the two sons of 37

in the N.T. Matt. xiii. 19, 20, 22, 23; Acts x. 17 (lit., "what the vision might be"); Rev. xvii. 18; xix. 10.

27. *Took the cup*] Or 'took his cup.' Lit. 'took cup,' though v.L. inserts in the Greek the article which the English Idiom demands. There are in English numerous phrases consisting of a noun and a verb, in which the noun, though quite definite in sense, is used without the article. Such are 'to take horse,' each man taking his horse; 'to lay hands,' laying one's own hands; 'to weigh anchor,' for 'to weigh the anchor;' 'to set sail,' 'to turn tail;' etc. And so in Biblical Greek we have 'to throw lot' for 'to throw the lot,' xxvii. 35; 'lift up voice,' Luke xi. 27; 'to lay hands,' as in English, Mark xvi. 18; 'to divorce wife,' namely his wife, Mark x. 2; 'to govern husband,' namely her husband, 1 Tim. ii. 12. To this class 'to take cup' seems to belong. Such phrases are in fact equivalent to verbal compounds, which abound in Greek, as 'to good-do' and 'to bad-do' (Mark iii. 4), 'to good-work' (Pet. iii. 6), 'to child-bear' (1 Tim. v. 14), 'to knee-fall' (Matt. xvii. 14), 'to sacred-rob' (Rom. ii. 22). If this is the correct explanation, it serves to account for the article inserted in many MSS. (the copyist having endeavoured to make the true meaning plainer), and for the undoubtedly genuine 'the' in Luke xxii. 20; 1 Cor. xi. 25. Besides, 'took a cup' does not so readily agree with what details we know of the Jewish mode of celebrating the Passover. *Drink*] Lit. 'drink out of it.'

28. *The Covenant*] v.L. 'the New Covenant.' as in Luke xxii. 20.

29. See Luke xxii. 16, n. *The new wine*] Not the same word as in speaking of the new (that is, newly made) wine which will burst old wineskins (ix. 17). In that use the 'new' (Greek *neos*) indicates a condition opposed to the future maturity: here (Greek *kainos*) the contrast is with the past. The wine drunk in God's Kingdom will be of a different character from all wine they have hitherto known, and infinitely superior. See Eph. ii. 15; Col. iii. 10; Heb. xii. 24.

30. Cp. Mark xiv. 26; Luke xxii. 39; John xviii. 1. *The hymn*] I.E. the customary Psalms. Or 'a hymn.'

31–35. Cp. Mark xiv. 27–31; Luke xxii. 31–38; John xiii. 36–38.

36–46. Cp. Mark xiv. 32–42; Luke xxii. 40–46.

Zabdai. Then He began to be full of anguish and distress, and 38
said to them, "My soul is crushed with anguish to the very
point of death; wait here, and keep awake with me." Going 39
forward a short distance He fell on His face and prayed, "My
Father, if it is possible, let this cup pass away from me; never-
theless, not as I will, but as Thou willest." Then He came to 40
the disciples and found them asleep, and He said to Peter, "Alas,
none of you could keep awake with me for even a single hour!
Keep awake, and pray that you may not enter into temptation: 41
the spirit is right willing, but the body is frail." Again a second 42
time He went away and prayed, "My Father, if it is impossible
for this cup to pass without my drinking it, Thy will be done."
He came and again found them asleep, for they were very 43
tired. So He left them, and went away once more and prayed 44
a third time, again using the same words. Then He came to 45
the disciples and said, "Sleep on and rest. See, the moment is
close at hand when the Son of Man is to be betrayed into the
hands of sinful men. Rouse yourselves. Let us be going. My 46
betrayer is close at hand."

Judas brings armed Men.

He had scarcely finished speaking when Judas 47
came—one of the Twelve—accompanied by a
great crowd of men armed with swords and blud-
geons, sent by the High Priests and Elders of the people. Now 48
the betrayer had agreed upon a sign with them, directing them,
"The one whom I kiss is the man: lay hold of him." So he 49
went straight to Jesus and said, "Peace to you, Rabbi!" and
kissed Him eagerly. "Friend," said Jesus, "carry out your 50
intention." Then they came and laid their hands on Jesus and

38. *Crushed with anguish*] Cp. Ps. xlii. 5, 11; LXX.

39. *Going forward*] See Acts xx. 5, n.

41. *The spirit . . . the body*] Or 'my spirit . . . my body.' In that case the words are a pathetic appeal on the part of Jesus for human sympathy and companionship. *Right willing*] Or 'eager.' 'Willing' alone is an inadequate rendering. *Body*] Or 'human nature.' Lit. 'flesh.'

43. *They were very tired*] Lit. 'their eyes were heavy.'

47–56. Cp. Mark xiv. 43–52; Luke xxii. 47–53; John xviii. 2–11.

49. *Peace to you*] Lit. 'Rejoice.' The same verb is used also as a form of greeting in a letter (as in Acts xv. 23; Jas. i. 1), and in bidding farewell (2 John 10, 11). It seems probable that Judas would use in his native Aramaic some such expression as is in constant use in Arabia and Syria at the present day, 'Peace to you,' an approach to which we find in the O.T., and which we find literally rendered into Greek in Luke x. 5; xxiv. 36; 1 Pet. v. 14. Our modern Western equivalent would be simply 'Good evening.' *Eagerly*] Or 'effusively,' that is with a great pretence of affection. Cp. "Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 6, R.V.). The same word is used Mark xiv. 45; Luke vii. 38, 45; xv. 20; Acts xx. 37. The simple 'and less emphatic word is employed in verse 48; Mark xiv. 44; Luke xxii. 47.

50. *Carry out your intention*] Lit. (do that) 'for which you are present' or 'have come.'

seized Him firmly. But one of those with Jesus drew his sword 51
and struck the High Priest's servant, cutting off his ear. "Put 52
back your sword again," said Jesus, "for all who draw the
sword shall perish by the sword. Or do you suppose I cannot 53
entreat my Father and He would instantly send more than
twelve legions of angels to my help? In that case how are the 54
Scriptures to be fulfilled which declare that thus it must be?"

Jesus expostulates. The Apostles flee.

Then said Jesus to the crowds, "Have you 55
come out as if to fight with a robber, with swords
and bludgeons to apprehend me? Day after day
I have been sitting teaching in the Temple, and you did not
arrest me. But all this has taken place in order that the 56
writings of the Prophets may be fulfilled." At this point the
disciples all left Him and fled.

Jesus arrested and taken to Caïaphas.

But the officers who had laid hold of Jesus led 57
Him away to Caïaphas the High Priest, at whose
house the Scribes and the Elders had assembled.
And Peter kept following Him at a distance, till he came even 58
to the court of the High Priest's palace, where he entered and
sat down among the officers to see the issue.

False Testimony and gross Insults.

Meanwhile the High Priests and the whole 59
Sanhedrin were seeking false testimony against
Jesus in order to put Him to death; but they 60
could find none, although many false witnesses came forward.
At length there came two who testified, "This man said, 'I am 61
able to pull down the Sanctuary of God and three days after-
wards to build a new one.'" Then the High Priest stood up 62
and asked Him, "Have you no answer to make? What is it
these men are saying in evidence against you?" Jesus however 63
remained silent. Again the High Priest addressed Him. "In
the name of the ever-living God," he said, "I now put you on
your oath: tell us whether you are the Christ, the Son of God."

51. *Servant*] Or 'slave.'

52. *Draw the sword*] Lit. 'take sword.' Cp. verse 27, n.

53. *Send*] Lit. 'cause to be present,' or 'to stand by.'

55. *Have been sitting*] See *Aorist* iii. 4–6.

56. *But . . fulfilled*] Possibly these words are not those of Jesus but of the Evangelist, in which case we should render 'took place' rather than 'has taken place,' notwithstanding its being the perfect tense in the Greek. See *Aorist* vii. 9.

57–58 and 69–75. Cp. Mark xiv. 53, 54, and 66–72; Luke xxii. 54–62; John xviii. 12–18.

58. *Officers*] I.E. 'police officers' or 'constables,' with whom some of the slaves of the High Priest are associated in John's narrative, xviii. 18.

63. *Ever-living*] Lit. 'living.' *I now put you on your oath*] Cp. Exod. xxii. 11; Num. v. 19–22; 1 Kings viii. 31. Jesus by replying, instead of remaining silent, accepted the oath which the High Priest administered to Him. This clearly proves that the prohibition of v. 34 was not meant to apply to judicial oaths.

Jesus replied, "I am He. But I tell you all that, later on, you 64
will see THE SON OF MAN SITTING AT THE RIGHT HAND of
Omnipotence, AND COMING ON THE CLOUDS OF THE SKY" (Ps.
cx. 1; Dan. vii. 13). Then the High Priest tore his robes and 65
exclaimed, "Impious language! What further need have we
of witnesses! See, you have now heard the impiety. What is 66
your verdict?" They replied, "He deserves to die." Then 67
they spat in His face, and struck Him—some with the fist, some
with the open hand—while they taunted Him, saying, "Christ, 68
prove yourself a prophet by telling us who it was that struck you."

Peter disowns his Master.

Peter meanwhile was sitting outside in the court 69
of the palace, when one of the maidservants came
over to him and said, "You too were with Jesus
the Galilaean." He denied it before them all, saying, "I 70
do not know what you mean." Soon afterwards he went out 71
and stood in the gateway, when another girl saw him, and said,
addressing the people there, "This man was with Jesus the
Nazarene." Again he denied it with an oath, "I do not know 72
the man." A short time afterwards the people standing there 73
came and said to Peter, "Certainly you too are one of them, for
your brogue shows that you are." Then with curses and oaths 74
he declared, "I do not know the man." Immediately a cock
crowed, and Peter recollected the words of Jesus, how He had 75
said, "Before the cock crows you will three times disown me."
And he went out and wept aloud, bitterly.

Christ is taken before the Roman Governor.

When morning came all the High Priests and 1 27
Elders of the people consulted together against
Jesus to put Him to death; and binding Him they 2
led Him away and handed Him over to Pilate the
Governor.

Then when Judas, who had betrayed Him, saw that He was 3

64. *I am He*] Lit. (it is as) 'you have said.' Cp. verse 25; xxvii. 11; John vi. 36. *Later on*] Or 'before long,' 'in the near future.' Lit. 'from now.' Cp. the Scotch and north of England use of 'just now,' referring to the future, in cases where a Londoner says 'directly,' 'immediately.'

67. *With the open hand*] Or 'with rods.' Cp. verse 39, and Mic. v. 1.

68. *Prove yourself . . struck you*] Lit. 'prophesy to us. Who is it that struck you?'

69. *One of the maidservants*] Lit. 'one maidservant;' but cp. vi. 27, n.

71. *This man*] v.L. adds 'also.'

73. *Standing there*] Or 'standing by.' Lit., simply, 'standing.' Cp. Luke v. 17.

75. *Aloud, bitterly*] Or 'with bitter sobs and cries.' The verb here used for 'wept' does not signify the silent shedding of tears, although another verb does in John xi. 35.

1–2. Cp. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

3–10. Cp. Acts i. 18.

3. *Who had betrayed Him*] v.L. 'the betrayer.'

The Remorse and Despair of Judas.

condemned, smitten with remorse he brought back the thirty skekels to the High Priests and Elders and said, "I have sinned, in betraying for death 4
One who is innocent." "What does that matter to us?" they replied; "it is your business." Flinging the shekels into the 5
Sanctuary he left the place, and went and hanged himself. When the High Priests had gathered up the money they said, 6
"It is illegal to put it into the Treasury, because it is the price of blood." So after consulting together they spent the money in 7
the purchase of the Potter's Field as a burial place for people not belonging to the City; for which reason that piece of ground 8
received the name, which it still bears, of 'the Field of Blood.' Then were fulfilled the words spoken by the Prophet Jeremiah, 9
"AND I TOOK THE THIRTY SHEKELS, THE PRICE OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE, AND 10
GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME" (Zech. xi. 13).

Pilate questions Jesus.

Meanwhile Jesus was brought before the Gov- 11
ernor, and when the latter put the question, "Are you the king of the Jews?" He answered, "I am
their king." When however the High Priests and Elders kept 12
bringing their charges against Him, He said not a word in reply. "Do you not hear," asked Pilate, "what a mass of 13
evidence they are bringing against you?" But He made no 14
reply to a single accusation, so that the Governor was greatly astonished.

Jesus sentenced to Death.

Now it was the Governor's custom at the Festi- 15
val to release some one prisoner, whomsoever the populace desired; and at this time they had a 16
notorious prisoner called Barabbas. So when they were now 17
assembled Pilate appealed to them, "Whom shall I release to you, Barabbas, or Jesus the so-called Christ?" For he knew 18
that it was from envious hatred that Jesus had been brought be-

9. *Gave*] The Greek word as appearing in the majority of MSS. regularly means they gave,' but it seems to be here employed as a very unusual form of the first person singular. Or the 'I took' at the beginning of the verse may be rendered 'they took,' which however departs from the Hebrew (Zech. xi. 13). On 'Jeremiah' see the Commentators.

11–14. Cp. Mark xv. 2–5; Luke xxiii. 3–5; John xviii. 33–38.

11. *I am their king*] Lit. (it is as) 'you say.' Cp. xxvi. 25, 64.

13. *Evidence*] A word spoken in bitter irony, for their statements were supported by no real evidence. Cp. verse 18.

15–23. Cp. Mark xv. 6–14; Luke xxiii. 18–23; John xviii. 39, 40.

16, 17. *Barabbas*] A very interesting v.l., known to Origen but having only the slenderest MS. authority, is 'Jesus Barabbas.' If the robber had really had the same name as the Saviour, it is unlikely that it would have dropped out of all the best MS.

fore him. (While he was sitting on the tribunal a message 19
came to him from his wife, "Have nothing to do with that
innocent man, for I have had terrible dreams during the night
on account of him.") The High Priests, however, and the 20
Elders, urged the crowd to ask for Barabbas and to demand the
death of Jesus. So when the Governor a second time asked 21
them, "Which of the two shall I release to you?" they cried,
"Barabbas!" "What then," said Pilate, "shall I do with 22
Jesus, the so-called Christ?" With one voice they shouted,
"Let him be crucified!" "Why, what crime has he com- 23
mitted?" asked Pilate. But they kept on furiously shouting,
"Let him be crucified!" So when he saw that he could gain 24
nothing, but that on the contrary there was a riot threatening,
he called for water and washed his hands in sight of them all,
saying, "I am not responsible for this murder: you must
answer for it." "His blood," replied all the people, "be on us 25
and on our children!" So he released Barabbas to them, but 26
Jesus he ordered to be scourged, and then gave Him up to be
crucified.

Jesus is again grossly insulted.

Then the Governor's soldiers took Jesus into the 27
Praetorium, and called together the whole bat-
talion to make sport of Him. Stripping off His 28
garments, they put on Him a general's short crimson cloak.
They twisted a wreath of thorny twigs and put it on His head, 29
and they put a sceptre of cane in His right hand, and kneeling
to Him they shouted in mockery, "Long live the King of the
Jews!" Then they spat upon Him, and taking the cane they 30
repeatedly struck Him on the head with it. At last, sated with 31
their brutal sport, they took off the cloak, clothed Him again in
His own garments, and led Him away for crucifixion.

Going out they met a Cyrenaean named Simon; whom they 32

20. *Urged*] Or 'had urged,' while Pilate's attention was distracted by the messenger from his wife.

21. *A second time*] Lit. 'answering.' The crowd replied to his question (verse 17) not directly but by eager though subdued communication with the High Priests; and to this his quasi-rejoinder was to repeat the question. Alford however considers that in Greek the word 'answer' is often redundant.

23. *Why*] Not 'Why?' See *Aorist*, pp. 42, 43.

24–30. Cp. Mark xv. 15–19; Luke xxiii. 24, 25; John xix. 1–16.

24. *Not responsible for this murder*] Lit. 'guiltless of this blood.' v.l. 'guiltless of the blood of this innocent man.'

26. *Scourged*] Or 'flogged.' But no one word in English conveys an adequate impression of the horrible cruelty of this punishment. See Acts xxii. 29, n.

27. *Battalion*] Or 'cohort,' containing about 600 men. *To make sport of*] Lit. 'against.'

28. *Crimson*] Cp. Rev. xvii. 3.

29. *Long live the King*] Lit. 'Rejoice, O King.' Cp. xxvi. 49.

31–34. Cp. Mark xv. 20–23; Luke xxiii. 26–33; John xix. 16, 17.

Jesus taken to Golgotha and crucified.

compelled to carry His cross, and so they came to a 33
place called Golgotha, which means 'Skull-ground.'
Here they gave Him a mixture of wine and gall 34
to drink, but having tasted it He refused to drink it. After 35
crucifying Him, they divided His garments among them by lot,
and sat down there on guard. Over His head they placed a 36, 37
written statement of the charge against Him: THIS IS JESUS
THE KING OF THE JEWS. At the same time two robbers 38
were crucified with Him, one at His right hand and the other at
His left.

The Crowd reviles Him.

And the passers-by reviled Him. They shook 39
their heads at Him and said, "You who would pull 40
down the Sanctuary and build a new one within
three days, save yourself. If you are God's Son, come down
from the cross." In like manner the High Priests also, together 41
with the Scribes and Elders, taunted Him. "He saved others," 42
they said, "himself he cannot save! He is the King of Israel:
let him now come down from the cross, and we will believe in
him. His trust is in God: let God deliver him now, if He 43
will have him; for he said, 'I am God's Son.'" Insults of the 44
same kind were heaped on Him even by the robbers who were
being crucified with Him.

Jesus dies.

Now from noon until three o'clock there was 45
darkness over the whole land; but about three 46
o'clock Jesus cried out with a loud voice, "ELI, ELI, LAMA
SABACHTHANI?" that is to say, "MY GOD, MY GOD, WHY HAST
THOU FORSAKEN ME?" (Ps. xxii. 1). "The man is calling for 47
Elijah," said some of the bystanders. One of them ran forth- 48
with, and filling a sponge with sour wine put it on the end of a
cane and was giving Him the wine to drink; while the rest 49
said, "Let us see whether Elijah is coming to deliver him," but 50
Jesus uttered another loud cry, and died.

34. *Wine*] v.l. reads 'sour wine' (as in the other three Evangelists). See the Commentators.

35–38. Cp. Mark xv. 24–27; Luke xxiii. 33, 34, 38; John xix. 18–24.

39–44. Cp. Mark xv. 29–32; Luke xxiii. 35–37 and 39–43; John xix. 25–27.

42. *Himself he cannot save*] Or 'can he not save himself?'

44. *Robbers*] The impenitent robber probably cursed the Saviour in a loud voice, and his words were heard even by the crowd that stood a short distance off, and (no nice discriminations being made) the general belief and impression was that his companion was joining in. Luke however, who as a physician was brought into close contact with the women of the early Church, may have had reported to him by those of them who stood at the very foot of the cross the conversation carried on in low voices between Jesus and the penitent robber which perhaps they and the beloved disciple alone heard (Luke xxiii. 39–43; John xix. 25).

45–50. Cp. Mark xv. 33–37; Luke xxiii. 44–46; John xix. 28–30.

45. *Land*] Or 'earth.'

47. *The man*] Or, more contemptuously still, 'The fellow.'

The Marvels which followed.

Immediately the curtain of the Sanctuary was 51
torn in two from top to bottom: the earth quaked;
the rocks split; the tombs opened; and many of 52
God's people who were asleep in death awoke. And coming 53
out of their tombs after Christ's resurrection they entered the
holy City and showed themselves to many.

The Soldiers are terrified.

As for the captain and the soldiers who were 54
with him keeping guard over Jesus, when they
witnessed the earthquake and the other occur-
rences they were filled with excessive terror, and exclaimed,
"Assuredly he was God's Son." And there were a number of 55
women there looking on from a distance, who had followed
Jesus from Galilee ministering to His necessities; among them 56
being Mary of Magdala, Mary the mother of James and Joses,
and the mother of the sons of Zabdai.

Joseph buries Christ's Body.

Towards sunset there came a wealthy inhabitant 57
of Arimathaea, named Joseph, who himself also
had become a disciple of Jesus. He went to Pilate 58
and begged to have the body of Jesus, and Pilate ordered it to
be given to him. So Joseph took the body and wrapped it in 59
a clean sheet of fine linen. He then laid it in his own new 60
tomb which he had hewn in the solid rock, and after rolling a
great stone against the door of the tomb he went home. Mary 61
of Magdala and the other Mary were both present there, sitting
opposite to the sepulchre.

The High Priests take Precautions.

On the next day, the day after the Preparation, 62
the High Priests and the Pharisees came in a body
to Pilate. "Sir," they said, "we recollect that 63
during his lifetime that impostor pretended that after two days
he was to rise to life again. So give orders for the sepulchre to 64
be securely guarded till the third day, for fear his disciples

51–56. Cp. Mark xv. 38–41; Luke xxiii. 45, 47–49.

51. *Was torn in two*] By invisible hands; though the verb may be understood as intransitive rather than strictly passive, as in Acts xiv. 4; xxiii. 7: 'the curtain tore asunder.' *From top to bottom*] A proof that it was not done by human instrumentality.

52. *Awoke*] Or 'were roused (or, rose) from sleep.'

56. *Joses*] v.L. 'Joseph.'

57–61. Cp. Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42.

57. *Towards sunset*] Lit. 'when evening was come.' But by 'evening' is meant the interval between three o'clock and sunset. See Exod. xii. 6 and margin; Deut. xxi. 23.

60. *New tomb*] There was an appropriateness in no one having been buried there before. (Cp. the fact that Jesus was His mother's firstborn child.) The newness of the tomb also made it impossible for it to be said that His resurrection was only a repetition of the miracle recorded in 2 Kings xiii. 21, and was caused by His body coming into contact with the bones of some Prophet previously buried there!

64. *The body*] Lit. 'him.'

should come by night and steal the body, and then tell the people, 'He has come back to life;' and so the last imposture will be more serious than the first." "You have a guard," said Pilate: "go and make all safe, as best you can." So they went and made the sepulchre secure, sealing the stone besides setting the guard. 65 66

The Women find the Tomb empty.

After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre. But to their amazement there had been a great earthquake; for an angel of the Lord had descended from heaven, and had come and rolled back the stone, and was sitting upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled violently, and became like dead men. But the angel said to the women, "As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One. He is not here: He has come back to life, as He foretold. Come and see the place where He lay. And go quickly and tell His disciples, 'He is risen from the dead and is going before you into Galilee: there you shall see Him.' Remember, I have told you." 28 1 2 3 4 5 6 7

Jesus Himself meets them.

They quickly left the tomb and ran, still terrified but full of unspeakable joy, to carry the news to His disciples. And then suddenly they saw Jesus coming to meet them. "Peace be to you," He said; and they came and clasped His feet, bowing to the ground before Him. Then He said, "Dismiss all fear! Go and take word to my brethren to go into Galilee, and there they shall see me." 8 9 10

While they went on this errand, some of the guards came 11

65. *You have*] Or 'have,' as equivalent to 'you may have.' 'Take' is not quite accurate.

1–4. Cp. Mark xvi. 1–4; Luke xxiv. 1–3; John xx. 1.

1. *After the Sabbath*] See Godet on Luke xxiv. 1.

2. *Had been . . had come . . was sitting*] Or 'was . . came . . sat.' Either rendering is possible; but from the other Gospels we learn that the stone was already rolled back when Mary paid her first visit to the tomb (Mark xvi. 3, 4; Luke xxiv. 2; John xx. 1).

5–7. Cp. Mark xvi. 5–7; Luke xxiv. 4–8.

5. *Dismiss your fears*] The grammatical form (present imperative) of the 'Fear not' here employed implies that, until thus reassured they were terrified like the guards. The present imperative often has the force of an expostulation rather than of a mere prohibition.

6. *Come back to life*] Or 'awoke.' *Where He lay*] v.l. 'where the Master lay.'

8. Cp. Mark xvi. 8; Luke xxiv. 9–11; John xx. 2.

9–10. Cp. Mark xvi. 9–11; John xx. 11–18.

9. *Bowing to the ground*] Probably kneeling and touching the ground with their foreheads while their hands held His feet. Or perhaps it here signifies worshipping as a Divine Being, as almost everywhere in the Gospel of John and all the later books of the N.T.

The Jews bribe the terrified Sentries.

into the city and reported to the High Priests every detail of what had happened. So they had 12
a meeting with the Elders, and after consultation with them they heavily bribed the soldiers, telling them to say, 13
"His disciples came during the night and stole his body while we were asleep." "And if this," they added, "is reported to the 14
Governor, we will satisfy him and screen you from punishment." So they took the money and did as they were instructed; and 15
this story was noised about among the Jews and is current to this day.

The Mission of the Apostles to the World.

As for the eleven disciples, they proceeded into 16
Galilee, to the hill where Jesus had arranged to meet them. There they saw Him and prostrated 17
themselves before Him. Yet some doubted. Jesus however came 18
near and said to them, "All power in heaven and over the earth has been given to me. Go therefore and make disciples of all 19
the nations; baptize them into the name of the Father, the Son, and the Holy Spirit; and teach them to observe every commandment of mine, whatever I have enjoined upon you. And 20
remember, I am with you always day by day until the Close of the age."

13. *His body*] Lit. 'him.'

14. *Is reported &c.*] Lit. 'shall have been heard before the Governor' (as sitting judicially). Cp. 'before' in Mark xiii. 9; Acts xxiv. 19, 20; xxv. 9; and elsewhere. v.L. 'by the Governor,' or 'reaches the Governor's ears.'

16–20. Cp. Mark xvi. 15–18.

17. *Prostrated themselves*] Or as in verse 9.

18. *Power*] Or 'authority.' *Over the earth*] Or 'on earth.' Cp. Rev. v. 10.

19. *Therefore*] v L. omits this word. *Into*] Or 'unto.'

20. *Close*] Or 'Consummation.' or still more exactly, 'Finishing up.' This noun occurs xiii. 39, 40, 49; xxiv. 3; Heb. ix. 26. It seems to indicate that at the time referred to no scrap or fragment of all that belongs (or belonged) to the age would continue as a neglected remainder, unfinished or incomplete. The cognate verb is found in Rom. ix. 28, where see note. *Age*] Cp. xxiv. 3, n. The Jewish era and the ministry of most of the apostles terminated about the same time (x. 23). Perhaps, so far as its primary and original significance is concerned, this last verse of St. Matthew's Gospel was a promise on the part of the Saviour that so long as their earthly ministry lasted He Himself would be specially 'with' His apostles, to comfort and uphold them and give them success. In that case its significance for later generations of Christian workers remains unaffected.

THE GOOD NEWS AS RECORDED BY MARK

THIS Gospel is at once the briefest and earliest of the four. Its genuineness may be regarded as beyond question. Modern research has only availed to confirm the ancient tradition that the author was Barnabas' cousin, "John whose surname was Mark," who during Paul's first missionary tour, "departed from them" at Pamphylia, "and returned to Jerusalem" (see Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Peter v. 13). His defection appeared to Paul sufficiently serious to warrant an emphatic refusal to take him with him on a second tour, but in after years the breach was healed and we find Mark with Paul again when he writes to Colossae, and he is also mentioned approvingly in the second letter to Timothy. As regards the date of this Gospel, scholars are now almost unanimous in fixing it between 63, A.D. and 70, A.D. Nor is there any valid reason for questioning the usual view that it was written at Rome. Clement, Eusebius, Jerome and Epiphanius are all one in asserting this to have been the case. That the book was mainly intended for Gentiles, and especially Romans, seems probable not so much from external as from internal evidence. Latin forms not occurring in other Gospels, together with explanations of Jewish terms and customs, and the omission of all reference to the Jewish Law, point in this direction. Its manifest vividness of narration and pictorial minuteness of observation bespeak the testimony of an eye-witness, and the ancient assertion of Papias, quoted by Eusebius, that Mark was "the interpreter of Peter" is borne out by the Gospel itself no less than by what we know of Mark and Peter from the rest of the New Testament. In a real though not mechanical sense, this is "the Gospel of Peter," and its admitted priority to the Gospels of Matthew and Luke affords substantial reason for the assumption that it is to some extent the source whence they derive their narratives, although Papias distinctly affirms that Mark made no attempt at giving a carefully arranged history such as that at which Luke confessedly aimed.

In spite of the witness of most uncial MSS. and the valiant pleading of Dean Burgon and others, modern scholars are well nigh unanimous in asserting that the last twelve verses of this Gospel are an appendix. Yet the evidence for their authenticity is such that less cannot honestly be said than that they "must have been of very early date," and that they embody "a true apostolic tradition which may have been written by some companion or successor of the original author."

John the Baptist preaches Judgement and Repentance.

The beginning of the Good News of Jesus Christ 1 **1**
the Son of God.

As it is written in Isaiah the Prophet, 2
"SEE, I AM SENDING MY MESSENGER BEFORE
THEE,
WHO WILL PREPARE THY WAY" (Mal. iii. 1);
"THE VOICE OF ONE CRYING ALOUD: 3
'IN THE DESERT PREPARE A ROAD FOR THE LORD:
MAKE HIS HIGHWAYS STRAIGHT'" (Isa. xl. 33).

So John the Baptizer came, and was in the desert proclaiming 4
a baptism of the penitent for forgiveness of sins. There went 5
out to him people of all classes from Judaea, and the inhabitants
of Jerusalem of all ranks, and were baptized by him in the river
Jordan, making open confession of their sins.

He predicts the Appearing and Work of Jesus.

As for John, his clothing was of camel's hair, 6
and he had a leather belt round his waist; and
his food was locusts and wild honey. His 7
announcement was, "There is One coming after
me mightier than I, One whose shoe-lace I am unworthy to
stoop down and untie. I have baptized you with water, but 8
He will baptize you with the Holy Spirit."

Christ's two-fold Baptism.

At that time Jesus came rom Nazareth in 9
Galilee and was baptized by John in the Jordan;
and immediately on His coming up out of the 10

1-6. Cp. Matt. iii. 1-10; Luke iii. 1-14.
1. *The Son of God*] v.L. omits these words.
2. *It is written*] Or, somewhat more emphatically, 'it stands written.'
3. *Crying aloud, in the desert*] See Matt. iii. 3, n.
4. *The Baptizer*] Lit. 'the baptizing' (man). *The penitent*] Lit. 'repentance.'
5. *Of all classes . . of all ranks*] The adjective, familiar in classical Greek, signifying 'of all kinds, sorts and descriptions,' is never found in Jewish Greek, but the simple 'all' is substituted, as often in Hebrew. So lit., here. Cp. vii. 19; Acts ii. 17; Rom. i. 29. *Were baptized*] Or 'got themselves baptized.' *In the river*] Or 'at the river.' So in verse 9.
7-8. Cp. Matt. iii. 11, 12; Luke iii. 15-18.
8. *With the Holy Spirit*] v.L. 'in the Holy Spirit.'
9-11. Cp. Matt. iii. 13-17; Luke iii. 21, 22.
10. *Immediately*] The Greek word here employed by Mark (which may also be

water He saw an opening in the sky, and the Spirit like a dove coming down to Him; and a voice came from the sky, 11
saying, "Thou art My Son dearly loved: in Thee is My delight" (Ps. ii. 7; Isa. xlii. 1).

His terrible Experiences in the Desert.

At once the Spirit impelled Him to go out into 12
the desert, where He remained forty days tempted 13
by Satan; and He was among the wild beasts, but the angels waited upon Him.

Jesus begins to preach.

Then, after John had been thrown into prison, 14
Jesus came into Galilee proclaiming God's Good News. "The time is fully come," He said, "and 15
the Kingdom of God is close at hand: repent, and believe this Good News."

Four Disciples called.

One day, passing along the shore of the Lake 16
of Galilee, He saw Simon and Andrew, Simon's brother, throwing their nets in the Lake; for they were fishermen. "Come and follow me," said Jesus, "and I 17
will make you fishers for men." At once they left their nets 18
and followed Him. Going on a little further He saw James the 19
son of Zabdai and his brother John: they also were in their boat mending their nets, and He immediately called them. They 20
therefore left their father Zabdai in the boat with the hired men, and went and followed Him.

Christ cures a Demoniac.

So they came to Capharnahum, and on the next 21
Sabbath He went to the synagogue and began to teach. The people listened with amazement to 22
His teaching—for there was authority about it: it was very different from that of the Scribes—when all at once, there in 23
their synagogue, a man under the power of a foul spirit screamed

rendered by 'forthwith,' 'straightway,' 'directly,' 'at once') occurs very frequently in this Gospel. It is found in Matthew 15 times, in Luke 7 times, in John 4 times, but in Mark 37 times. *Dove*] Lit. 'pigeon.' *To Him*] v.L. 'upon Him.'

12–13. Cp. Matt. iv. 1–11; Luke iv. 1–13.

14–20. Cp. Matt. iv. 12–22; Luke iv. 14.

14. *Thrown into prison*] See Matt. iv. 12, n.

20. *Therefore*] Lit. 'and.' I have mentioned in *Aorist*, Appendix B, that the Hebrew conjunction 'and' is made to do duty in the O.T. in at least 23 different senses. Among these are 'but,' 'for,' 'so,' 'therefore,' 'wherefore.' Mark, being a Jew, uses the Greek for 'and' with similar want of precision (or say, in like simplicity of style), and much oftener than any other N.T. writer. In the Gospels, *e.g.*, 'and' always rendered with painful sameness in the R.V., occurs in about the proportion of Matthew 54, Luke 61, John 36, Mark 74. I have often rendered the conjunction in one or other of the above ways, or have omitted it altogether, my object being to exhibit the exact connexion of thought in the manner now customary in English. The common Greek word for 'therefore' is found only five or six times in Mark, while it occurs about 180 times in John's Gospel.

21–28. Cp. Luke iv. 31–37.

23. *Under the power of*] Lit. 'in.' Cp v. 2; Luke xi. 15, n.

out: "What have you to do with us, Jesus the Nazarene? Have you come to destroy us? I know who you are—God's Holy One." But Jesus reprimanded him, saying, "Silence! come out of him." So the foul spirit, after throwing the man into convulsions, came out of him with a loud cry. And all were amazed and awe-struck, so that they began to ask one another, "What does this mean? Here is a new sort of teaching—and a tone of authority! And even to foul spirits he issues orders and they obey him!" And His fame spread at once everywhere in all that part of Galilee.

Peter's mother-in-Law cured.

Then on leaving the synagogue they came at once, with James and John, to the house of Simon and Andrew. Now Simon's mother-in-law was ill in bed with a fever, and without delay they informed Him about her. So He went to see her, and taking her hand He raised her to her feet: the fever left her, and she began to wait upon them.

Many other Miracles.

When it was evening, after sunset people came bringing Him all who were sick and the demoniacs; and the whole town was assembled at the door. Then He cured numbers of people who were ill with various diseases, and He drove out many demons; not allowing the demons to speak, because they knew Him.

Jesus preaches throughout Galilee.

In the morning He rose early, while it was still quite dark, and leaving the house He went away to a solitary place and there prayed. And Simon and the others searched everywhere for Him. When they found Him they said, "Every one is looking for you." He replied, "Let us go elsewhere, to the neighbouring country towns, that I may proclaim my errand there also; for for that purpose I came from God." And He went through all Galilee, preaching in the synagogues and expelling the demons.

He cures a Leper.

One day there came a leper to Jesus entreating Him, and pleading on his knees: "If you are willing, you are able to cleanse me." Moved with pity He reached out His hand and touched him. "I am willing," He said; "be cleansed." In a moment the leprosy left him, and he was cleansed. Jesus at once sent him away,

27. *Amazed and awe-struck*] Cp. Luke v. 9, n.
29–31. Cp. Matt. viii. 14, 15; Luke iv. 38, 39.
29. *They*] v.t. 'He.'
31. *Hand*] Or 'arm,' as Shadwell renders it. See Matt. xii. 10, n.
42. *Left him*] Lit. 'came off from him.'

strictly charging him, saying, "Be careful not to tell any one, 44
but go and show yourself to the Priest, and for your purification
bring the offerings that Moses appointed as evidence for them."
But the man, when he went out, began to tell every one and 45
to publish the matter abroad, so that it was no longer possible
for Jesus to go openly into any town; but He had to remain
outside in unfrequented places, where people came to Him from
all parts.

A paralysed Man cured.

2 After some days He entered Capharnahum 1
again, and it soon became known that He was at
home; and such numbers of people came together 2
that there was no longer room for them even round the door.
He was speaking His Message to them, when there came a 3
party of people bringing a paralytic—four men carrying him.
Finding themselves unable, however, to bring him to Jesus 4
because of the crowd, they untiled the roof just over His head,
and after clearing an opening they lowered the mat on which
the paralytic was lying. Seeing their faith, Jesus said to the 5
paralytic, "My son, your sins are pardoned." Now there were 6
some of the Scribes sitting there, and reasoning in their hearts:
"Why does this man use such words? He is blaspheming. 7
Who can pardon sins but one—that is, God?" At once per- 8
ceiving by His spirit that they were reasoning within themselves,
Jesus asked them, "Why do you thus argue in your minds?
Which is easier?—to say to this paralytic, 'Your sins are 9
pardoned,' or to say, 'Rise, take up your mat, and walk'? But 10
that you may know that the Son of Man has authority on earth
to pardon sins"—He turned to the paralytic, and said, "To 11
you I say, Rise, take up your mat and go home." The man 12
rose, and immediately under the eyes of all took up his mat
and went out, so that they were all filled with astonishment,
gave the glory to God, and said, "We never saw anything like
this."

The Call of Matthew.

Again He went out to the shore of the Lake, 13
and the whole multitude kept coming to Him, and
He taught them. And as He passed by, He saw 14
Levi the son of Alphaeus sitting at the Toll Office, and said to
him, "Follow me." So he rose and followed Him.

45. *Any town*] Or 'the town.'
1–12. Cp. Matt. ix. 1–8; Luke v. 17–26.
8. *Minds*] Lit. 'hearts.'
13–17. Cp. Matt. ix. 9–13; Luke v. 27–32.
14. *At*] Or 'in charge of.'

When He was sitting at table in Levi's house, a large number 15
of tax-gatherers and notorious sinners were at table with Jesus
and His disciples; for there were many such who habitually
followed Him. But when the Scribes of the Pharisee sect saw 16
Him eating with the sinners and the tax-gatherers, they said to
His disciples, "He is eating and drinking with the tax-gatherers
and sinners!" Jesus heard the words, and He said, "It is not 17
the healthy who require a doctor, but the sick: I did not come
to appeal to the righteous, but to sinners."

The Disciples' Neglect of Fasting.

Now John's disciples and those of the Pharisees 18
were keeping a fast; and they came and asked Him,
"How is it that John's disciples and those of
the Pharisees are fasting, and yours are not?" Jesus replied, 19
"Can a wedding party fast while the bridegroom is among
them? So long as they have the bridegroom with them,
fasting is impossible. But a time will come when the Bride- 20
groom will be taken away from them; then they will fast. No 21
one mends an old garment with a piece of unshrunk cloth. If
he did, the patch put on would tear away from it—the new from
the old—and a worse hole would be made. And no one pours 22
new wine into old wine-skins. If he did, the wine would burst
the skins, and both wine and skins would be lost. New wine
needs fresh skins!"

A Charge of Sabbath-Breaking.

One Sabbath He was walking through the 23
wheatfields when His disciples began to pluck
the ears of wheat as they went. So the Pharisees 24
said to Him, "Look! why are they doing what on the Sabbath
is unlawful?" "Have you never read," Jesus replied, "what 25
David did when the necessity arose and he and his men were
hungry: how he entered the house of God in the high-priesthood 26
of Abiathar, and ate the Presented Loaves—which none but the
priests are allowed to eat—and gave some to his men also?"
(1 Sam. xxi. 6.) Jesus added: "The Sabbath was made for 27
man, not man for the Sabbath; so that the Son of Man is Lord 28
even of the Sabbath."

15. *Sitting*] Lit. 'reclining.'
16 *And drinking*] v.l. omits.
18–22. Cp. Matt. ix. 14–17; Luke v. 33–39.
18. *Keeping a fast*] Or 'accustomed to fast.'
21. *Did . . would tear . . would be made*] Lit. 'does . . tears . . is made.'
22. *Did . . would burst . . would be lost*] Lit. 'does . . will burst . . are lost.'
23–28. Cp. Matt. xii. 1–8; Luke vi. 1–5.
26. *In the high-priesthood of Abiathar*] Or 'in the presence of Abiathar the High Priest.' See the Commentators: especially McClellan, p. 672.
27. *Man*] Lit. 'the man,' who observes it, or is commanded to do so.

A Paralytic restored.

At another time, when He went to the synagogue, 1 3
there was a man there with one arm shrivelled up.
They closely watched Him to see whether He 2
would cure him on the Sabbath—so as to have a charge to bring
against Him. "Come forward," said He to the man with the 3
shrivelled arm. Then He asked them, "Are we allowed to do 4
good on the Sabbath, or to do evil? to save a life, or to destroy
one?" They remained silent. Grieved and indignant at the 5
hardening of their hearts, He looked round on them with
anger, and said to the man, "Stretch out your arm." He
stretched it out, and the arm was restored to health. But no 6
sooner had the Pharisees left the synagogue than they held a
consultation with the Herodians against Jesus to devise some
means of destroying Him.

Accordingly Jesus withdrew with His disciples to the Lake, 7
and a vast crowd of people from Galilee followed Him; and
from Judaea and Jerusalem and Idumaea and from beyond the 8
Jordan and from the district of Tyre and Sidon there came to
Him, a vast crowd, hearing of all that He was doing. So He 9
gave directions to His disciples to keep a small boat in constant
attendance on Him because of the throng—to prevent their
crushing Him. For He had cured many of the people, so that 10
all who had any ailments pressed upon Him to touch Him.
And the foul spirits, whenever they saw Him, threw themselves 11
down at His feet, screaming out: "You are the Son of God."
But He many a time checked them, forbidding them to say who 12
He was.

Twelve Apostles selected.

Then He went up the Hill; and those whom He 13
Himself chose He called, and they came to Him.
He appointed twelve of them that they might be 14
with Him, and that He might also send them to proclaim His
Message, with authority to expel the demons. These twelve were 15
Simon (to whom He gave the surname of Peter), James the son 16, 17
of Zabdai and John the brother of James (these two He sur-
named Boanerges, that is 'Sons of Thunder'), Andrew, Philip, 18

1–6. Cp. Matt. xii. 9–14; Luke vi. 6–11.
4. *Life*] Or 'soul.'
5. *Grieved*] Anger is not sinful when it is linked with loving sympathy—pity for those with whom we are angry.
7–12 and 16–19. Cp. Matt. x. 2–4; iv. 24, 25; Luke vi. 14–19.
7. *Accordingly*] See i. 20, n.
9. *So*] See i. 20, n.
13–15. Cp. Luke vi. 12, 13.
14. *Twelve of them*] v.l. adds 'whom also He named apostles.'
18. *Canaanean*] i.e. 'Zealot,' not 'Canaanite.'

Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean, and Judas Iscariot, the man 19
who also betrayed Him.

An infamous Slander.

And He went into a house. But again the 20
crowd assembled, so that there was no opportunity
for them even to snatch a meal. Hearing of this, 21
His friends came from home to take Him by force, for they said,
"He is out of his mind." The Scribes, too, who had come down 22
from Jerusalem said, "he has Baal-zebul in him;" and again,
"It is by the Prince of the demons that he expels the demons."
So He called them to Him, and using figurative language He 23
appealed to them, saying, "How is it possible for Satan to
expel Satan? For if civil war breaks out in a kingdom, nothing 24
can make that kingdom last; and if a family splits into parties, 25
that family cannot continue. So if Satan has risen in arms and 26
has made war upon himself, stand he cannot, but meets his end.
Nay, no one can go into a strong man's house and carry off his 27
property, unless he first binds the strong man, and then he will
plunder his house. In solemn truth I tell you that all their sins 28
may be pardoned to the sons of men, and all their blasphemies,
however they may have blasphemed; but whoever blasphemes 29
against the Holy Spirit, he remains for ever unabsolved: he is
guilty of a sin of the ages;" because they said, "He has a foul 30
spirit in him."

Christ's Relatives try to restrain Him.

By this time His mother and His brothers arrive, 31
and standing outside they send a message to Him
to call Him. Now a crowd was sitting round 32
Him; so they tell Him, saying, "Your mother and your brothers
and sisters are outside, inquiring for you." "Who are my 33
mother and my brothers?" He replied. And, fixing His eyes on 34

20–30. Cp. Matt. xii. 22–37; Luke vi. 43–45; xi. 17–23.

20. *He*] v.L. 'they.' *Went into a house*] Some render 'came home,' but the next verse, properly translated, shows clearly that He was not at home. *To snatch a meal*] Lit. 'to eat bread.' Cp. Matt. xv. 2.

21. *His friends came from home*] Lit. 'they-from-His-home came,' an idiom which various translators seem to misunderstand, but one which is fully explained, with numerous examples, in Jelf's *Greek Grammar*, §647. It occurs also in v. 30.

22. *Baal-zebul*] See Matt. x. 25, and note.

23. *Figurative language*] Or 'parables.'

24. *For*] See i. 20, n.

28. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n.

29. *For ever*] Lit. 'to the age.' *Of the ages*] Greek 'æonian.' See Matt. xviii. 8, n. In the present passage the meaning seems clearly to be a sin that remains throughout the ages unpardoned. *A sin*] v.L. 'sin.'

31–35. Cp. Matt. xii. 46–50; Luke viii. 19–21.

31. *Outside*] I.E. 'outside the throng.'

32. *Sitting*] I.E. 'on the ground,' as is the custom to this day, when listening to an Arab story-teller, for example. *And sisters*] v.L. omits these words.

the people who were sitting round Him in a circle, He said,
"Here are my mother and my brothers. For wherever there 35
is one who has been obedient to God, there is my brother, my
sister, and my mother."

A Series of Parables. 'The Sower.'

4 Once more He began to teach by the side of the 1
Lake, and a vast multitude of people came together
to listen to Him. He therefore went on board the
boat and sat there, a little way from the land; and all the people
were on the shore close to the water. Then He proceeded to 2
teach them many lessons in figurative language; and in His
teaching He said, "Listen: the sower goes out to sow. As he 3, 4
sows, some of the seed falls by the way-side, and the birds come
and peck it up. Some falls on the rocky ground where it finds 5
but little earth, and it shoots up quickly because it has no depth
of soil; but when the sun is risen, it is scorched, and through 6
having no root it withers away. Some, again, falls among the 7
thorns; and the thorns spring up and stifle it, so that it yields
no crop. But some of the seed falls into good ground, and 8
gives a return: it comes up and increases, and yields thirty,
sixty, or a hundred-fold." He added, "Listen, every one who 9
has ears to listen with!"

When He was alone, the Twelve and the others who were 10
about Him requested Him to explain His figurative language.
"To you," He replied, "is given the secret truth concerning the 11
Kingdom of God; but to those others outside your number all
this is spoken in figurative language; that 12

'THEY MAY LOOK AND LOOK BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
LEST PERCHANCE THEY SHOULD RETURN AND BE PARDONED'" (Isa. vi. 10).

He added, "Do you all miss the meaning of this parable? 13
How then will you understand any of my parables?

The Story of the Sower explained.

"What the sower sows is the Message. Those 14, 15
who receive the seed by the way-side are those in
whom the Message is sown, but when they have
heard it Satan comes at once and carries away the Message
sown in them. In the same way those who receive the seed on 16

1–25. Cp. Matt. xiii. 1–23; Luke viii. 4–18.

1. *On board the boat*] I.E. the boat mentioned in iii. 9. It is lit. 'into boat,' without the article, as in many passages in the Greek of the N.T., and as we speak of going 'to church,' coming 'from town,' appearing 'on parade.' So 'for journey,' vi. 8, where our idiom requires 'the.'

3. *Goes out*] Or 'went out;' and so throughout the parable. Cp. Luke viii. 5, n.

16, 18, 20. *Receive, receive, have received*] See Matt. xiii. 19, n.

the rocky places are those who, when they have heard the Message, at once accept it joyfully, but they have no root within them. They last for a time ; then, when suffering or persecution comes because of the Message, they are immediately overthrown. Others there are who receive the seed among the thorns : these are they who have heard the Message, but worldly cares and the deceitfulness of wealth and the excessive pursuit of other objects come in and stifle the Message, and it becomes unfruitful. Those, on the other hand, who have received the seed on the good ground, are all who hear the Message and welcome it, and yield a return of thirty, sixty or a hundred fold."

17 18 19 20

Lamps are for giving Light.

He went on to say, "Is the lamp brought in in order to be put under the bushel or under the bed? Is it not rather in order that it may be placed on the lampstand? Why, there is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to light. Listen, every one who has ears to listen with!"

21 22 23

The Responsibility of the well-taught.

He said also, "Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For those who have will have more given them ; and from those who have not, even what they have will be taken away."

24 25

'Seed which grew secretly.'

Another saying of His was : "The Kingdom of God is as if a man scattered seed over the ground : he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear ; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe, than he sends the reapers, because the time of harvest has come."

26 27 28 29

'The Mustard Seed.'

Another saying of His was : "How are we to picture the Kingdom of God? or by what figure of speech shall we represent it? It is like a mustard-seed, which, when sown in the earth, is the smallest of

30 31

17. *Are . . overthrown*] Or as in Matt. xiii. 21.
19. *Worldly cares*] Lit. 'the anxieties of the age.'
21. *Bushel*] More lit. 'peck-measure.'
22. Cp. Rom. xvi. 25, 26.
28. *First . . then . . afterwards*] Cp. 1 Cor. xv. 23, 24, n.
29. *The reapers*] Lit. 'the sickle.'
30–32. Cp. Matt. xiii. 31–33 ; Luke xiii. 18–21.
30. *Figure of speech*] Lit. 'parable.'

all the seeds in the world ; yet when sown it springs up and 32
becomes larger than all the herbs, and throws out great branches,
so that the wild birds build under its shadow."

With many such parables He used to speak the Message to 33
them according to their capacity for receiving it. But except in 34
figurative language He spoke nothing to them ; while to His
own disciples He expounded everything, in private.

A Storm rebuked and subdued.

The same day, in the evening, He said to them, 35
"Let us cross to the other side." So they got 36
away from the crowd, and took Him—as He was
—in the boat ; and other boats accompanied Him. But a 37
heavy squall came on, and the waves were now dashing into
the boat, so that it was fast filling. But He Himself was in the 38
stern asleep, with His head on the cushion : so they woke Him.
"Rabbi," they cried, "is it nothing to you that we are drown-
ing?" So He roused Himself and rebuked the wind, and said 39
to the waves, "Silence! be still!" The wind sank, and a
perfect calm set in. "Why are you so timid?" He asked ; 40
"have you still no faith?" Then they were filled with extreme 41
terror, and began to say to one another, "Who is this, then?
for even wind and sea obey Him."

A Gerasene Demoniac cured.

So they arrived at the opposite shore of the Lake, 1 5
in the country of the Gerasenes. At once, on His 2
landing, there came from the tombs to meet Him
a man possessed by a foul spirit. This man lived among the 3
tombs, nor could any one now secure him even with a chain ;
for many a time he had been left securely bound in fetters and 4
chains, but afterwards the chains lay torn link from link, and
the fetters in fragments, and there was no one strong enough
to master him. And constantly, day and night, he remained 5
among the tombs or on the hills, shrieking, and mangling him-
self with sharp stones. And when he saw Jesus in the distance, 6
he ran and threw himself at His feet, crying out in a loud 7
voice, "What have you to do with me, Jesus, Son of God
Most High? In God's name I implore you not to torment me."
For He had said to him, "Foul spirit, come out of the man." 8
He questioned him too. "What is your name?" He said. 9

32. *Herbs*] Or 'garden vegetables.' Cp. Rom. xiv. 2.
35–41. Cp. Matt. viii. 18, 23–27 ; Luke viii. 22–25.
38. *Rabbi*] Lit. 'Teacher.'
1–20. Cp. Matt. viii. 28–34 ; Luke viii. 26–39.
2. *Possessed by*] Lit. 'in.'
5. *Among*] Or 'in.'
8. *Had said*] Lit. 'was saying.'

"Legion," he replied, "for there are a host of us." And he earnestly entreated Him not to send them away out of the country. 10

Feeding there on the mountain slope was a great herd of swine. So they besought Him. "Send us into the swine," they said, "that we may enter into them." He gave them leave; and the foul spirits came out and entered into the swine, and the herd—about two thousand in number—rushed headlong down the cliff into the Lake and were drowned in the Lake. The swineherds fled, and spread the news in town and country. So the people came to see what it was that had happened; and when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-stricken. And those who had seen it told them the particulars of what had happened to the demoniac, and all about the swine. Then they began entreating Him to depart from their district. 11 12 13 14 15 16 17

As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it. "Go home to your friends," He said, "and report to them all that the Lord has done for you, and the mercy He has shown you." So the man departed, and related publicly everywhere in the Ten Towns all that Jesus had done for him; and all were astonished. 18 19 20

Jair's dying Daughter.

When Jesus had re-crossed in the boat to the other side, a vast multitude came crowding to Him; and He was on the shore of the Lake, when there came one of the Wardens of the synagogue—he was called Jair—who, on beholding Him, threw himself at His feet, and besought Him with many entreaties. "My little daughter," he said, "is at the point of death: I pray you come and lay your hands upon her that she may recover and live." And He went with him. 21 22 23 24

A permanent Invalid cured.

And a dense crowd followed Him, and while they thronged Him on all sides, a woman who for twelve years had suffered from haemorrhage, and had undergone many different treatments under a number of doctors and had spent all she had without receiving benefit but rather growing worse, having heard of Jesus, came in the crowd 25 26 27

10. *He*] Or 'they.'

21–43. Cp. Matt. ix. 18–26; Luke viii. 40–56.

22. *Jair*] Such is the O.T. form of the name (Num. xxii. 41; Deut. iii. 14; Judges x. 3; 1 Chron. ii 22; xx. 5; Esther ii. 5). See Matt. i. 3, n.

behind Him and touched His cloak; for she said, "If I but touch His clothes, I shall be cured." In a moment the flow of her blood ceased, and she felt in herself that her complaint was cured. Immediately Jesus, well knowing that healing power had gone from within Him, turned round in the crowd and asked, "Who touched my clothes?" His disciples exclaimed, "You see the multitude pressing you on all sides, and yet you ask, 'Who touched me?'" But He continued looking about to see the person who had done this, till the woman, frightened and trembling, knowing what had happened to her, came and threw herself at His feet, and told Him all the truth. "Daughter," He said, "your faith has cured you: go in peace, and be free from your complaint."

Jair's Child brought back to Life.

While He is yet speaking, messengers come from the Warden, telling him, "Your daughter is dead: why trouble the Rabbi further?" But Jesus, overhearing the words, said to the Warden, "Do not be afraid; only have faith." And He allowed no one to accompany Him except Peter and the brothers James and John. So they come to the Warden's house. Here He gazes on a scene of uproar, with people weeping aloud and wailing. He goes in. "Why all this outcry and loud weeping?" He asks; "the child is asleep, not dead." To this their reply is a scornful laugh. He, however, puts them all out, takes the child's father and mother and those He has brought with Him, and enters the room where the child lies. Then taking her by the hand He says to her, "Talithà, koum;" that is to say, "Little girl, I command you to wake!" Instantly the little girl rises to her feet and begins to walk (for she was twelve years old). They were at once beside themselves with utter astonishment; but He gave strict injunctions that the matter should not be made known, and directed them to give her something to eat.

29. *Flow*] Lit. 'fountain,' or 'well.'

30. *From within Him*] Lit. 'out of Him,' this phrase describing 'the power,' although (in accordance with a frequent Greek idiom) the preposition employed is applicable grammatically, not to 'power,' but to the verb following. Cp. iii. 21, n.; vii. 15; xi. 8.

35, 39. *Is dead*] Lit. 'has died.' Cp. Rom. vi. 7, where, in the Greek, the distinction is important.

35. *Rabbi*] Lit. 'Teacher.'

36. *Overhearing*] The tense of the dependent Greek participle here ('being spoken') necessitates this rendering. Besides, Jesus did not in fact 'disregard:' He encouraged the Warden in consequence of hearing.

38. *Weeping aloud*] Cp. Matt. xxvi. 75.

42. *At once*] Cp. i. 10, n. V.L. omits the word. The instant revulsion of feeling is the idea conveyed.

A Visit to Nazareth.

6 1 Leaving that place He came into His own
2 country, accompanied by His disciples. On the
Sabbath He proceeded to teach in the synagogue;
and many, as they heard Him, were astonished, and said,
"Where did he acquire all this? What is this wisdom that has
been given to him? and what are these marvellous miracles
which his hands perform? Is not this the carpenter, Mary's
3 son, the brother of James and Joses, Jude and Simon? And do
not his sisters live here among us?" So they turned angrily
away. But Jesus said to them, "There is no prophet without
4 honour except in his own country and among his own relatives
and in his own home." And He could not do any miracle there,
5 except that He laid His hands on a few who were out of health
and cured them; and He wondered at their unbelief. So He
6 went round the adjacent villages, teaching.

Then summoning the Twelve to Him, He proceeded to send
7 them out by twos, and gave them authority over the foul spirits.
He charged them to take nothing for the journey except a walk-
8 ing-stick: no bread, no bag, and not a penny in their pockets,
but to go wearing sandals; "and do not," He said, "put on an
9 extra under garment. Wherever you enter a house, make it
10 your home till you leave that place. But wherever they will not
11 receive you or listen to you, when you leave shake off the very
dust from under your feet to bear witness concerning them."
So they set out, and preached in order that men might repent.
12 Many demons they expelled, and many invalids they anointed
13 with oil and cured.

The Murder of John the Baptist.

King Herod heard of all this (for the name of
14 Jesus had become widely known), and he used to
declare, "John the Baptizer has come back to life,
and that is why these miraculous Powers are working in him."
Others asserted, "It is Elijah;" others again said, "He is a
15

1–6. Cp. Matt. xiii. 54–58.
1. *Own country*] Lit. 'fatherland.'
2. *Many*] v.l. 'the many.' Cp. Matt. xxiv. 12. *Marvellous*] Lit. 'such.'
6. Cp. Matt. ix. 35–38.
7–13. Cp. Matt. x. 1, 5–15; Luke ix. 1–6.
8. *For the journey*] Cp. iv. 1, n. *Not a penny*] Lit. 'no bronze.' *Pockets*] Lit. 'waist-scarf.'
9. *Sandals*] I.E. stout soles (or shoes without uppers) fastened on with leather straps passing round the ankles. In the N.T. the word is only found elsewhere in Acts xii. 8.
14–16. Cp. Matt. xiv. 1, 2; Luke ix. 7–9.
14. *He used to declare*] v.l. 'people were saying.' *The Baptizer*] Lit. 'the baptizing' (man).—*Has come back to life*] Lit. 'has been raised (or, is awake) from the dead.' For the Greek perfect used here (not in verse 16) see *Aorist* vii. *These miraculous Powers*] Lit. 'the powers.' Cp. Acts viii. 10.

Prophet, like one of the great Prophets." But when Herod heard of Him, he said, "The John whom I beheaded has come back to life." 16

For Herod himself had sent and had had John arrested and had kept him in prison in chains, for the sake of Herodias, his brother Philip's wife; because he had married her. For John had repeatedly told Herod, "You have no right to be living with your brother's wife." Therefore Herodias hated him and wished to take his life, but could not; for Herod stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening. At length Herodias found her opportunity. Herod on his birthday gave a banquet to the nobles of his court and to the tribunes and to the principal people in Galilee, at which Herodias's own daughter came in and danced, and so charmed Herod and his guests that he said to her, "Ask me for anything you please and I will give it to you." He even swore to her, "Whatever you ask me for I will give you, up to half my kingdom." She at once went out and said to her mother: "What shall I ask for?" She replied, "The head of John the Baptizer." Immediately she came in in haste to the King and made her request. "My desire is," she said, "that you will give me now and here, on a dish, the head of John the Baptist." Then the King, though intensely sorry, yet for the sake of his oaths and of his guests would not break faith with her. He at once sent a soldier of his guard with orders to bring John's head. So he went and beheaded him in the prison, and brought his head on a dish and gave it to the young girl, who gave it to her mother. When John's disciples heard of it, they came and took away his body and laid it in a tomb. 17 18 19 20 21 22 23 24 25 26 27 28 29

The Apostles return from their Mission.

When the apostles had re-assembled round Jesus, they reported to Him all they had done and all they had taught. Then He said to them, 30 31

16. *Has come back to life*] Lit. 'was raised,' or 'awoke.'

17–20. Cp. Matt. xiv. 3–5; Luke iii. 19, 20.

17. *Herod himself*] Or 'the same Herod.' Cp. Luke xxiii. 40, n.

19. *Hated*] Or 'cherished a grudge against.'

20. *Stood in awe of John*] Or 'regarded John with reverence.' *Was in great perplexity*] v.l. 'did many things,' i.e. in many things he obeyed his instructions.

21–29. Cp. Matt. xiv. 6–12.

21. *Tribunes*] No one English word—'major,' 'colonel,' 'brigadier,' or any other — even approximately represents the Latin 'tribunus' for which the Greek word here used stands. In John xviii. 12; Acts xxi. 31; we find a tribune commanding a whole battalion. See Matt. xxvii. 27, n.

22. *Herodias's own daughter*] Or 'the daughter of that same Herodias.' Cp. verse 17.

30–44. Cp. Matt. xiv. 13-21; Luke x. 10–17; John vi. 1–14.

"Come away, all of you, to a quiet place, and rest awhile." For there were many coming and going, so that they had no time even for meals. Accordingly they sailed away in the boat 32
to a solitary place apart. But the people saw them going, and 33
many knew them; and coming by land they ran together there from all the neighbouring towns, and arrived before them. So 34
when Jesus landed, He saw a vast multitude; and His heart was moved with pity for them, because they were like sheep which have no shepherd, and He proceeded to teach them many things.

More than 5,000 People fed.

By this time it was late; so His disciples came 35
and said, "This is a lonely place, and the hour is
now late: send them away that they may go to 36
the farms and villages near here and buy themselves something to eat." "Give them food yourselves," He replied. "Are we," 37
they asked, "to go and buy a hundred shillings' worth of bread and give them food?" "How many loaves have you?" He 38
inquired; "go and see." So they found out, and said, "Five; and a couple of fish." So He directed them to make all sit 39
down in companies on the green grass. And they sat down in 40
rows of hundreds and of fifties. Then He took the five loaves 41
and the two fish, and lifting His eyes to heaven He blessed the food. Then He broke the loaves into portions which He went on handing to the disciples to distribute; giving pieces also of the two fish to them all. All ate and were fully satisfied. And 42, 43
they carried away broken portions enough to fill twelve baskets, besides portions of the fish. Those who ate the bread were five 44
thousand adult men.

Jesus prays in Solitude.

Immediately afterwards He made His disciples 45
go on board the boat and cross over to Bethsaïda,
leaving Him behind to dismiss the crowd. He 46
then bade the people farewell, and went away up the hill to pray.

He walks on the Lake.

When evening was come, the boat was half way 47
across the Lake, while He Himself was on shore
alone. But when He saw them distressed with 48
rowing (for the wind was against them), towards morning He came towards them walking on the Lake, as if intending to

40. *Rows*] This word (which is lit. 'leek-beds') occurs nowhere else in the N.T. Its meaning would perhaps be best expressed by the military term 'platoons,' 50 men in the front rank and 50 in the rear rank making up the 100.

45–52. Cp. Matt. xiv. 22–33; John vi. 15–21.

48. *Towards morning*] Or 'three or four hours after midnight.'

pass them. They saw Him walking on the water, and thinking 49
that it was a spirit they cried out ; for they all saw Him and 50
were terrified. He, however, immediately spoke to them :
"There is no danger ; it is I ; be not alarmed." Then He went 51
up to them on board the boat, and the wind lulled ; and they
were beside themselves with silent amazement. For they had 52
not learned the lesson taught by the loaves, but their minds
were dull.

Miracles of Gennesaret.

Having crossed over they drew to land in 53
Gennesaret and came to anchor. But no sooner 54
had they gone ashore than the people immediately
recognized Him. Then they scoured the whole district, and 55
began to bring Him the sick on their mats wherever they heard
He was. And enter wherever He might—village or town or 56
hamlet—they laid their sick in the open places, and entreated
Him to let them touch were it but the tassel of His robe ; and
all, whoever touched Him, were restored to health.

Real Purity, inward and Spiritual.

Then the Pharisees, with certain Scribes who 1 7
had come from Jerusalem, came to Him in a body.
They had noticed that some of His disciples 2
were eating their food with 'unclean' (that is to say, unwashed)
hands. (For the Pharisees and all the Jews—being, as they are, 3
zealous for the traditions of the Elders—never eat without
first carefully washing their hands, and when they come from 4
market they will not eat without bathing first ; and they have a
good many other customs which they have received tradition-
ally and cling to, such as the rinsing of cups and pots and of
bronze utensils, and the washing of beds.) So the Pharisees 5
and Scribes put the question to Him : "Why do your disciples
transgress the traditions of the Elders, and eat their food with

51. *Silent amazement*] Or 'suppressed amazement.' Lit. 'amazement within themselves.'

52. *Learned the lesson taught by*] Lit. 'learned at.' *Minds were dull*] Or 'hearts were callous.' "Unbelief is a sinful distemper of heart" (Barrow). Cp. Eph. i. 18 ; Heb. iii. 12.

53–56. Cp. Matt. xiv. 34–36.

53. *To anchor*] Or 'to their moorings.'

1–23. Cp. Matt. xv. 1–20.

1. *The Pharisees*] The article seems to indicate not merely a party belonging to that sect, but the Pharisees generally of the town.

3. *Carefully*] Or 'up to the wrist.' See the Commentators.

4. *Bathing*] v.L. 'sprinkling themselves.' *And the washing of beds*] v.L. omits these words. Of course they do not mean what we English call 'beds.' They were mere mattresses or thick rugs. Travellers in Eastern countries often witness the complete submersion of 'beds,' which are then dried in the sun.

5. *Food*] Lit. 'bread,' as often in Hebrew. See e.g., Num. xxviii. 2, 24, R.V. and margin.

unclean hands?" He replied, "Rightly did Isaiah prophesy of 6
you hypocrites, as it is written,

'THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEARTS ARE FAR AWAY FROM ME: 7
BUT IDLE IS THEIR DEVOTION
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE
HUMAN RULES' (Isa. xxix. 13).

"You neglect God's Commandment: you hold fast to men's 8
traditions." "Praiseworthy indeed!" He added, "to set at 9
nought God's Commandment in order to observe your own
traditions. For Moses said, 'HONOUR THY FATHER AND THY 10
MOTHER' (Exod. xx. 12), and again, 'HE WHO CURSES FATHER
OR MOTHER, LET HIM DIE THE DEATH' (Exod. xxi. 17); but 11
you say, If a man says to his father or mother, 'It is a Korban
(that is, a thing devoted to God), whatever it is, which other-
wise you would have received from me—' And so you no 12
longer allow him to do anything for his father or mother, thus 13
nullifying God's precept by your tradition which you have
handed down. And many things of that kind you do."

Then Jesus called the people to Him again, and said to them, 14
"Listen to me, all of you, and understand: there is nothing 15
outside a man which entering him can make him unclean; but
it is the things which come out of a man that make him unclean."

After He had left the crowd and gone indoors, His disciples 17
began to ask Him about this figure of speech. "Have *you* also 18
so little sense?" He replied; "do you not understand that
anything whatever that enters a man from outside, cannot make
him unclean, because it does not go into his heart, but into his 19
stomach, and passes away ejected from him?" By these words
Jesus pronounced all kinds of food clean. "What comes out 20
of a man," He added, "that it is which makes him unclean. For
from within, out of men's hearts, their evil purposes proceed— 21
fornication, theft, murder, adultery, covetousness, wickedness, 22
deceit, licentiousness, envy, reviling, pride, reckless folly: all 23

10. *Curses*] Or 'reviles.' *Die the death*] A Shaksperian expression (*Midsummer Night's Dream*, 1. i. 65), but one still in familiar use.

11. *A consecrated thing*] Lit. 'a gift' (to God). *Would have received*] For this force of the tense cp. Judges xxi. 22 (Hebrew and R.V.); 1 Sam. xiii. 13. But a widely different interpretation of this passage will be found in Kitto's *Biblical Cyclopaedia*, article 'Corban.' (I take the Greek verb here to be in the indicative, not in the subjunctive mood.) *From me*] See Matt. xv. 6, n.

13. *Your tradition*] For you identify yourselves with your forefathers by adopting what they taught.

15. *Outside*] Lit. 'from outside.' Cp. iii. 21, n, v. 30, n.

16. v.L. adds 'Listen every one who has ears to listen with!'

17. *Figure of speech*] Or 'parable.'

these wicked things come out from within and make a man unclean." Then He rose and left that place and went into the 24
neighbourhood of Tyre and Sidon.

A heathen Girl cured.

Here He entered a house and wished no one to know it, but He could not escape observation. Forthwith a woman whose little daughter was 25
possessed by a foul spirit heard of Him, and came and flung herself at His feet. She was a Gentile woman, a Syro-phoenician 26
by nation: and again and again she begged Him to expel the demon from her daughter. "Let the children first eat their fill," 27
said He; "it is not right to take the children's bread and throw it to the dogs." "True, Sir," she replied, "and yet the dogs 28
under the table eat the children's scraps." "For those words 29
of yours, go home," He replied; "the demon has gone out of your daughter." So she went home, and found the child lying 30
on the bed, and the demon gone.

A deaf Stammerer cured.

Returning from the neighbourhood of Tyre, He 31
came by way of Sidon to the Lake of Galilee, passing through the district of the Ten Towns. Here they brought to Him a deaf man that stammered, on whom 32
they begged Him to lay His hands. So Jesus taking him aside, 33
apart from the crowd, put His fingers into his ears, and spat, and moistened his tongue; and looking up to heaven He sighed, 34
and said to him, "Ephphatha!" (that is, "Open!") And the 35
man's ears were opened, and his tongue became untied, and he began to speak perfectly. Then Jesus charged them to tell 36
no one; but the more He charged them, all the more did they spread the news far and wide. Great was people's surprise. 37
"He succeeds in everything he attempts," they exclaimed; "he even makes deaf men hear and dumb men speak!"

24–30. Cp. Matt. xv. 21–28.
24. *And Sidon*] v.L. omits these words.
26. *Gentile*] Lit. 'Greek.'
27. *Dogs*] Lit. 'puppies.' Cp. Matt. xv. 26, n.
30. *Lying*] Or 'had flung herself.'
31–37. Cp. Matt. xv. 29–31.
34. *He sighed*] "The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of Heaven.
In thought of these, His brows benign
Not even in healing cloudless shine."
KEBLE, *Christian Year*, 12th Sunday after Trinity.

37. *He succeeds . . attempts*] Lit. "He has done everything rightly;" but this 'rightly' (or 'well') can hardly mean 'beneficently,' 'kindly,' however true that would have been. The adverb here used is akin to the adjective 'good' in John x. 2, where see note.

More than 4,000 People fed.

About that time there was again an immense crowd, and they found themselves with nothing to eat. So He called His disciples and said to them, 1 8
"My heart yearns over the people, for this is now the third day they have remained with me, and they have nothing to eat. If I were to send them home hungry, they would faint on the way, some of them having come a great distance." His disciples answered, "Where can we possibly get bread here in this remote place to satisfy such a crowd?" "How many loaves have you?" He asked. They answered, "Seven." So He passed the word to the people to sit down on the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal; and what remained over they picked up and carried away—seven hampers of broken portions. The number fed were about four thousand. Then He sent them away, and at once going on board with His disciples He came into the district of Dalmanutha. 2 3 4 5 6 7 8 9 10

'A Sign from Heaven.'

The Pharisees followed Him and began to dispute with Him, asking Him for a sign in the sky, to make trial of Him. Heaving a deep and troubled sigh, He said, "Why do the men of to-day ask for a sign? In solemn truth I tell you that no sign will be given to the men of to-day?" So He left them, went on board again, and came away to the other side. 11 12 13

False Teaching compared to Yeast.

Now they had forgotten to take bread, nor had they more than a single loaf with them in the boat; and when He admonished them, "See to it, be on your guard against the yeast of the Pharisees and the yeast of Herod," they explained His words to one another: "We have no bread!" This He perceived, and said to them, "What is this discussion of yours about having no bread? Do you not yet see and understand? Are your minds so dull of comprehension? YOU HAVE EYES! CAN YOU NOT SEE? 14 15 16 17 18

1–9. Cp. Matt. xv. 32–38.
2. *The third day . . with me*] I.E. 'they have been with me ever since the day before yesterday,' not 'for three days' in the English sense of the phrase. Cp. Luke ii. 46; Acts xxviii. 13; and notes.
10–12. Cp. Matt. xv. 39–xvi. 4.
11. *In the sky*] Lit. (appearing) 'out of (or, from) the sky.'
13–21. Cp. Matt. xvi. 4–12.

YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and have you no memories? When I broke up the five loaves for the five thousand men, how many baskets did you carry away full of broken portions?" "Twelve," they said. "And when the seven for the four thousand, how many hampers full of portions did you take away?" They answered, "Seven." And He said, "Do you not yet understand?"

A blind Man at Bethsaïda receives Sight.

And they came to Bethsaïda. And a blind man was brought to Jesus and they entreated Him to touch him. So He took the blind man by the arm and brought him out of the village, and spitting into his eyes He put His hands on him and asked him, "Can you see anything?" He looked up and said, "I can see the people: I see them like trees — only walking." Then for the second time He put His hands on the man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly. So He sent him home, and added, "Do not even go into the village."

Peter acknowledges Jesus as the Messiah.

From that place Jesus and His disciples went to the villages belonging to Philip's Caesarea. On the way He began to ask His disciples, "Who do people say that I am?" "John the Baptist," they replied, "but others say Elijah, and others, 'It is one of the Prophets.'" Then He asked them pointedly, "But you yourselves, who do you say that I am?" Peter answered, "You are the Christ." And He strictly forbad them to tell this about Him to any one.

Jesus predicts His own Death.

And now for the first time He told them: "The Son of Man must endure much suffering, and be rejected by the Elders and the High Priests and the Scribes, and be put to death, and after two days rise to life again." This He told them plainly; whereupon Peter took Him and began to remonstrate with Him. But turning round

21. *He said*] The tense (imperfect) perhaps implies that He said this more than once. Cp. verse 27.

23. *Arm*] Or 'hand.' See *Aorist*, p. 5.

27–ix. 1. Cp. Matt. xvi. 13–28; Luke ix. 18–27; John vi. 66–71.

27. *Began to ask*] Or 'repeatedly asked,' or perhaps 'asked one and another of His disciples.' The imperfect tense of the verb, 'asked,' indicates that the question was not put simply and abruptly once for all. Cp. x. 16, n.

29. *He . . pointedly*] Lit. 'He Himself.' *The Christ*] Or 'the Anointed One,' 'the Messiah.'

31. *Must*] As part both of His duty and destiny. *Rise to life again*] Cp. John ii. 19. To many the simple fact that Jesus repeatedly predicted that He would come back to life after His crucifixion is in itself a moral proof of His resurrection.

33. *Adversary*] Lit. 'Satan.'

and seeing His disciples, He rebuked Peter. "Get behind me, Adversary," He said, "for your thoughts are not God's thoughts, but men's."

None may refuse the Cross.

Then calling to Him the crowd and also His disciples, He said to them, "If any one is desirous of following me, let him ignore self and take up his cross, and so be my follower. For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it. Why, what does it benefit a man to gain the whole world and forfeit his life? For what could a man give to buy back his life? Every one, however, who has been ashamed of me and of my teachings in this faithless and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels." He went on to say, "In solemn truth I tell you that there are some here among those who stand by who will certainly not taste death till they have seen the Kingdom of God already come in power."

The Transfiguration.

Six days later, Jesus took with Him Peter, James, and John, and brought them alone, apart from the rest, up a high mountain; and in their presence His appearance underwent a change. His garments also became dazzling with brilliant whiteness—such whiteness as no bleaching on earth could give. Moreover there appeared to them Elijah accompanied by Moses; and the two were conversing with Jesus, when Peter said to Jesus, "Rabbi, we are thankful to you that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah." For he knew not what to say: they were filled with such awe. Then there came a cloud spreading over them, and a voice issued from the cloud, "This is my Son, dearly loved: listen to Him." Instantly

35, 36, 37. *Life*] Or 'soul.' Cp. John x. 2, n.

36. *Forfeit*] Cp. Luke ix. 25, n.

36, 37, 38. *Why . . for . . however*] Lit. 'for . . for . . for;' or as in *Aorist*, p. 44.

38. *Has been*] Lit. 'shall have been.' *Apostate*] Cp. Matt. xii. 39; xvi. 4.

1. *Stand by*] Lit. 'stand.' So 'stand' is used for 'stand by' in Acts xxii. 25. *Already come*] Or 'already arrived;' the perfect participle. The imperfect act 'coming' is mentioned in Matt. xvi. 28, the completed act of 'having come' is mentioned here. *In power*] Some suppose that the reference is to a spiritual and judicial Coming of Christ at the destruction of Jerusalem in 70 A.D., just within the lifetime of His earthly contemporaries.

2–13. Cp. Matt. xvii. 1–13; Luke ix. 28–36.

2. See Luke ix. 28–36, n.

5. *Peter said*] Lit. 'Peter answered and said.' Cp. Matt. xii. 38, n. *We are thankful*] Cp. Acts x. 33; Phil. iv. 14. *Tents*] Or 'booths.'

6. *To say*] Lit. 'to answer.'

7. *Spreading over*] Cp. Matt. xvii. 5.

they looked round, and now they could no longer see any one, but themselves and Jesus.

The Baptizer the second Elijah.

As they were coming down from the mountain, 9
He very strictly forbad them to tell any one what
they had seen "until after the Son of Man has
risen from among the dead." So they kept the matter to them- 10
selves, although frequently asking one another what was meant
by the rising from the dead. They also asked Him, "How is it 11
that the Scribes say that Elijah must first come?" "Elijah," 12
He replied, "does indeed come first and reforms everything;
but how is it that it is written of the Son of Man that He will
endure much suffering and be held in contempt? Yet I tell 13
you that not only has Elijah come, but they have also done
to him whatever they chose, as the Scriptures say about
him."

The maniac Boy cured.

As they came to rejoin the disciples, they saw 14
an immense crowd surrounding them and a party
of Scribes disputing with them. Immediately the 15
whole multitude on beholding Him were astonished and awe-
struck, and yet they ran forward and greeted Him. "What is 16
the subject you are discussing?" He asked them. One of the 17
crowd answered, "Rabbi, I have brought you my son. He has
a dumb spirit; and wherever it comes upon him, it dashes him 18
to the ground, and he foams at the mouth and grinds his teeth,
and he is pining away. I begged your disciples to expel it, but
they had not the power." "O unbelieving generation!" replied 19
Jesus; "how long must I be with you? how long must I have
patience with you? Bring the boy to me." So they brought 20
him to Jesus. And the spirit, when he saw Jesus, immediately
threw the youth into convulsions, so that he fell on the ground
and rolled about, foaming at the mouth. Then Jesus asked the 21
father, "How long has he been like this?" "From early child-
hood," he said; "and often it has thrown him into the fire or 22
into pools of water to destroy him; but if you possibly can,
have pity on us and help us." "'If I possibly can!'" replied 23
Jesus; "why, everything is possible to him who believes."

14–29. Cp. Matt. xvii. 14–21; Luke ix. 37–43.

15. *Astonished and awe-struck*] Cp. Luke v. 9, n. *Saluted Him*] Imperfect tense in the Greek. Cp. viii. 27.

17. *Rabbi*] Lit. 'Teacher.' *I have brought*] Or 'I brought.'

18. *Dashes him to the ground*] Or 'tears him with spasms.' *Begged*] Or 'told.'

20. *When he saw*] 'He' not 'it.' Cp. verse 26. Lit. 'seeing Him.' The personality of the demon is fully recognized in the Greek, the participle being masculine.

22. *Or*] Cp. Acts xix. 12, n. *Pools of water*] As of Siloam or Bethesda. Or 'tanks;' lit. 'waters.'

Immediately the father cried out, "I do believe: strengthen my 24
weak faith." Then Jesus, seeing that an increasing crowd was 25
running towards Him, rebuked the foul spirit, saying to him,
"Dumb and deaf spirit, *I* command you, come out of him and
never enter into him again." So with a loud cry he threw the 26
boy into fit after fit, and came out. The boy became like a
corpse, so that most of them said he was dead; but Jesus took 27
his hand and raised him up, and he stood on his feet.

After His return to the house His disciples asked Him 28
privately, "How is it that we could not expel the spirit?" He 29
answered, "An evil spirit of this kind can only be driven out by
prayer."

Jesus again predicts His own Death.

Departing thence they passed through Galilee, 30
and He was unwilling that any one should know
it; for He was teaching His disciples, and telling 31
them, "The Son of man is to be betrayed into the hands of
men, and they will put Him to death; and after being put to
death, in three days He will rise to life again." They, however, did 32
not understand what He meant, and were afraid to question Him.

A Lesson in Humility.

So they came to Capharnahum; and when in 33
the house He asked them, "What were you argu-
ing about on the way?" But they remained silent; 34
for on the way they had debated with one another who was the
chief of them. Then sitting down He called the Twelve, and 35
said to them, "If any one wishes to be first, he must be last
of all and servant of all." And taking a young child He made 36
him stand in their midst, then threw His arms round him and
said, "Whoever for my sake receives one such young child as 37
this, receives me; and whoever receives me, receives not so
much me as Him who sent me."

A Lesson in brotherly Charity.

John said to Him, "Rabbi, we saw a man using 38
your name to expel demons, and we tried to hinder
him, on the ground that he did not follow us."

24. *Cried out*] v.L. adds 'with tears.'
26. *He was dead*] Lit. 'he had died' (cp. verse 35). or 'he is dead!'
28. *To the house*] Or 'home'—their temporary residence. Cp. verse 33, and see iv. 1, n.
29. *By prayer*] v.L. adds 'and fasting.' Cp. Matt. xvii. 21.
30–32. Cp. Matt. xvii. 22–23; Luke ix. 43–45.
33–41. Cp. Matt. xviii. 1–5; Luke ix. 46–50.
35. *He must be*] Or 'let him be.' Our Lord lovingly pointed out the way—that of self-abasement—in which alone true eminence may be attained, as He repeatedly declares that he who humbles himself will be exalted. 'He shall be' has a tone of menace, such as Christ seems never to have used towards His disciples.
37. *For my sake*] Or 'as being mine,' 'in my name.' Cp. verse 39; Matt. xviii. 5; xxiv. 5: and notes.
38. *Rabbi*] Lit. 'Teacher.' *Said*] v.L. 'answered,' as in Luke ix. 49. *Man*] v.L.

Jesus replied, "You should not have tried to hinder him, for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. He who is not against us is for us; and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.

'Beware of leading others into Sin.'

"And whoever shall occasion the fall of one of these little ones who believe, he would be better off if, with a millstone round his neck, he were lying at the bottom of the sea. If your hand should cause you to sin, cut it off: it would be better for you to enter into Life maimed, than in possession of both your hands to depart into Gehenna, into the fire which cannot be put out. Or if your foot should cause you to sin, cut it off: it would be better for you to enter into Life crippled, than in possession of both your feet to be hurled into Gehenna. Or if your eye should cause you to sin, tear it out. It would be better for you to enter into the Kingdom of God half-blind than in possession of two eyes to be hurled into Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT GO OUT (Isa. lxvi. 24). Every one, however, will be salted with fire. Salt is a good thing, but if the salt should become tasteless, what will you use to give it saltness? Have salt within you and live at peace with one another."

A Question about Divorce.

Soon on His feet once more, He enters the district of Judaea and crosses the Jordan:

adds 'who does not follow us.' *On the ground that he did not follow us*] v.L. omits these words.

39. *You should not have tried to hinder him*] Lit. 'hinder him not.' Cp. Matt. xxviii. 5, n.; John xix. 21.

40, 41. *He who . . and whoever*] Lit. 'for he who . . for whoever.' See *Aorist*, p. 44.

41. Cp. Matt. x. 42.

42–50. Cp. Matt. xviii. 6-9; Luke xvii. 1, 2.

42. *Believe*] v.L. adds 'in me.' *Millstone*] Lit. 'ass-millstone.' Cp. Matt. xviii. 6; Luke xvii. 2.

42. *Lying*] After having being flung down there. So with the same tense (the perfect) of the same verb in vii. 30; John iii. 24, and elsewhere.

43. *Cause*] Lit. 'shall have caused,' though v.L. has the same reading here as in verses 45, 47. *Fire . . put out*] Thus resembling the fire in the literal Valley of Hinnom, just outside Jerusalem—a fire which was constantly kept burning to consume the refuse cast into it. Cp. Isa. xxxiv. 10; lxvi. 24; Jer. vii. 20; xvii. 27.

44, 46. v.L. adds, as in verse 48, 'Where their worm does not die, and the fire does not go out.'

45, 47. *Should cause*] Or 'shall be causing.' Or (in verse 47) the clause may be rendered 'or if your eye habitually makes you fall (or, sin).'

49. *However*] See *Aorist*, Appendix A. § 12. *With fire*] I.E. with some kind of discipline or (it may be) self-chastisement. Cp. Mal. iii. 2, 3; 1 Pet. v. 12. v.L. adds 'as every sacrifice shall be salted with salt.' (For 'as' instead of 'and' cp. Job v. 7, and see *Aorist*, p. 55).

1. Cp. Matt. xix. 1, 2; Luke xvii. 11.

again the people flock to Him, and ere long, as was usual with Him, He was teaching them again. Presently a party of 2
Pharisees come to Him with the question—seeking to entrap Him—"May a husband divorce his wife?" He answered, "What 3
rule did Moses lay down for you?" They replied, "Moses per- 4
mitted him to draw up a written notice of divorce, and to send her away" (Deut. xxiv. 1). "It was in consideration of your 5
stubborn hearts," said Jesus, "that he enacted this law for you; but from the beginning of creation the rule was, 'MALE 6
AND FEMALE DID HE MAKE THEM (Gen. i. 27). FOR THIS 7
REASON A MAN SHALL LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLING TO HIS WIFE, AND THE TWO SHALL BE AS 8
ONE FLESH' (Gen. ii. 24); so that they are two no longer, but 'ONE FLESH.' What, therefore, God has joined together let not 9
man separate."

The Sacredness of Marriage.

Indoors the disciples began questioning Him 10
again on the same subject. He replied, "Whoever 11
divorces his wife and marries another woman, commits adultery against the first wife; and if a woman puts away 12
her husband and marries another man, she commits adultery."

Children welcomed and blessed.

One day people were bringing young children to 13
Jesus for Him to touch them, but the disciples interfered. Jesus, however, seeing this, was moved to 14
indignation, and said to them, "Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In solemn truth I tell you that no 15
one who does not accept the Kingdom of God like a little child will by any possibility enter it." Then He took them in His 16
arms and blessed them lovingly, one by one, laying His hands upon them.

The wealthy Ruler.

As He went out to resume His journey, there 17
came a man running up to Him, who knelt at His feet and asked, "Good Rabbi, what am I to do in order to inherit the Life of the ages?" "Why do you call 18

2–12. Cp. Matt. xix. 3–12.

7, 8. *Shall*] Or 'will.'

7. *And cling to his wife*] v.L. omits these words. Curiously enough with us Westerns it is the woman who is thought of as leaving her parents, upon marriage, and clinging to her husband!

13–16. Cp. Matt. xix. 13–15; Luke xviii. 15–17.

16. *Took them in His arms*] Or 'threw His arms round them.' The same word is used in ix. 36. *One by one*] This seems to be implied by the tense (imperfect) of 'blessed.'

17–31. Cp. Matt. xix. 16–30; Luke xviii. 18–30.

17. *A man*] Or 'one man.' Cp. Matt. vi. 27. *Rabbi*] Lit. 'Teacher.' *Of the ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.

me good?" asked Jesus in reply; "there is no one good except
one, that is, God. You know the Commandments—'COMMIT 19
NO MURDER,' 'COMMIT NO ADULTERY,' 'DO NOT STEAL,' 'DO
NOT LIE IN GIVING EVIDENCE,' 'DO NOT DEFRAUD,' 'HONOUR
THY FATHER AND THY MOTHER'" (Deut. v. 17–20). "Rabbi," 20
he replied, "all these sins I have shunned from my youth." Then 21
Jesus looked at him and loved him, and said, "One thing is
lacking in you: go, sell all you possess and give the proceeds to
the poor, and you shall have riches in heaven; and come and
be a follower of mine." At these words his brow darkened, and 22
he went away sad; for he was possessed of great wealth.

Wealth has serious Disadvantages.

Then looking round on His disciples Jesus said, 23
"With how hard a struggle will the possessors
of riches enter the Kingdom of God!" The dis- 24
ciples were amazed at His words. Jesus, however, said again,
"Children, how hard a struggle is it for those who trust in
riches to enter the Kingdom of God! It is easier for a camel 25
to go through the eye of a needle than for a rich man to enter
the Kingdom of God." They were astonished beyond measure, 26
and said to one another, "Who then *can* be saved?" Jesus 27
looking on them said, "With men it is impossible, but not with
God; for everything is possible with God." Peter said to Him, 28

Self-Sacrifice for Christ makes us rich.

"Remember that we forsook everything and
have become your followers." "In solemn truth 29
I tell you," replied Jesus, "that there is no
one who has forsaken house or brothers or sisters, or mother
or father, or children or lands, for my sake and for the sake
of the Good News, but will receive a hundred times as much 30
now in this present time—houses, brothers, sisters, mothers,
children, lands—and persecution with them, and in the coming
age the Life of the ages. But many who are now first will be 31
last, and the last, first."

Jesus predicts His own Death.

They were still on the road going up to Jerusalem, 32
and Jesus was walking ahead of them; they were
full of wonder, and some, though they followed, did
so with fear. Then, once more calling to Him the Twelve, He
began to tell them what was about to happen to Him. "See," 33

20. *Rabbi*] Lit. 'Teacher.'
21. *Loved him*] Or 'was pleased with him.' *Give the proceeds*] Cp. Acts ii. 45.
24. *Amazed*] Or 'dumbfoundered.' See Luke v. 9, n. *Said*] Lit. 'answered.' See Matt. xii. 38, n. *For those who trust in riches*] v.L. omits these words.
28. *Said*] Lit. 'began saying.'
30. *Of the ages*] Greek 'aeonian.' See Matt. xviii. 8, n.
32–34. Cp. Matt. xx. 17–19; Luke xviii. 31–34.

He said, "we are going up to Jerusalem, where the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will insult Him in cruel sport, spit on Him, 34
scourge Him, and put Him to death; but on the third day He will rise to life again."

A request for worldly Honour.

Then James and John, the sons of Zabdai, 35
came up to Him and said, "Rabbi, we wish you
would grant us whatever request we make of you?" 36
"What would you have me do for you?" He asked. They 37
replied "Allow us to take a seat one at your right and the other
at your left in your glory." "You know not," said He, "what 38
you are asking. Are you able to drink out of the cup from
which I am to drink, or to be baptized with the baptism with
which I am to be baptized?" "We are able," they replied. 39
"Out of the cup," said Jesus, "from which I am to drink you
shall drink, and with the baptism with which I am to be baptized
you shall be baptized; but as to sitting at my right hand or my 40
left, that is not mine to give: it will be for them for whom it is
reserved."

Humble Usefulness is true Greatness.

The other ten, hearing of it, were at first highly 41
indignant with James and John. Jesus, however, 42
called them and said to them, "You are aware how
those who are deemed rulers among the Gentiles lord it over
them, and their great men make them feel their authority; but
it is not to be so among you. No, whoever desires to be great 43
among you must be your servant; and whoever desires to be 44
first among you must be the bondslave of all. For the Son 45
of Man also did not come to be waited upon, but to wait on
others, and to give His life as the redemption-price for a
multitude of people."

A blind Man receives Sight.

They came to Jericho; and as He was leaving 46
that town—Himself and His disciples and a great
crowd—Bartimaeus (the son of Timaeus), a blind
beggar, was sitting by the way-side. Hearing that it was Jesus 47
the Nazarene, he began to cry out, "Son of David, Jesus, have

34. *Scourge*] See Acts xxii. 29, n.
35–45. Cp. Matt. xx. 20–28.
35. *Rabbi*] Lit. 'Teacher.' *Whatever request*] Did Herod's language (vi. 22) suggest the thought? or had Jesus already used, to His disciples or to some of them, such words as those recorded in John xiv. 14; xv. 7? More than one translator erroneously substitutes 'what' for 'whatever.'
40. *Reserved*] Or 'destined.' See Hatch, *Biblical Greek*.
45. *Life*] Or 'soul,' as in viii. 35–37.
46–52. Cp. Matt. xx. 29–34; Luke xviii. 35–43.

pity on me." Many angrily told him to leave off shouting ; but 48
he cried out all the louder, "Son of David, have pity on me."
Then Jesus stopped. "Call him," He said. So they called the 49
blind man. "Cheer up," they said, "rise, He is calling you."
He flung away his outer garment, sprang to his feet, and came 50
to Jesus. "What shall I do for you?" said Jesus. The blind 51
man replied, "Rabbuni, let me recover my sight." Jesus said to 52
him, "Go : your faith has cured you." Instantly he regained
his sight, and followed Him along the road.

An Ass's Colt is borrowed.

When they were getting near Jerusalem and had 1 **11**
arrived at Bethphagé and Bethany, on the Mount
of Olives, He sent two of His disciples on in front,
with these instructions. "Go," He said, "to the village facing 2
you, and immediately on entering it you will find an ass's foal
tied up which no one has ever yet ridden : untie him and bring
him here. And if any one asks you, 'Why are you doing that?' 3
say, 'The Master needs it, and will send it back here without
delay.'" So they went and found a young ass tied up at the 4
street-door of a house. They were untying him, when some of 5
the bystanders called out, "What are you doing, untying the
foal?" But on their giving the answer that Jesus had bidden 6
them give, they let them take him.

Jesus rides into Jerusalem.

So they brought the foal to Jesus, and threw their 7
outer garments over him ; and Jesus mounted.
Then many spread their outer garments to carpet 8
the road, and others leafy branches which they had cut down in
the fields ; while those who led the way and those who followed 9
kept shouting :

"GOD SAVE HIM !
BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii. 25, 26).
Blessings on the coming Kingdom of our forefather David ! 10
GOD IN THE HIGHEST HEAVENS SAVE HIM !" (Ps. cxlviii. 1).
So He came into Jerusalem and into the Temple ; and after 11

51. *Said*] *Lit.* 'answered.' Cp. Matt. xii. 38, n. *Rabbuni*] Or 'Great Teacher.'
51, 52. *Recover, regained*] Such is the probable meaning of the words, but we may translate 'obtain,' 'obtained.' The same verb is used in John ix. 11, 15, in the case of a man born blind, but whether Bartimaeus had been always blind we are not informed. Cp. Rom. vii. 9 ; Eph. iv. 8, n.
1–11. Cp. Matt. xxi. 1–11 ; Luke xix. 29–44 ; John xii. 12–19.
8. *In*] Lit. 'out of.' The branches were lopped in the fields and then brought from the fields. The construction somewhat resembles that which we find in v. 30. Cp. xiii. 3.
9, 10. See Matt. xxi. 9, n.
11, 15, 16, 27. *The Temple*] I.E. the Temple Courts. See Matt. xxi. 12, n.

looking round upon everything there, the hour being now late He went out to Bethany with the Twelve.

An unfruitful Fig Tree cursed.

The next day, after they had left Bethany, He 12
was hungry. But in the distance He saw a fig-tree 13
in full leaf, and went to see whether perhaps He could find some figs on it. When however He came to it, He found nothing but leaves (for it was not fig time); and He said 14
to the tree, "Let no one ever again eat fruit from thee!" And His disciples heard this.

The Traders driven from the Temple.

They reached Jerusalem, and entering the Temple 15
He began to drive out the buyers and sellers, and upset the money-changers' tables and the stools of the pigeon-dealers, and would not allow any one to carry any- 16
thing through the Temple. He remonstrated with them, saying, 17
"Is it not written, 'My HOUSE SHALL BE CALLED THE HOUSE OF PRAYER FOR ALL THE NATIONS' (Isa. lvi. 7)? but you have made it what it is—A ROBBERS' CAVE" (Jer. vii. 11). This the 18
High Priests and Scribes heard, and they began to devise means to destroy Him. For they were afraid of Him, because of the deep impression produced on all the people by His teaching. When evening came on, Jesus and His disciples used to leave 19
the city.

The Fig Tree withers. The Power of Faith.

In the early morning, as they passed by, they saw 20
the fig-tree withered to the root; and Peter, re- 21
collecting, said to Him, "Look, Rabbi, the fig-tree which you cursed is withered up." Jesus said to them, "Have 22
confidence in God. In solemn truth I tell you that if any one 23
should say to this mountain, 'Remove, and hurl thyself into the sea,' and should admit no doubt in his heart, but steadfastly believe that what he says will happen, it would be granted him. That is why I tell you, as to whatever you pray and make request 24
for, if you believe that you have received it it will be yours. But 25
whenever you stand praying, if you have a grievance against

12–14. Cp Matt. xxi. 18, 19.

13. *Not fig-time*] See Farrar, *Life of Christ*, chapter 50.

15–19. Cp. Matt. xxi. 12–17; Luke xix. 45–48; xxi. 37, 38.

16. *Anything*] Or 'any utensil or vessel.' No one English word is sufficiently extensive to cover the full meaning of the one Greek word here employed, if, as can scarcely be doubted, this represents the Hebrew word which not only signifies a 'vessel' to contain liquid (Ruth ii 9), may also be rendered by 'instruments' (1 Chron. xxviii. 14), 'thing' (Lev. xiii. 49), 'stuff' (Joshua vii. 11), 'weapons,' 'armour,' 'artillery,' 'jewel,' and in other ways.

17. *Have made &c.*] Mark (though not Luke) uses the Greek perfect here, indicating 'and such it remains.' See *Aorist* vii.

20–25. Cp. Matt. vi. 14, 15; xxi. 20–22.

26. v.l. inserts a verse here: 'But if you do not forgive, neither will your Father in heaven forgive your offences.'

any one, forgive it, so that your Father in heaven may also forgive you your offences."

The Leaders of the People silenced.

They came again to Jerusalem; and as He was 27
walking in the Temple, the High Priests, Scribes,
and Elders came to Him and asked, "By what 28
authority are you doing these things? and who gave you authority
to do them?" Jesus replied, "I will put a question to you: 29
answer me, and then I will tell you by what authority I do these
things. John's Baptism—was it of Heavenly or of human 30
origin? Answer me that." So they debated the matter with 31
one another. "Suppose we say, 'Heavenly,'" they argued, "he
will ask, 'Why then did you not believe him?' Or should we 32
say, 'human'?"—They were afraid of the people; for all
agreed in holding John to have been really a Prophet. So they 33
answered Jesus, "We do not know." "Nor do I tell you," said
Jesus, "by what authority I do these things."

'The wicked Vinedressers.'

Then He began to speak to them in figurative 1 12
language. "There was once a man who planted a
vineyard, fenced it round, dug a pit for the wine-
tank, and built a strong lodge. Then he let the place to vine-
dressers and went abroad. At vintage-time he sent one of his 2
servants to receive from the vine-dressers a share of the grapes.
But they seized him, beat him cruelly and sent him away empty- 3
handed. Again he sent to them another servant: and as for 4
him, they wounded him in the head and treated him shamefully.
Yet a third he sent, and him they killed. And he sent many 5
besides, and them also they ill-treated, beating some and killing
others. He had still one left whom he could send, a dearly- 6
loved son: him last of all he sent, saying, 'They will treat my
son with respect.' But those men—the vine-dressers—said to 7
one another, 'Here comes the heir: come, let us kill him, and
then the property will one day be ours.' So they took him and 8
killed him, and flung his body outside the vineyard. What, 9
therefore, will the owner of the vineyard do?" "He will come
and put the vine-dressers to death, and give the vineyard to
others." "Have you not read even this passage, 10

'THE STONE WHICH THE BUILDERS DESPISED,
HAS BECOME THE CORNERSTONE:

27–33. Cp. Matt. xxi. 23–27; Luke xx. 1–8.
28. *By*] Lit. 'in,' 'invested with.'
1–12. Cp. Matt. xxi. 33–46; Luke xx. 9–19.
4. *Wounded him in the head*] Or 'made short work with him.'
8. *His body*] Lit. 'him.' Cp. Matt. xiv. 12 and note.

THIS CORNERSTONE CAME FROM THE LORD, 11
AND IS WONDERFUL IN OUR ESTEEM'" (Ps. cxviii. 22, 23)?
And they kept looking out for an opportunity to seize Him, 12
but were afraid of the people; for they saw that in this parable He had referred to them. So they left Him and went away.

A Question about paying Tribute.

Their next step was to send to Him some of the 13
Pharisees and of Herod's partisans to entrap Him in conversation. So they came and said to Him, 14
"Rabbi, we know that you are a truthful man and you do not fear any one; for you do not recognize human distinctions, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or shall we refuse to pay?" But He, 15
knowing their hypocrisy, replied, "Why try to ensnare me? Bring me a shilling for me to look at." They brought one; and 16
He asked them, "Whose is this likeness and this inscription?"
"Caesar's," they replied. Jesus rejoined, "What is Caesar's, 17
pay to Caesar—and what is God's, pay to God." And they wondered exceedingly at Him.

'A Woman seven times married.'

Then came to Him a party of Sadducees, a sect 18
which denies that there is any Resurrection; and they proceeded to ask Him, "Rabbi, Moses made 19
it a law for us: 'IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER' (Deut. xxv. 5, 6).
There were once seven brothers, the eldest of whom married a 20
wife, but at his death left no family. The second married her, 21
and died, leaving no family; and the third did the same. And 22
so did the rest of the seven, all dying childless. Finally the woman also died. At the Resurrection whose wife will she be? 23
for they all seven married her." Jesus answered them, "Is 24
not this the cause of your error—your ignorance alike of the Scriptures and of the power of God? For when risen from 25
among the dead, men do not marry and women are not given in marriage, but they are as angels are in heaven. But as to the 26
dead, that they rise to life, have you never read in the Book of Moses, in the passage about the Bush, how God said to him, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD

11. *This Cornerstone came from the Lord*] See Matt. xxi. 42, n.
13–17. Cp. Matt. xxii. 15–22; Luke xx. 20–26.
14, 19, 32. *Rabbi*] Or 'Teacher.'
18–27. Cp. Matt. xxii. 23–33; Luke xx. 27–39.
26. *Rise to life*] Or 'wake.'

OF JACOB (Exod. iii. 2–6)? He is not the God of dead, but of 27
living men. You are in grave error."

Love, the supreme Law.

Then one of the Scribes, who had heard them 28
disputing and well knew that Jesus had given them
an answer to the point, and a forcible one, came
forward and asked Him, "Which is the chief of all the Com-
mandments?" "The chief," replied Jesus, "is this: 'HEAR O 29
ISRAEL! THE LORD OUR GOD IS ONE LORD; AND THOU 30
SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY
WHOLE SOUL, THY WHOLE MIND, AND THY WHOLE STRENGTH'
(Deut. vi. 4, 5). The second is this: 'THOU SHALT LOVE THY 31
FELLOW MAN AS THOU LOVEST THYSELF' (Lev. xix. 18). Other
Commandment greater than these there is none." So the Scribe 32
said to Him, "Rightly, in very truth, Rabbi, have you said that
HE STANDS ALONE, AND THERE IS NONE BUT HE; and TO 33
LOVE HIM WITH ALL ONE'S HEART, WITH ALL ONE'S UNDER-
STANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE
ONE'S FELLOW MAN NO LESS THAN ONESELF, is far better
than all our WHOLE BURNT-OFFERINGS AND SACRIFICES"
(1 Sam. xv. 22). Perceiving that the Scribe had answered wisely, 34
Jesus said to him, "You are not far from the Kingdom of God."
No one from that time forward ventured to put any question to
Him.

David's Son and David's Lord.

But, while teaching in the Temple, Jesus asked, 35
"How is it the Scribes say that the Christ is a son
of David? David himself said, taught by the Holy 36
Spirit:

'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND,
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY
FEET' (Ps. cx. 1).

"David himself calls Him 'Lord:' how then can He be his 37
son?" And the mass of the people found pleasure in listening
to Jesus.

Moreover in the course of His teaching He said, "Be on your 38

28–34. Cp. Matt. xxii. 34–40.
30. *With*] Lit. 'out of,' repeated with each noun.
31, 33. *Fellow man*] Lit. 'neighbour.'
34. Cp. Luke xx. 40.
35–37. Cp. Matt. xxii. 41–46; Luke xx. 41–44.
36. *I have made . . under thy feet*] v.L., as in Matthew, 'I have put thy foes beneath thy feet.'
38–40. Cp. Matt. xxiii. 1–39; Luke xiii. 34, 35; xx. 45–47.
38. *Be on your guard against*] Lit. 'look away from.' Even Winer recognizes this as a 'pure Hebraism.'

The Scribes and Pharisees denounced.

guard against the Scribes who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the best seats in the 39
synagogues and at dinner parties, and who swallow up the 40
property of widows and then mask their wickedness by making long prayers: these men will receive far heavier punishment."

A small but generous Gift.

Having taken a seat opposite the Treasury, He 41
observed how the people were dropping money into the Treasury, and that many of the wealthy
threw in large sums. But there came one poor widow and 42
dropped in two farthings, equal in value to a halfpenny. So He 43
called His disciples to Him and said, "In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all 44
contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on."

Jesus predicts the Destruction of the Temple.

As He was leaving the Temple, one of His dis- 1 **13**
ciples exclaimed, "Look, Rabbi, what wonderful stones! what wonderful buildings!" Jesus replied, 2
"You see all these great buildings? Not one stone will be left here upon another—not thrown down."

Things which would happen first.

He was sitting on the Mount of Olives opposite 3
to the Temple, when Peter, James, John, and Andrew, apart from the others, asked Him, "Tell 4
us, When will these things be? and what will be the sign when all these predictions are on the point of being fulfilled?"
So Jesus began to say to them: "Take care that no one mis- 5
leads you. Many will come assuming my name and saying, 'I 6
am He;' and they will mislead many. But when you hear of 7
wars and rumours of wars, do not be alarmed: come they must, but the End is not yet. For NATION WILL RISE IN ARMS 8
AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places; there will be

39. *In the synagogues*] Or, as we should now say, 'at church.'
41–44. Cp. Luke xxi. 1–4.
1–13. Cp. Matt. xxiv. 1–14; Luke xxi. 5–19.
1. *Rabbi*] Lit. 'Teacher.' *What wonderful*] Etymologically this is 'from what country?' *Not one stone will be left*] For a description of the total destruction of the Temple by the Roman general Titus in 70, A.D., see Josephus, *Wars*, vi. 4, 5.
3. *On*] Lit. 'to' or 'into,' by what the grammarians call a 'pregnant construction,' implying that He had gone to (or, up into) the Mount of Olives and was sitting on its slope.
6. *Assuming*] Or 'in;' lit. 'on.' See ix. 37, 39; Matt. xviii. 5; xxiv. 5, n.
8, 22. *Will rise*] Or perhaps 'will be raised' (by unseen powers of evil).

famines. These miseries are but like the early pains of childbirth.

Persecution and world-wide Preaching.

"You yourselves must be on your guard. They 9
will deliver you up to Sanhedrins; you will be
brought into synagogues and cruelly beaten; and
you will stand before governors and kings for my
sake, to be witnesses to them for me. But the proclamation of 10
the Good News must be carried to all the Gentiles before the
End comes. When however they are marching you along 11
under arrest, do not be anxious beforehand about what you
are to say, but speak what is given you when the time comes;
for it will not be you who speak, but the Holy Spirit.

Patient Fortitude would be rewarded.

"Brother will betray brother to be killed, and 12
fathers will betray children; and CHILDREN WILL
DENOUNCE THEIR PARENTS (Mic. vii. 6) and have
them put to death. You will be objects of universal hatred 13
because you are called by my name, but those who stand firm
to the End will be saved.

'The Abomination of Desolation.'

"As soon, however, as you see the ABOMINA- 14
TION OF DESOLATION (Dan. xii. 11) standing
where he ought not"—let the reader observe these
words—"then let those in Judaea escape to the hills; let him 15
who is on the roof not come down and enter the house to fetch
anything out of it; and let not him who is in the field turn 16
back to pick up his outer garment. And alas for the women 17
who at that time are with child or have infants!

"But pray that it may not come in the winter. 18

Unparalleled Distress.

For those will be times of SUFFERING THE LIKE 19
OF WHICH HAS NEVER BEEN FROM THE FIRST
CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and
assuredly never will be again; and but for the fact that the 20
Lord has cut short those days, no one would escape; but for
the sake of His own People whom He has chosen for Himself
He has cut short the days.

9–13. Cp. Matt. x. 17–22; Luke xxi. 12–17.

10. *Before the End comes*] Lit. simply 'first.'

12. *Denounce*] Lit. 'stand against.'

14–37. Cp. Matt. xxiv. 15–42; Luke xxi. 20–36.

14. *He*] In Mark, though not in Matthew, the best authorities have the Greek word for 'standing,' masculine. *Escape to the hills*] At the outbreak of the Jewish war (67–70, A.D.) the Christians in Jerusalem carried out these instructions, availing themselves of an unexpected opportunity to flee across the mountains to the desert of Perea beyond the Jordan (Josephus, *Wars*, ii. 20; iii. 3. 3).

19. *First creation of God's world*] Lit. 'beginning of the creation which God created.' *Never will be again*] Words which apparently indicate that the time referred to was to be prior to the end of the world.

False Messiahs and false Teachers.

"At that time if any one says to you, 'See, here 21
is the Christ!' or 'See, He is there!' do not
believe it. For THERE WILL RISE UP false Christs 22
and false PROPHETS, DISPLAYING SIGNS AND PRODIGIES (Dan.
xiii. 1) with a view to lead astray—if indeed that were possible
—even God's own People. But as for yourselves, be on your 23
guard: I have forewarned you of everything.

The Son of Man amid the Clouds.

"AT THAT TIME, however, after that DISTRESS, 24
THE SUN WILL BE DARKENED AND THE MOON
WILL NOT SHED HER LIGHT; THE STARS WILL 25
BE SEEN FALLING FROM THE FIRMAMENT (Isa. xiii. 10), AND
THE FORCES WHICH ARE IN THE HEAVENS WILL BE DIS-
ORDERED AND DISTURBED (Isa. xxxiv. 4). And then will they 26
see THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with
great power and glory. Then He will send forth the angels 27
and gather together His chosen people from north, south, east
and west, from the remotest parts of the earth and the sky.

A definite Limit of Time.

"Learn from the fig-tree the lesson it teaches. 28
As soon as its branch has become soft and it is
bursting into leaf, you know that summer is near.
So also do you, when you see these things happening, be sure 29
that He is near, at your very door. I tell you in solemn truth 30
that the present generation will certainly not pass away without
all these things having first taken place. Earth and sky will 31
pass away, but it is certain that my words will not pass away.

Uncertainty as to the exact Day.

"But as to that day or the exact time no one 32
knows—not even the angels in heaven, nor the
Son, but the Father alone. Take care, be on the 33
alert, and pray; for you do not know when it will happen. It 34
is like a man living abroad who has left his house, and given
the management to his servants—to each one his special duty—
and has ordered the porter to keep awake. Be wakeful there- 35
fore, for you know not when the master of the house is coming
—in the evening, at midnight, at cock-crow, or at dawn. Beware 36
lest He should arrive unexpectedly and find you asleep. More- 37
over what I say to you I say to all—Be wakeful!"

21–23. Cp. Matt. xxiv. 23–28 and 37–41; Luke xvii. 20–37.
24. *Be darkened*] Or 'grow dark.' See Matt. xxiv. 29, n.
25. *Forces . . . disturbed*] Cp. Rom. viii. 38, n.
29. *He*] Or 'it.'
30. *The present generation*] Cp. Matt. xxiv. 34, n.
31. *Earth and sky*] See Matt. v. 18, n.; xxiv. 35, n.
33. *And pray*] v.L. omits these words.
34. *Servants*] Or 'slaves.'
36. *Beware lest*] Lit. simply 'lest.'

The Plot to murder Jesus.

It was now two days before the Passover and 1 14
the feast of Unleavened Bread, and the High
Priests and Scribes were bent on finding how to
seize Him by stratagem and put Him to death. But they said, 2
"Not on the Festival-day, for fear there should be a riot among
the people."

Affection's costly Gift.

Now when He was at Bethany, at the house of 3
Simon the Leper, while He was at table, there
came a woman with a jar of pure, sweet-scented
ointment very costly: she broke the jar and poured the oint-
ment on His head. But there were some who said indignantly 4
among themselves, "Why has the ointment been thus wasted?
For that ointment might have been sold for fifteen pounds 5
or more, and the money have been given to the poor." And
they were exceedingly angry with her. But Jesus said, "Leave 6
her alone: why are you troubling her? She has done a most
gracious act towards me. For you always have the poor 7
among you, and whenever you choose you can do acts of kind-
ness to them; but me you have not always. What she could 8
she did: she has perfumed my body in preparation for my
burial. And I solemnly declare to you that wherever in the 9
whole world the Good News shall be proclaimed, this which
she has done shall also be told in remembrance of her."

The Treachery of Judas.

But Judas Iscariot, already mentioned as one of 10
the Twelve, went to the High Priests to betray
Jesus to them. They gladly listened to his pro- 11
posal, and promised to give him a sum of money; so he looked
out for an opportunity to betray Him.

Peter and John prepare the Passover.

On the first day of the feast of Unleavened 12
Bread—the day for killing the Passover lamb—His
disciples asked Him, "Where shall we go and
prepare for you to eat the Passover?" So He sent two of His 13

1–2. Cp. Matt. xxvi. 1–5; Luke xxii. 1, 2.
1. *Two days*] Cp. Matt. xii. 40, n.; xxvi. 2, n.
3–9. Cp. Matt. xxvi. 6–13; John xi. 55–57; xii. 1–11.
3. *Pure*] Or 'liquid.'
5. *Fifteen pounds or more*] Lit. 'over 300 denarii.' *And the money have*] Lit. simply 'and have.'
10–11. Cp. Matt. xxvi. 14–16; Luke xxii. 3–6.
10. *Already mentioned as one*] Lit. 'the one.'
12–16. Cp. Matt. xxvi. 17–19; Luke xxii. 7–13.
13. *A man*] Easily distinguishable from other water-carriers, because they were women! Our Lord anticipated this last Passover meal with peculiar joy (Luke xxii. 15), and was apparently anxious that it should not be intruded upon by His enemies. The somewhat curious and enigmatical form in which He gave instructions to Peter and John as to the place where they were to make preparations for the meal may have been adopted to prevent Judas, who heard what was said, giving informa-

disciples with instructions, saying, "Go into the city, and you will meet a man carrying a jug of water: follow him, and what- 14
ever house he enters, tell the master of the house, 'The Rabbi asks, Where is my room where I can eat the Passover with my disciples?' Then he will himself show you a large room 15
upstairs, ready furnished: there make preparation for us." So 16
the disciples went out and came to the City, and found everything just as He had told them; and they got the Passover ready.

'The last Supper.' The Traitor indicated.

When it was evening, He came with the Twelve. 17
And while they were at table Jesus said, "I 18
solemnly tell you that one of you will betray me—one who is eating with me." They were filled 19
with sorrow, and began asking Him, one by one, "Not I, is it?" "It is one of the Twelve," He replied; "he who is dipping his 20
fingers in the dish with me. For the Son of Man is going His 21
way as it is written about Him; but alas for the man by whom the Son of Man is betrayed! It had been a happy thing for that man, had he never been born."

The memorial Meal instituted.

Also during the meal He took a Passover bis- 22
cuit, blessed it, and broke it. He then gave it to them, saying, "Take this, it is my body." Then 23
He took the cup, gave thanks, and handed it to them, and they all of them drank from it. "This is my blood," He said, 24
"which is to be poured out on behalf of many—the blood which makes sure the Covenant. I solemnly tell you that never again 25
will I taste the produce of the vine till I shall drink the new wine in the Kingdom of God." After singing a hymn, they 26
went out to the Mount of Olives.

Peter's Denial foretold.

Then said Jesus to them, "All of you are about 27
to stumble and fall, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP

tion beforehand about it to the authorities. So Jesus taught in parables, partly to hide His meaning from certain unworthy persons who were among those who listened to Him (Matt. xiii. 13), and the book of Revelation may have been written in symbolic language to conceal its significance from the enemies of the early Christian Church.

14. *Rabbi*] Lit. 'Teacher.' *Room*] Lit. 'lodging-room.'

17. Cp. Matt. xxvi. 20; Luke xxii. 14–18.

18–21. Cp. Matt. xxvi. 21–25; Luke xxii. 21–23; John xiii. 21–35.

22–25. Cp. Matt. xxvi. 26–29; Luke xxii. 19, 20; 1 Cor. xi. 23–25.

22. *Take this*] Or 'take some.'

23. *Took the cup*] Lit. 'took cup.' See Matt. xxvi. 27, n. *From it*] implying that all drank from the same cup, as is now done at civic banquets when the 'Loving-cup' goes round.

24. *Which makes sure*] Lit. 'of.' *The Covenant*] v.l. 'the New Covenant,' as in Luke xxii. 20.

26. Cp. Matt. xxvi. 30; Luke xxii. 39; John xviii. 1. *A hymn*] Or 'the hymn.'

27–31. Cp. Matt. xxvi. 31–35; Luke xxii. 31–38; John xiii. 36–38.

WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to life again I will go before you into Galilee." 28
"All may stumble and fall," said Peter, "yet I never will." 29
"I solemnly tell you," replied Jesus, "that to-day—this night— 30
before the cock crows twice, you yourself will three times disown me." "Even if I must die with you," declared Peter again and 31
again, "I will never disown you." In like manner protested also all the disciples.

Christ's Agony in Gethsemane.

So they came to a place called Gethsemane. 32
There He said to His disciples, "Sit down here till I have prayed." Then He took with Him Peter 33
and James and John, and began to be full of terror and distress, and He said to them, "My heart is oppressed with anguish to 34
the very point of death: wait here and keep awake." Going 35
forward a short distance He threw Himself upon His face and prayed repeatedly that, if it was possible, He might be spared that time of agony; and He said, "Abba! my Father! all 36
things are possible for Thee: take this cup of suffering away from me: and yet not what I desire, but what Thou desirest." Then He came and found them asleep, and He said to Peter, 37
"Simon, are you asleep? Had you not strength to keep awake a single hour? Be wakeful all of you, and keep on praying, that 38
you may not come into temptation: the spirit is right willing, but the body is frail." He again went away and prayed, using 39
the very same words. When He returned He again found them 40
asleep, for they were very tired; and they knew not how to answer Him. A third time He came, and then He said, "Sleep 41
on and rest. Enough! the hour is come. Even now they are betraying the Son of Man into the hands of sinful men. Rouse 42
yourselves, let us be going: my betrayer is close at hand."

Judas brings armed Men.

Immediately, while He was still speaking, Judas, 43
one of the Twelve, came and with him a crowd of men armed with swords and bludgeons, sent by the High Priests and Scribes and Elders. Now the betrayer 44
had arranged a signal with them: "The one whom I kiss is

32–42. Cp. Matt. xxvi. 36–46; Luke xxii. 40–46.
35. *Going forward*] See Acts xx. 5, n. *He might be spared that time of agony*] Lit. 'the hour might pass by from Him.'
36. *My Father*] Lit. 'the Father.' *Take . . away*] Lit. 'carry . . . past.' Some prefer to render 'Abba!' (that is 'Father') 'all things &c.' But see Sanday and Headlam on Rom. viii. 15. *Cup of suffering*] Lit. simply 'cup.'
38. *The spirit . . . the body*] Or 'my spirit . . . my body.' See Matt. xxvi. 41, n.
43–52. Cp. Matt. xxvi. 47–56; Luke xxii. 47–53; John xviii. 2–11.
43. *Judas*] v.l. adds 'the Iscariot.'

the man: lay hold of him, and take him safely away." So he 45
came, and going straight to Jesus he said, "Rabbi!" and 46
kissed Him with seeming affection; whereupon they laid hands on Him and held Him firmly. But one of those who stood by 47
drew his sword and struck a blow at the High Priest's servant, cutting off his ear.

Jesus expostulates. The Apostles run away.

"Have you come out," said Jesus, "with swords 48
and bludgeons to arrest me, as if you had to fight with a robber? Day after day I used to be among 49
you in the Temple teaching, and you never seized me. But this is happening in order that the Scriptures may be fulfilled." Then His friends all forsook Him and fled. One 50, 51
youth indeed did follow Him, wearing only a linen sheet round his bare body. Of him they laid hold, but he left the linen 52
sheet in their hands and fled without it.

Christ arrested and taken to the High Priest.

So they led Jesus away to the High Priest, and 53
with Him there assembled all the High Priests, Elders, and Scribes. Peter followed Jesus at a 54
distance, as far as the outer court of the High Priest's palace. But there he remained sitting among the officers, and warming himself by the fire.

False Testimony and gross Insults.

Meanwhile the High Priests and the entire 55
Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony against 56
Him, their statements did not tally. Then some came forward 57
as witnesses and falsely declared, "We have heard him say, 'I 58
will pull down this Sanctuary built by human hands, and three days afterwards I will erect another built without hands.'" But 59
not even in this shape was their testimony consistent.

At last the High Priest stood up, and advancing into the 60
midst of them all, asked Jesus, "Have you no answer to make?

47. *Servant*] Or 'slave.'

49. *This is happening . . may*] Or assigning the words not to our Lord, but to the historian—'this happened . . might.'

51. *Wearing*] The same word occurs in xvi. 5, and in Rev. iv. 4; vii. 9; &c.—*Linen sheet*] Such is probably the meaning of the term (Sindon). It occurs also in xv. 46; Matt. xxvii. 59; Luke xxiii. 53. Cp. Luke xvi. 19.

51, 52. *Bare . . without it*] Lit. 'naked . . naked.'

53, 54 and 66–72. Cp. Matt. xxvi. 57, 58; Luke xxii. 54–62; John xviii. 12–18 and 25–27.

53. *With Him*] v.L. omits these words. If they are genuine, the passage seems to mean that as the troops and 'officers' (see next verse) and rabble passed through the streets on the way to Caïaphas's palace, the crowd, snowball-like, increased, members of the High-priestly family and others joining it in spite of the late hour. 'To him' (i.e., to the High Priest) is an inadmissible rendering.

54. *Officers*] See Matt. xxvi. 58, n. *By the fire*] Cp. Luke xxii. 56.

55–65. Cp. Matt xxvi. 59–68; Luke xxii. 63–71; John xviii. 19–24.

What is the meaning of all this that these witnesses allege against you?" But He remained silent, and gave no reply. A 61
second time the High Priest questioned Him: "Are you the Christ, the Son of the Blessed One?" Jesus replied, "I am; 62
and you and others will see the Son of Man sitting at the right hand of the divine Power, and coming amid the clouds of the sky" (Ps. cx. 1; Dan. vii. 13). Rending his garments the High 63
Priest exclaimed, "What need have we of witnesses after that? You all heard his impious words. What is your judgement?" 64
Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to blindfold 65
Him, while striking Him with their fists and crying, "Prove that you are a prophet;" and the officers struck Him with their open hands as they took Him in charge.

Peter disowns his Master.

Now while Peter was below in the quadrangle, 66
one of the High Priest's maidservants came, and 67
seeing Peter warming himself she looked at him and said, "You also were with Jesus, the Nazarene." But he 68
denied it, and said, "I don't know—I don't understand—What do you mean?" and then he went out into the outer court. Just then a cock crowed. Again the maidservant saw him, and again 69
began to say to the people standing by, "He is one of them." A second time he repeatedly denied it. Soon afterwards the 70
bystanders again accused Peter, saying, "You are surely one of them, for you too are a Galilaean." But he burst forth with 71
curses and oaths, declaring, "I know nothing of the man that you are talking about." No sooner had he spoken than a cock 72
crowed for the second time, and Peter recollected the words of Jesus, "Before the cock crows twice, you will three times disown me." And as he thought of it, he wept aloud.

Jesus is taken before the Roman Governor.

At earliest dawn, after the High Priests had 15 1
held a consultation with the Elders and Scribes, they and the entire Sanhedrin bound Jesus and took Him away and handed Him over to Pilate.
So Pilate questioned Him: "Are *you* the King of the Jews?" 2

61. *The Christ*] Or 'the Anointed,' 'the Messiah.'
62. *You and others*] Lit. 'you,' not singular but plural. *Divine Power*] Lit. 'Power.'
65. *Prove that you are a prophet*] Lit. 'prophesy.' Cp. Matt. xxvi. 68; Luke xxii. 64. *Officers*] Cp. verse 54. *Struck Him . . . charge*] Lit. (in all the best MSS.) 'received Him with blows.' *Open hands*] See Matt. xxvi. 67, n.
68. Peter's words seem to be those of a man who being thoroughly frightened is unable to collect his thoughts. *Just then a cock crowed*] v.L. omits.
72. *Wept aloud*] Having fled from the Palace. Cp. Matt. xxvi. 75; Luke xxii. 62.
2–5. Cp. Matt. xxvii. 11–14; Luke xxiii. 3–5; John xviii. 33–38.

Jesus replied, "I am." Then, as the High Priests went on heaping accusations on Him, Pilate again and again asked Him, "Do you make no reply? Listen to the many charges they are bringing against you." But Jesus made no further answer: so that Pilate wondered.

Pilate hesitates, but condemns Him.

Now at the Festival it was customary for Pilate to release to the Jews any one prisoner whom they might beg off from punishment; and at this time a man named Barabbas was in prison among the insurgents—persons who in the insurrection had committed murder. So the people came crowding up, asking Pilate to grant them the usual favour. Pilate answered, "Shall I release for you the King of the Jews?" For he could see that it was out of sheer spite that the High Priests had handed Him over. But the High Priests urged on the crowd to obtain Barabbas's release in preference; and when Pilate again asked them, "What then shall I do to the man you call the King of the Jews?" they once more shouted out, "Crucify him!" "Why, what crime has he committed?" asked Pilate. But they vehemently shouted, "Crucify him!" So Pilate, wishing to satisfy the mob, released Barabbas for them, and after scourging Jesus gave Him up for crucifixion.

Jesus is grossly insulted and ill treated.

Then the soldiers led Him away into the court of the Palace (the Praetorium), and calling together the whole battalion they arrayed Him in crimson, placed on His head a wreath of thorny twigs which they had twisted, and went on to salute Him with shouts of "Long live the King of the Jews." Then they began to beat Him on the head with a cane, to spit on Him, and to do Him homage on bended knees. At last, sated with their brutal sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him.

He is taken to Golgotha and crucified.

One Simon, a Cyrenaean, the father of Alexander and Rufus, was passing along, coming from the country: him they compelled to carry His cross. So they brought Him to the place called Golgotha, which, being translated, means 'Skull-ground.' Here they

6–15. Cp. Matt. xxvii. 15–23; Luke xxiii. 18–23; John xviii. 39, 40.
14. *Why*] Not 'Why?' See *Aorist*, p. 42.
16–20. Cp. Matt. xxvii. 24–30; Luke xxiii. 24, 25; John xix. 1–16.
19. *Cane*] Probably one of the 83 species of 'bamboo.' 'Reed' is a wholly inadequate rendering.
21–24. Cp. Matt. xxvii. 31–34; Luke xxiii. 26–33; John xix. 16, 17.

offered Him wine mixed with myrrh ; but He refused it. Then 24
they crucified Him.

The Soldiers take Possession of His Clothes.

This done, they divided His garments among them, drawing lots to decide what each should take. It was nine o'clock in the morning when 25
they crucified Him. Over His head, was the 26
notice in writing of the charge against Him : THE KING OF THE JEWS.

The People and their Rulers revile Him.

And together with Jesus they crucified two 27
robbers, one at His right hand and one at His left. And all the passers-by reviled Him. They 29
shook their heads at Him and said, "Ah ! you who were for destroying the Sanctuary and building a new one in three days, come down from the cross and save yourself." In the same way 30, 31
the High Priests also, as well as the Scribes, kept on scoffing at Him, saying to one another, "He has saved others : himself he cannot save ! This Christ, the King of Israel, let him come down 32
now from the cross, that we may see and believe." Even the men who were being crucified with Him heaped insults on Him.

Jesus dies, amid dense Darkness.

At noon there came a darkness over the whole 33
land, lasting till three o'clock. But at three o'clock 34
Jesus cried out with a loud voice, "ELOHI, ELOHI, LAMA SABACHTHANI?" which means, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1). Some of the 35
bystanders, hearing Him, said, "Listen, he is calling on Elijah !" Then a man ran to fill a sponge with sour wine, and 36
he put it on the end of a cane and placed it to His lips, saying at the same time, "Wait ! let us see whether Elijah will come and take him down ;" but Jesus uttered a loud cry and died. 37

And the curtain in the Sanctuary was torn in two, from top to 38
bottom.

The Roman Centurion's Verdict.

And when the centurion who stood in front of 39
the cross saw that He was dead, he exclaimed, "This man was indeed God's Son." And there 40

24–26. Cp. Matt. xxvii. 35–38 ; Luke xxiii. 33, 34, 38 ; John xix. 18–24.
24. *What each should take*] Lit. 'who should take what.'
28. v.L. adds 'And the Scripture was fulfilled which says, And He was reckoned among the lawless.'
29–32. Cp. Matt. xxvii. 39–44 ; Luke xxiii. 35–37 and 39–43 ; John xix. 25–27.
31. *Saved . . save*] Or 'cured . . cure.' *Himself he cannot save* !] Or 'can he not save himself?'
33–37. Cp. Matt. xxvii. 45–50 ; Luke xxiii. 44–46 ; John xix. 28–30.
38–41. Cp. Matt. xxvii. 51–56 ; Luke xxiii. 45 and 47–49.
38. *Was torn*] Or 'tore.' Cp. Matt. xxvii. 51, n.
39. *Centurion*] Or 'captain.' But Mark uses the Latin name here and in verses 44, 45. It occurs nowhere else in the N.T.

were also a party of women looking on from a distance ; among them being both Mary of Magdala and Mary the mother of James the Little and of Joses, and Salome—all of whom in the 41
Galilaean days had habitually been with Him and cared for Him, as well as many other women who had come up to Jerusalem with Him.

Towards sunset, as it was the Preparation—that 42
Joseph buries Christ's Body. is, the day preceding the Sabbath—Joseph of 43
Arimathaea came, a highly respected member of the Council, who himself also was living in expectation of the Kingdom of God. He summoned up courage to go in to see Pilate and beg for the body of Jesus. But Pilate could hardly 44
believe that He was already dead. He called, however, for the centurion and inquired whether He had been dead long ; and 45
having ascertained the fact he granted the body to Joseph. He, having bought a sheet of linen, took Him down, wrapped 46
Him in the sheet and laid Him in a tomb hewn in the rock ; after which he rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Jesus were looking on 47
to see where He was put.

The Women find the Tomb empty. When the Sabbath was over, Mary of Magdala, 16 1
Mary the mother of James, and Salome, bought spices, in order to come and anoint His body. So, very early after sunrise on the first day of the week, they 2
came to the tomb ; and they were saying to one another, "Who 3
will roll away the stone for us from the entrance to the tomb?" when, looking up, they saw that the stone was already rolled 4
back : for it was of immense size. Then, entering the tomb, 5
they saw a young man sitting at their right hand, clothed in a long white robe. They were astonished and terrified. But he 6
said to them, "Do not be terrified. It is Jesus you are looking for—the Nazarene who has been crucified. He has come back to life : He is not here : this is the place where they laid Him. But go and tell His disciples and Peter, 'He is going before you 7

41. *Had habitually*] See *Aorist* iii. 5, 6.
42–47. Cp. Matt. xxvii. 57–61 ; Luke xxiii. 50–56 ; John xix. 38–42.
42. *Towards sunset*] Lit. 'and when evening was now come.' See Matt. xxvii. 57, n.
43. *Highly respected*] The classical student may consult with advantage Hesychius s.v. *Council*] I.E. 'Sanhedrin.'
1–4. Cp. Matt. xxviii. 1–4 ; Luke xxiv. 1–3 ; John xx. 1.
1. *When the Sabbath was over*] Or more freely 'on the Saturday evening after the first star had appeared.' *His body*] Lit. 'Him.'
4. *For*] I.E. 'This was a great relief to them, for.'
5–7. Cp. Matt. xxviii. 5–7 ; Luke xxiv. 4–8.
6. *Come back to life*] Or 'awoke.'

into Galilee : there you will see Him, as He told you.'" So they 8
came out, and fled from the tomb, for they were greatly agitated
and surprised ; and they said not a word to any one, for they
were afraid.

Jesus is seen alive by Mary of Magdala.

[But He rose to life early on the first day of the 9
week, and appeared first to Mary of Magdala from
whom He had expelled seven demons. She went 10
and brought the tidings to those who had been with Him, as
they were mourning and weeping. But they, when they were 11
told that He was alive and that she had seen Him, could not
believe it.

And on the Road to Emmaus.

Afterwards He showed Himself in another form 12
to two of them as they were walking, on their way
into the country. These again went and told the 13
news to the rest ; but not even them did they believe.

The Mission of the Apostles to the World.

Later still He showed Himself to the Eleven 14
themselves whilst they were at table, and He up-
braided them with their unbelief and obstinacy in
not having believed those who had seen Him alive. Then He 15
said to them, "Go the whole world over, and proclaim the Good
News to all mankind. He who believes and is baptized shall be 16
saved, but he who disbelieves will be condemned. And signs shall 17
attend those who believe, even such as these : making use of
my authority they shall expel demons ; they shall speak new
languages ; they shall take up venomous snakes, and if they 18
drink any deadly poison it shall do them no harm whatever ;
they shall lay their hands on the sick, and the sick shall
recover."

He is taken up into Heaven.

So the Lord Jesus after having thus spoken to 19
them was taken up into Heaven, and sat down at
the right hand of God. But they went out and 20
made proclamation everywhere, the Lord co-operating with
them and confirming the Message by the signs that accom-
panied it.]

8. Cp. Matt. xxviii. 8 ; Luke xxiv. 9–11 ; John xx. 2.
9–11. Cp. Matt. xxviii. 9, 10 ; John xx. 11–18.
9–20. v.l. omits these twelve verses.
12–13. Cp. Luke xxiv. 13–35.
14. Cp. Luke xxiv. 36–43 ; John xx. 19–25.
15–18. Cp. Matt. xxviii. 16–20.
15. *Mankind*] Lit. 'the creation.'
16, 17, 18. *Shall*] Preferable to 'will' in the language of authoritative promise.
17. *New*] v.l. omits.
19–20. Cp. Luke xxiv. 44–53 ; Acts i. 3–12.
19. *Jesus*] v.l. omits.

THE GOOD NEWS AS RECORDED BY LUKE

MODERN research has abundantly confirmed the ancient tradition that the anonymous author of the third Gospel is none other than "Luke the beloved physician" and the narrator of the "Acts of the Apostles" (see Col. iv. 14; 2 Tim. iv. 11; Philem. 24). Even Renan acknowledges this, and the objections of a few extremists appear to have been sufficiently answered. The question of date is not easy to settle. The main problem is whether the book was written before or after the destruction of Jerusalem in 70, A.D. Not a few scholars whose views merit great respect still think that it preceded that event, but the majority of critics believe otherwise. Three principal dates have been suggested, 63, A.D., 80, A.D., 100, A.D. If we accept 80, A.D., we shall be in substantial accord with Harnack, McGiffert, and Plummer, who fairly represent the best consensus of modern opinion. There is no evidence as to where this Gospel was composed, although its general style suggests the influence of some Hellenic centre. Its special characteristics are unmistakably plain. It is not only written in purer Greek than the other Gospels, but is manifestly the most historic and artistic. It has also the widest outlook, having obviously been compiled for Gentiles in general and, apparently, for Greeks in particular. The author was evidently an educated man and probably a physician, and was also a close observer. Eighteen of the parables and six of the miracles found here are not recorded in the other Gospels. It has been well said that those "portions of the Gospel narrative which Luke alone has preserved for us, are among the most beautiful treasures which we possess, and we owe them in a great measure to his desire to make his collection as full as possible." There is no ground for doubting that Theophilus was a real person. He was probably a typical Gentile convert. Luke's object, however, was rather to write history than construct an "apology," and for this reason his order is generally chronological. His Gospel is often termed, and not without reason "the Gospel of Paul." Luke's close association with the great apostle—an association to which both the record in the Acts and also the Pauline letters bear testimony—at once warrants and explains the ancient assumption that we have here a writing as truly coloured by the influence of Paul as that of Mark was by Peter. The degree of this influence has been a matter of great debate. But that this is especially the Gospel of gratuitous and universal salvation is patent to every thoughtful reader. Its integrity has been placed beyond dispute by recent controversy. Marcion's recension of Luke's Gospel in 140, A.D., was undoubtedly a mutilation of the original.

Preface.

Seeing that many have attempted to draw up a narrative of the facts which are received with full assurance among us on the authority of those who were from the beginning eye-witnesses and were devoted to the service of the divine Message, it has seemed right to me also, after careful investigation of the facts from their commencement, to write for you, most noble Theophilus, a connected account, that you may fully know the truth of the things which you have been taught by word of mouth.

1 1 2 3 4

The Parents of John the Baptist.

There was in the time of Herod, the king of Judaea, a priest of the name of Zechariah, belonging to the class of Abijah. He had a wife who was a descendant of Aaron, and her name was Elizabeth. They were both of them upright before God, blamelessly obeying all the Lord's precepts and ordinances. But they had no child, because Elizabeth was barren ; and both of them were far advanced in life.

5 6 7

John's Birth predicted.

Now while he was doing priestly duty before God in the prescribed course of his class, it fell to his lot—according to the custom of the priesthood —to go into the Sanctuary of the Lord and burn the incense ; and the whole multitude of the people were outside praying, at the hour of incense. Then there appeared to him an angel of the Lord standing on the right side of the altar of incense ; and Zechariah on seeing him was agitated and terrified. But the angel said to him, "Do not be afraid, Zechariah, for your petition has been heard : and your wife Elizabeth will bear you

8 9 10 11 12 13

1. *Received with full assurance*] This sense, justified by the use of the cognate noun in 1 Thess. i. 5 and probably elsewhere, seems to harmonize best with the following verse.

2. *The service of the divine Message*] I.E. the service of the Lord Jesus in respect of His Message to the world.

5. *Zechariah, Abijah*] These are the O.T. forms of the names. *Elizabeth*] The ordinary English form, the Greek being 'Elizabet.'

12. *Agitated*] See verse 29, n.

13. *Do not be afraid*] Or 'dismiss your fears.' See verse 30, n.

a son, and you are to call his name John. Gladness and 14
exultant joy shall be yours, and many will rejoice over his birth.
For he will be great in the sight of the Lord ; no wine or fer- 15
mented drink shall he ever drink ; but he will be filled with the
Holy Spirit from the very hour of his birth. Many of the 16
descendants of Israel will he turn to the Lord their God ; and 17
he will be His forerunner in the spirit and power of Elijah, to
turn fathers' hearts to the children, and the rebellious to walk
in the wisdom of the upright, to make a people perfectly ready
for the Lord." "By what proof," asked Zechariah, "shall I 18
know this? For I am an old man, and my wife is far advanced
in years." The angel answered, "I am Gabriel, who stand in 19
the presence of God, and have been sent to talk with you and to
tell you this good news. And now you will be silent and unable 20
to speak until the day when this has taken place ; because you
did not believe my words—words which will be fulfilled at their
appointed time."

Meanwhile the people were waiting for Zechariah, and were 21
surprised that he stayed so long in the Sanctuary. When, how- 22
ever, he came out, he was unable to speak to them ; and they
perceived that he had seen a vision in the Sanctuary ; but he
kept making signs to them and continued dumb.

When his days of service were at an end, he went to his 23
home ; and in course of time his wife Elizabeth conceived, and 24
kept herself secluded five months. "Thus has the Lord dealt 25
with me," she said, "now that He has graciously taken away my
reproach among men."

The Birth of Jesus predicted.

In the sixth month the angel Gabriel was sent 26
from God to a town in Galilee called Nazareth, to 27
a maiden betrothed to a man of the name of
Joseph, a descendant of David. The maiden's name was Mary.

So Gabriel went into the house and said to her, "Joy be to 28
you, favoured one ! the Lord is with you." She was greatly 29
agitated at his words, and wondered what such a greeting
meant. But the angel said, "Do not be frightened, Mary, for 30
you have found favour with God. You will conceive in your 31

26. *Nazareth*] Or 'Nazaret.'
27. *Mary*] Or 'Mariam,' the Greek form of 'Miriam.'
28. *With you*] v.L. adds 'Blest are you among women,' as in verse 42.
29. *Agitated*] Or 'startled.' That there was terror also—as in Zechariah's case (verse 12)—is shown by the next verse.
30. *Do not be frightened*] Or 'dismiss your fears.' See Matt. xxviii. 5 and note.
31. *JESUS*] The Greek form of 'Jeho-shua,' that is 'Jehovah the healer.' See Matt. i. 21, n. ; ix. 21, 22, n.

womb and bear a son ; and you are to call His name JESUS. He 32
will be great, and He will be called 'Son of the Most High.'
And the Lord God will give Him the throne of His forefather
David ; and He will be King over the House of Jacob for the 33
ages, and of His Kingdom there will be no end." Mary replied, 34
"How can this be seeing that I have no husband?" The angel 35
answered, "The Holy Spirit will come upon you, and the power
of the Most High will overshadow you ; and for this reason
your holy offspring will be called 'the Son of God.' And 36
see, your relative Elizabeth—she also has conceived a son in
her old age ; and this is the sixth month with her who was
called barren. For no promise from God will be impossible." 37
Mary replied, "I am the Lord's maidservant. May it be 38
with me according to your words!" And so the angel departed
from her.

Mary and Elizabeth.

Not long after this, Mary rose up and went in 39
haste into the hill country to a town in Judah.
Here she came to the house of Zechariah and 40
greeted Elizabeth ; and as soon as Elizabeth heard Mary's 41
greeting, the babe leapt within her. And Elizabeth was filled
with the Holy Spirit, and called out with a loud cry of joy, 42
"Blest among women are you, and the offspring of your body is
blest! But why is this honour done me, that the mother of my 43
Lord should come to me? For, the moment your greeting 44
reached my ears, the babe within me leapt for joy. And blessed 45
is she who has believed, because the word spoken to her from
the Lord will have fulfilment."

Mary's Hymn of Praise.

Then Mary said : 46
"My soul extols the Lord,
And my spirit triumphs in God my Saviour ; 47
Because He has not turned from His maidservant in her lowly 48
position,
For from this time forward all generations will account me
happy,

35. *Offspring*] Or 'thing that is to be born.'
37. *Impossible*] Or 'powerless.' But see Matt. xvii. 20 ; Job xlii. 2.
38, 48. *Maidservant*) Or 'slave' (female).
39. *Not long after this*] Lit. 'and in those days.' *In haste*] Not meaning that she travelled with the greatest possible speed, but that she had a serious business to attend to. Cp. x. 4, n.
42. *Cry of joy*] The word usually signifies a cry of distress, but evidently it is not so here. *Blest among women*] Apparently a kind of Hebrew superlative : 'Of all women the most blest by God.' Cp. Matt. xxii. 36, n.
45. *Who has believed*] Or 'who believed,' referring to the definite time of the Annunciation, verses 30–35. *Because*] Or 'that.'
47. *Triumphs*] See *Aorist* vi. 6, p. 21. *Saviour*] Or 'Healer.'

Because the mighty One has done great things for me— 49
Holy is His name !—
And His compassion is, generation after generation, 50
Upon those who fear Him.
He has manifested His supreme strength ; 51
He has scattered those who were haughty in the thoughts of their hearts ;
He has cast monarchs down from their thrones, 52
And exalted men of low estate ;
The hungry He has satisfied with choice gifts, 53
But the rich He has sent empty-handed away ;
His servant Israel He has helped, 54
Remembering His compassion—
In fulfilment of His promises to our forefathers— 55
For Abraham and his posterity for ever."

So Mary stayed with Elizabeth about three months, and then returned home. 56

The Birth of John the Baptist.

Now when Elizabeth's full time was come, she gave birth to a son ; and her neighbours and relatives heard how the Lord had had great compassion on her ; and they rejoiced with her. And on the eighth day they came to circumcise the child, and were going to call him 'Zechariah' after his father. His mother, however, said, "No, he is to be called John." "There is not one of your family," they said, "who bears that name ;" and they asked his father by signs what he wished him to be called. So he asked for a writing-tablet, and wrote, "His name is John ;" and they all wondered. Instantly his mouth and his tongue were set free, and he began to speak, blessing God. And all who lived round about them were filled with awe, and throughout the hill country of Judaea reports of these things were spread abroad. All who heard the story treasured it in their memories, and said, "What then will this child be?" For the Lord's hand was indeed with him. 57 58 59 60 61 62 63 64 65 66

And Zechariah his father was filled with the Holy Spirit, and spoke in a rapture of praise. 67

54. *Remembering*] Lit. 'to remember.' A Hebraistic use of the infinitive. So—to give one often-recurring example out of a thousand—when we read, "And the Lord spake unto Moses, saying," the 'saying' is an infinitive in the Hebrew, though it is a participle in the Greek and the English. Cp. verse 72 ; xv. 10.

58. *Had had great compassion on*] Lit. 'had made His compassion great with.' Again a Hebraism of frequent occurrence, recognizing (by the 'with') the existence of two parties, one of whom makes or does—for the Hebrew verb, like the French *faire* means either—mercy, goodness, kindness, compassion, love, etc., towards the other. The ordinary English preposition in such a case is 'towards.'

Zechariah's Hymn of Praise.

"Blessed be the Lord, the God of Israel," he said, 68
"Because He has not forgotten His people but has effected redemption for them,
And has raised up a mighty Deliverer for us 69
In the house of David His servant—
As He has spoken from all time by the lips of His holy 70
Prophets—
To deliver us from our foes and from the power of all who 71
hate us.
He dealt pitifully with our forefathers, 72
And remembered His holy covenant,
The oath which He swore to Abraham our forefather, 73
To grant us to be rescued from the power of our foes 74
And so render worship to Him free from fear, 75
In piety and uprightness before Him all our days.
And you moreover, O child, shall be called Prophet of the 76
Most High;
For you shall go in front before the Lord to prepare the way for Him,
To give to His People a knowledge of salvation 77
In the forgiveness of their sins
Through the tender compassion of our God 78
Through which the daybreak from on high will come to us,
Dawning on those who now dwell in the darkness and shadow 79
of death,
To direct our feet into the path of peace."
And the child grew and became strong in character, and 80
lived in the desert till the time came for him to appear publicly to Israel.

The Birth of Jesus at Bethlehem.

At this period an edict was issued by Caesar 1 2
Augustus for the registration of the whole Empire.
It was the first registration, made during the 2

68. *Has not forgotten*] Or 'has looked upon.'
69. *A mighty Deliverer*] Lit. 'a horn of salvation.' A Hebraism.
70. *From all time*] Cp. Acts xv. 18, n.
71. *To deliver us*] Lit. 'a salvation.'
75. *Piety*] Or 'purity.'
77. *Salvation*] Or 'deliverance,' 'healing.' See Matt. ix. 21, n.
78. *Will come to*] v.l. 'has come to.'
79. *Dawning*] Lit. 'to dawn.' Cp. verses 54, 72. The form of expression is different in the next clause, where the infinitive means 'in order to direct.' *Dwell*] Lit, 'sit.' So the Hebrew verb for 'to sit' is often used for 'to dwell.'
80. *Desert*] Lit. 'deserts;' meaning apparently different parts of the Desert of Judaea. Cp. Matt. iii. 1, n.
1. *Registration*] Namely of persons. A first step towards taxing. Cp. Acts v. 37. *The whole Empire*] Which comprised 'the world' as then known. Lit. 'all the inhabited' (earth). Cp. Matt. xxiv. 14; Acts xi. 28; Rom. x. 18; Rev. iii. 10.

governorship of Quirinius in Syria ; and all went to be registered—every one to the town to which he belonged. So Joseph went up from Galilee, from the town of Nazareth, to Judaea, to David's town of Bethlehem, because he was of the house and lineage of David, to have himself registered together with Mary, who was betrothed to him and was with child. But while they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

The Shepherds.

Now there were shepherds in the same part of the country, keeping watch over their sheep by night in the open fields, when suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them ; and they were filled with terror. But the angel said to them, "Put away all fear ; for I am bringing you good news of great joy—joy for all the People. For a Saviour who is the Anointed Lord is born to you to-day—in the town of David. And this is the token for you : you will find a little child wrapped in swaddling clothes and lying in a manger." And immediately there was with the angel a multitude of the army of heaven praising God and saying,

"Glory be to God in the highest heavens,
And on earth peace among men who please Him!"

Then, as soon as the angels had left them and returned to heaven, the shepherds said to one another, "Let us now go over as far as Bethlehem and see this that has happened, which the Lord has made known to us." So they made haste and came and found Mary and Joseph, with the little child lying in the manger. And when they saw Him, they told what had been said to them about the child ; and all who heard were astonished at what the shepherds told them. But Mary treasured up all these things, often dwelling on them in her mind. And the shepherds returned, glorifying and praising God for all that they had heard and seen in accordance with the announcement made to them.

When eight days had passed and the time for circumcising

7. *Inn*] Or 'lodging-room,' as in xxii. 11 ; Mark xiv. 14. The word is not found elsewhere in the N.T.

8. *In the open fields*] Or 'under the open sky,' 'camping out.'

11. *Saviour*] Or 'Deliverer,' 'Healer.' Cp. i. 77.

14 *Men who please Him*] Lit. 'men of good pleasure.' v.l. 'Peace! among men (His) good pleasure!' But apart from the evidence of the most ancient MSS., if this had been the true reading, we should most probably have had a conjunction ('and') before the 'among.'

The naming of the Child.

Him had come, He was called JESUS, the name given Him by the angel before His conception in the womb.

He is consecrated to God.

And when the appointed days for their purification had passed, they carried Him up to Jerusalem to present Him to the Lord—as it is written in the Law of the Lord: "EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE LORD" (Exod. xiii. 2)—and to offer sacrifice as commanded in the Law of the Lord, "A PAIR OF TURTLE-DOVES OR TWO YOUNG PIGEONS" (Lev. xii. 8).

Symeon's Hymn of Praise.

Now there was a man in Jerusalem of the name of Symeon, an upright and God-fearing man, who was waiting for the consolation of Israel, and the Holy Spirit was upon him. To him it had been revealed by the Holy Spirit that he should not see death until he had seen the Lord's Anointed One. Led by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do with regard to Him according to the custom of the Law, he took Him in his arms and blessed God and said,

"Now, O Sovereign Lord, Thou dost send Thy servant away in peace, in fulfilment of Thy word,
Because my eyes have seen Thy salvation,
Which Thou hast made ready in the sight of all nations—
A light to shine upon the Gentiles,
And to be the glory of Thy People Israel."

And while the child's father and mother were wondering at the words of Symeon concerning Him, Symeon blessed them and said to Mary the mother, "This child is appointed for the falling and the uprising of many in Israel and for a token to be spoken against; and a sword will pierce through your own soul also; that the reasonings in many hearts may be revealed."

Anna.

There was also Anna, a prophetess, the daughter of Phanuel, belonging to the tribe of Asher. She was of a very great age, having had after her maidenhood seven years of married life, and then being a widow even up to eighty-four years. She was never absent from the Temple, worship-

24. *Turtle-doves*] A species of bird nowhere else mentioned in the N.T. The ring-dove is not named at all.
27. *Led by*] Lit. 'in.'
31. *Nations*] Lit. 'the people.'
34. *Is appointed*] Lit. 'lies like a stone.' *Uprising*] Or as in the A.V. 'rising again.' Cp. Eph. iv. 9, n.
35. *In*] Lit. 'out of.' Cp. xi. 13; Acts xvii. 17. *Revealed*] Or 'unveiled.'
36. *Anna*] Or rather 'Hanna.'

ping, day and night, with fasting and prayer. And coming up 38
just at that moment, she gave thanks to God, and spoke about
the child to all who were expecting the deliverance of Jerusalem.

The Return to Nazareth.

Then, as soon as they had accomplished all that 39
the Law required, they returned to Galilee to their
own town of Nazareth. And the child grew and 40
became strong and full of wisdom, and the favour of God rested
upon Him.

The Boy Jesus in the Temple.

Now His parents used to go up year by year to 41
Jerusalem at the Feast of the Passover. And when 42
He was twelve years old they went up as was cus-
tomary at the time of the Feast, and, after staying the full num- 43
ber of days, when they started back home the boy Jesus remained
behind at Jerusalem. His parents did not discover this, but 44
supposing Him to be in the travelling company, they proceeded
a day's journey. Then they searched up and down for Him
among their relatives and acquaintances ; but being unable to 45
find Him they returned to Jerusalem, making anxious inquiry
for Him. On the third day they found Him in the Temple 46
sitting among the rabbis, both listening to them and asking
them questions, while all who heard Him were astonished at 47
His intelligence and at the answers He gave. When they saw 48
Him, they were smitten with amazement, and His mother said
to Him, "My child, why have you behaved thus to us? Your
father and I have been searching for you in anguish." "What 49
is the meaning," He replied, "of your having been searching for
me? Did you not know that it is my duty to be engaged upon
my Father's business?" But they did not understand the signi- 50
ficance of these words.

His Obedience and Development.

Then He went down with them and came to 51
Nazareth, and was always obedient to them ; but
His mother carefully treasured up all these inci-

38. *Deliverance*] Lit. 'redemption,' i.e. deliverance by payment of a price. Cp. 1 Pet. i. 18, 19.

46. *On the third day*] Lit. 'after three days.' One day was occupied by the journey from Jerusalem, the second by the return journey, and on the third He was found. It is not the English, but the Hebrew, idiom that must control our interpretation of such expressions of time. See also xxiv. 21, n. ; Acts ix. 9, n. ; x. 30, n. *The Temple*] I.E. the Temple Courts. See Matt. xxi. 12, n. *Rabbis*] Lit. 'teachers.'

47. *The answers He gave*] Lit. 'His answers.'

49. *To be engaged upon my Father's business*] Some render 'to be in my Father's house.' But the preceding verse being in the present tense ("it is my duty") seems to point to the duty of His lifetime ; and it was certainly not His duty to be habitually in the Temple.

51. *Incidents*] Or 'sayings.' *Memory*] lit. 'heart.' There is no separate name for the faculty of memory either in the O.T. or the N.T.

dents in her memory. And as Jesus grew older He gained both 52
in wisdom and stature, and in favour with God and man.

John the Baptist preaches Judgement and Repentance.

3 1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judaea, Herod Tetrarch of Galilee, his brother Philip Tetrarch of Ituraea and Trachonitis, and Lysanias Tetrarch of Abilene, during the high-priesthood of 2
Annas and Caïaphas, a message from God came to John, the son of Zechariah, in the desert. John went into all the district 3
about the Jordan proclaiming a baptism of the penitent for the forgiveness of sins; as it is written in the book of the Prophet 4
Isaiah,

"THE VOICE OF ONE CRYING ALOUD!
'IN THE DESERT PREPARE YE A ROAD FOR THE LORD:
MAKE HIS HIGHWAY STRAIGHT.
EVERY RAVINE SHALL BE FILLED UP, 5
AND EVERY MOUNTAIN AND HILL LEVELLED DOWN;
THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT ROADS,
AND THE RUGGED WAYS INTO SMOOTH;
AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION'" (Isa. xl 3–5). 6

Accordingly he used to say to the crowds who came out to be 7
baptized by him, "O vipers' brood, who has warned you to flee from the coming wrath? Live lives which shall prove your 8
change of heart; and do not begin to say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And 9
already the axe is lying at the root of the trees, so that every tree which fails to yield good fruit will quickly be hewn down and thrown into the fire."

The crowds repeatedly asked him, "What then are we to 10
do?" His answer was, "Let the man who has two coats give 11
one to the man who has none; and let the man who has food share it with others."

1–14. Cp. Matt. iii. 1–10; Mark i. 1–6.
1. *Reign*] Lit. 'government.'
2. *Annas*] Or more correctly 'Hannas.' *To John*] Lit. 'upon John.' Cp. Isa. xliv. 3; Acts x. 44; and the literal rendering of 1 Chron. xxii. 8, which is 'And the word of Jehovah was upon me.'
3. *Of the penitent*] Lit. 'of repentance.' Some render the clause 'proclaiming a baptism to teach the necessity of repentance with a view to the forgiveness of sins.'
7. *Brood*] Lit. 'offsprings.' *Warned . . to flee*] Or 'taught . . how to escape.'
8. *Raise up*] Or 'wake up.'
9. *Which fails*] Or 'if it fails.'
11. *Coats*] Lit 'under garments.' Cp. Matt. v. 40 and note.

There came also a party of tax-gatherers to be baptized, and 12
they asked him, "Rabbi, what are we to do?" "Do not exact 13
more than the legal amount," he replied.

The soldiers also once and again inquired of him, "And we, 14
what are we to do?" He answered, "Neither intimidate any
one nor lay false charges; and be content with your pay."

He predicts the Appearing and Work of Jesus.

And while the people were in suspense and all 15
were debating in their minds whether John might
possibly be the Anointed One, he answered the 16
question by saying to them all, "As for me, I am
baptizing you with water, but One mightier than I is coming,
whose very shoe-lace I am not worthy to untie: He will baptize
you in the Holy Spirit and with fire. His winnowing-shovel is 17
in His hand to clear out His threshing-floor, and to gather the
wheat into His garner; but the chaff He will burn up with fire
unquenchable."

John thrown into prison.

With many exhortations besides these did he 18
declare the Good News to the people. But Herod 19
the Tetrarch, being repeatedly rebuked by him
about Herodias his brother's wife, and about all the wicked
deeds that he had done, now added this to crown all the rest, 20
that he threw John into prison.

Christ's two-fold Baptism.

But when all the people had been baptized, and 21
Jesus also had been baptized and was praying, the
sky opened, and the Holy Spirit came down in 22
bodily shape, like a dove, upon Him, and a voice came from
heaven, "Thou art My Son, dearly loved: in Thee is My
delight."

The Pedigree of Jesus.

Now He—Jesus—when He began His ministry, 23
was about thirty years old. He was the son (so
it was supposed) of Joseph, son of Heli, son of 24
Matthat, son of Levi, son of Melchi, son of Jannai, son of

12. *Rabbi*] Lit. 'Teacher.'

15–18. Cp. Matt. iii. 11, 12; Mark i. 7, 8.

19, 20. Cp. Matt. xiv. 3–5; Mark vi. 17–20. These verses anticipate the narrative of verses 21, 22.

21–22. Cp. Matt. iii. 13–17; Mark i. 9–11.

21. *All the people*] I.E. all who were baptized on a certain day. It is not implied that John henceforth ceased to baptize. See John iii. 22, 23. *Had been*] Such is the force of the form and tense here employed in each of the eight cases where it is found in the N.T. as an expression of time. The eight cases are all in Luke's Gospel or in the Acts. There is a ninth instance in Heb. iii. 12, where the force of the tense is different; but there the phrase is not used as an expression of time.

22. *Is My delight*] On the tense see *Aorist* vi. 6, p. 21.

23. *He—Jesus*] Or 'the same Jesus.' Cp. xxiii. 40, n. *The son (so it was supposed) of Joseph, son of Heli*] Some render 'the son (as was supposed, of Joseph), of Heli.'

Joseph, son of Mattathias, son of Amos, son of Nahum, son of 25
Esli, son of Naggai, son of Mahath, son of Mattathias, son of 26
Semein, son of Josech, son of Joda, son of Johanan, son of 27
Resa, son of Zerubbabel, son of Shealtiel, son of Neri, son of 28
Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,
son of Joshuah, son of Eliezar, son of Jorim, son of Maththat, 29
son of Levi, son of Symeon, son of Judah, son of Joseph, son of 30
Jonam, son of Eliakim, son of Melea, son of Menna, son of 31
Mattatha, son of Nathan, son of David, son of Jesse, son of 32
Obed, son of Boaz, son of Salmon, son of Nahshon, son of 33
Amminadab, son of Admin, son of Arni, son of Hezron, son of
Perez, son of Judah, son of Jacob, son of Isaac, son of Abra- 34
ham, son of Terah, son of Nahor, son of Serug, son of Reu, son 35
of Peleg, son of Eber, son of Shelah, son of Cainan, son of 36
Arpachshad, son of Shem, son of Noah, son of Lamech, son of 37
Methuselah, son of Enoch, son of Jared, son of Mahalalel,
son of Kenan, son of Enosh, son of Seth, son of Adam, son 38
of God.

His terrible Experiences in the Desert.

4 1 Then Jesus, full of the Holy Spirit, returned
from the Jordan, and was led about by the Spirit
2 in the desert for forty days tempted all the while
by the devil. During those days He ate nothing, and at the
close of them He suffered from hunger. Then the devil said to 3
Him, "If you are God's Son, tell this stone to become bread."
Jesus replied, "It is written, 'IT IS NOT ON BREAD ALONE THAT 4
YOU SHALL LIVE'" (Deut. viii. 3).

The devil next led Him up and caused Him to see at a 5
glance all the kingdoms of the world. And the devil said to 6
Him, "To you will I give all this authority and their splendour;
for it has been handed over to me, and on whomsoever I will I
bestow it. If therefore you do homage to me, it shall all be 7
yours." Jesus answered him, "It is written, 'TO THE LORD 8
THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE
SHALT THOU RENDER WORSHIP'" (Deut. vi. 13).

Then he brought Him to Jerusalem and caused Him to stand 9

33. *Son of Admin, son of Arni*] Some authorities read only 'son of Arni,' some 'son of Aram' (which agrees best with Ruth iv. 19), some 'son of Adam, son of Arni.'

1–13. Cp. Matt. iv. 1–11; Mark i. 12, 13.

1. *By the Spirit*] Lit. 'in the Spirit.' See xi. 15, n.

3, 9. *If*] Or 'since.' In the Greek there is no necessary suggestion of doubt or uncertainty. So we say 'If it thunders it also lightens.'

4. If our Lord had used His miraculous powers for His own benefit He would have undone the work of the Incarnation and would have ceased to be a true man—dependent wholly upon His Father's will and care.

5. *At a glance*] Lit. 'in a moment of time.'

on the gable of the Temple, and said to Him, "If you are God's Son, throw yourself down from here ; for it is written,

'He will give orders to His angels concerning thee, to guard thee safely ;'

and

'On their hands they shall bear thee up,
Lest at any moment thou shouldst strike thy foot against a stone'" (Ps. xci. 11, 12).

Jesus answered, "It is said, 'Thou shalt not put the Lord thy God to the proof'" (Deut. vi. 16). So the devil, having fully tried every kind of temptation on Him, left Him for a time.

He goes into Galilee, and begins to preach.

Then Jesus returned in the Spirit's power to Galilee ; and His fame spread through all the adjacent districts. And He proceeded to teach in their synagogues, winning praise from all.

His Visit to the Synagogue at Nazareth.

He came to Nazareth also, where He had been brought up ; and, as was His custom, He went to the synagogue on the Sabbath. And He stood up to read ; whereupon there was handed to Him the book of the Prophet Isaiah, and opening the book He found the place where it was written,

"The Spirit of the Lord is upon me,
Because He has anointed me to proclaim Good News to the poor ;
He has sent me to announce release to the prisoners of war
And recovery of sight to the blind :
To send away free those whom tyranny has crushed,
To proclaim the year of acceptance with the Lord" (Isa. lxi. 1, 2).

And rolling up the book, He returned it to the attendant, and sat down—to speak. And the eyes of all in the synagogue were fixed on Him.

13. *Fully tried*] Or 'brought to a climax.' *Every kind of*] The word which bears this sense in Classical Greek is unknown to the N.T. *For a time*] Or 'till some convenient opportunity offered.'
14. Cp. Matt. iv. 12 ; Mark i. 14 ; John iv. 1–3.
15. Cp. Matt. iv. 17 ; Mark i. 15. *He*] Or 'He Himself.'
16. *The Sabbath. And*] Or 'the Sabbath, and stood up to read. And there was.'
17. *Book*] Or 'roll.'
20. *Sat down—to speak*] Such was the custom of Jewish teachers. Cp. Matt. v. 1 ; xxiii. 2. Lit. simply 'sat down.'

He preaches to His fellow Townsmen.

Then He proceeded to say to them, "To-day is 21
this Scripture fulfilled in your hearing." And 22
they all gave close attention to Him, wondering at
the sweet words of kindness which fell from His lips, while they
asked one another, "Is not this Joseph's son?" "Doubtless," 23
He said, "you will quote to me the proverb, 'Physician, cure
yourself: all that we hear that you have done at Capharnahum,
do here also in your native town.'" "I tell you in solemn truth," 24
He added, "that no prophet is welcomed among His own
people. But I tell you in truth that there was many a widow 25
in Israel in the time of Elijah, when there was no rain for
three years and six months and there came a severe famine
over all the land; and yet to not one of them was Elijah sent: 26
he was only sent to a widow at Zarephath in the Sidonian
country (1 Kings xvii.). And there was also many a leper in 27
Israel in the time of the Prophet Elisha, and yet not one of
them was cleansed, but Naaman the Syrian was" (2 Kings v.).

They try to murder Him.

Then all in the synagogue, while listening to these 28
words, were filled with fury. They rose, hurried 29
Him outside the town, and brought Him to the
brow of the hill on which their town was built, to throw Him
down the cliff; but He passed through the midst of them and 30
went His way.

Christ cures a Demoniac at Capharnahum.

So He came down to Capharnahum, a town in 31
Galilee, where He frequently taught the people on
the Sabbath days. And they were greatly im- 32
pressed by His teaching, because He spoke with
the language of authority. But there was in the synagogue 33
a man possessed by the spirit of a foul demon. In a loud 34
voice he cried out, "Ha! Jesus the Nazarene, what have you
to do with us? I know who you are—God's Holy One!"
But Jesus rebuked the demon. "Silence!" He exclaimed; 35
"come out of him;" whereupon the demon hurled the man
into the midst of them, and came out of him without doing

22. *Attention*] As though preparing themselves to attest the precise words which Jesus used. *Sweet words of kindness*] Lit. 'words of grace.'

23. *At*] Lit. 'to;' all that you having gone to Capharnahum have done there. This is what the grammarians call the 'pregnant construction.' (Godet's explanation is inexact.) Cp. vi. 8; xii. 21; John viii. 26; ix. 7; 1 Pet. iii. 20.

24. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n. The word occurs six times in Luke.

25. *There was no rain*] Lit. 'The heaven was shut,' a Hebrew figure of speech, as in Gen. viii. 2.

31–37. Cp. Mark i. 21–28.

31. Cp. Matt. iv. 13–16.

33. *Possessed by*] Lit. 'having.'

him any harm. All were astonished and awe-struck; and 36
they questioned one with another, "What sort of language is
this? for with authority and real power He gives orders to
the foul spirits and they come out." And the talk about Him 37
spread into every part of the neighbouring country.

Peter's Mother-in-Law restored to Health.

But when He rose and left the synagogue He 38
went to Simon's house. Now Simon's mother-in-
law was suffering from an acute attack of fever;
and they consulted Him about her. Then stand- 39
ing over her He rebuked the fever, and it left her; and she at
once rose and waited on them.

Many other Miracles.

At sunset all who had friends suffering from 40
any illness brought them to Him, and He laid His
hands on them all, one by one, and cured them.
Demons also came out of many, loudly calling out, "You are 41
the Son of God." But He rebuked them and forbad them to
speak, because they knew Him to be the Christ.

Jesus preaches throughout Galilee.

Next morning, at daybreak, He left the town 42
and went away to a solitary place; but the people
flocked out to find Him, and coming to the place
where He was they endeavoured to detain Him
that He might not leave them. But He said to them, "I have 43
to tell the Good News of the Kingdom of God to the other
towns also, because for this purpose I was sent." And for 44
some time He preached in the synagogues in Galilee.

Three Disciples called.

On one occasion the crowd was pressing on 1 5
Him and listening to God's Message, while He
was standing by the Lake of Gennesaret. He, 2
however, saw two fishing-boats drawn up on the beach (for the
men had gone away from them and were washing the nets), and 3
going on board one of them, which was Simon's, He asked him
to push out a little from the land. Then He sat down and
taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, "Push 4

38–41. Cp. Matt. viii. 14–17; Mark i. 29–34.

38. *Suffering from*] Cp. viii. 37, n.

39. *Rebuked*] Or 'reprimanded;' the fever being a servant under His orders. Cp. Matt. viii. 9.

41. *The Christ*] Or 'the Anointed,' 'the Messiah.'

42–44. Cp. Mark i. 35–39.

44. *For some time*] This seems to be implied in the tense of the verb. *Galilee*] v.l. 'Judaea.'

4. *Push out . . let down*] The former of these verbs is in the singular, addressed to Peter alone: the latter of them is in the plural, and we must suppose our Lord while uttering it to have looked round on the others—owners and crew—who were in the boat.

out into deep water, and let down your nets for a haul."
"Rabbi," replied Peter, "all night long we have worked hard 5
and caught nothing; but at your command I will let down the
nets." This they did, and enclosed a vast number of fish; and 6
their nets began to break. So they signalled to their partners 7
in the other boat to come and help them; they came, and they
filled both the boats so that they almost sank.

When Simon Peter saw this, he fell down at the knees of 8
Jesus, exclaiming, "Master, leave my boat, for I am a sinful
man." (For he was astonished and terrified—he and all his 9
companions—at the haul of fish which they had taken; and 10
so were Simon's partners James and John, the sons of Zabdai.)
But Jesus replied to Simon, "Fear not: from this time you
shall be a catcher of men." Then, after bringing their boats to 11
land, they left everything and followed Him.

A Leper cured.

On another occasion, when He was in one of 12
the towns, there was a man there covered with
leprosy, who, seeing Jesus, threw himself at His feet and im-
plored Him, saying, "Sir, if only you are willing, you are able
to make me clean." Reaching out His hand and touching him, 13
Jesus said, "I am willing; be cleansed!" And instantly the
leprosy left him. He ordered him to tell no one; "but go," 14
He said, "show yourself to the Priest, and make the offering for
your purification which Moses appointed, as evidence for them."
But all the more the report about Him spread abroad, and great 15
multitudes crowded to hear Him and to be cured of their
diseases; but Jesus Himself constantly withdrew into the desert 16
and there prayed.

The Cure of a paralysed Man.

One day He was teaching, and there were 17
Pharisees and teachers of the Law sitting there
who had come from every village in Galilee and
Judaea and from Jerusalem, and the power of the Lord was

5. *Rabbi*] This Hebrew word is nowhere used by Luke, as it is by the other three Evangelists; but the Greek word employed only here and in five other places in this Gospel is apparently intended as a translation of 'Rabbi.'

8. *Leave my boat*] Lit. 'go out away from me.'

9. *Astonished and terrified*] One word in the Greek as we have rendered it ('awe') in Acts iii. 10. It was not simply wonder—even in a high degree as signified by our words 'astonishment' and 'amazement'—that caused Peter thus to act and speak, although both the etymology and the usage of the classical writers point to that as the original sense of the word. Terror is clearly the dominant if not the only thought in Mark xiv. 33; xvi. 5, 6; Acts iii. 10.

12–16. Cp. Matt viii. 1–4; Mark i. 40–45.

17–26. Cp. Matt. ix. 1–8; Mark ii. 1–12.

17. *Sitting there*] Lit. 'sitting.' Cp. Matt. xxvi. 73. So in this same verse 'was present' is in the Greek simply 'was.' *For Him to cure people*] Lit. 'for Him to cure.' v.l. 'to cure them.'

present for Him to cure people. And a party of men came 18
carrying a palsied man on a bed, and they endeavoured to
bring him in and lay him before Jesus. But when they could 19
find no way of doing so because of the crowd, they went up
on the roof and let him down through the tiling—bed and all—
into the midst in front of Jesus. He saw their faith and said to 20
him, "Friend, your sins are forgiven."

Then the Scribes and Pharisees began to cavil, asking, "Who 21
is this, uttering blasphemies? Who but God can forgive sins?"
Well aware of their reasonings, Jesus answered their questions 22
by asking in turn, "What is this you are debating in your
hearts? Which is easier? to say, 'Your sins are forgiven,' or to 23
say, 'Rise and walk'? But to prove to you that the Son of 24
Man has authority on earth to forgive sins"—turning to the
paralytic He said, "I bid you, Rise, take up your bed, and
go home." Instantly he stood up in their presence, took the 25
mattress on which he had been lying, and went away to his
home, giving glory to God. Amazement seized them all. 26
"Glory to God!" was the abiding feeling. Yet fear flashed
through their minds and they said, "We have seen strange
things to-day."

The Call of Matthew.

After this He went out and noticed a tax- 27
gatherer, Levi by name, sitting at the Toll-Office;
and He said to him, "Follow me." He rose, left 28
everything, and followed Him. Levi also gave a great enter- 29
tainment at his house in honour of the Master, and there was a
large party of tax-gatherers and others at table with them.
This led the Pharisees and Scribes of their party to expostulate 30
with His disciples and ask, "Why are you eating and drinking
with these tax-gatherers and notorious sinners?" But Jesus 31
replied to them, "It is not men in good health who require a
physician, but the sick. I did not come to call the righteous to 32
repentance, but sinners."

The Disciples' Neglect of Fasting.

Again they said to Him, "John's disciples fast 33
often and pray, as do also those of the Pharisees;
but yours eat and drink." Jesus replied, "Can 34

20. *Friend*] Lit. 'man' *Forgiven*] Lit. 'forgiven to you.'
21. *This*] Or 'this fellow.'
22. *What is this you are*] Or 'why are you.'
26. The seemingly literal translation 'they glorified God, and were filled with fear' fails to convey the important distinction between the tenses of the Greek verbs; 'glorified' being in the imperfect, 'were filled' in the aorist.
27–32. Cp. Matt. ix. 9–13; Mark ii. 13–17.
33–39. Cp. Matt. ix. 14–17; Mark ii. 18–22.

you compel the bridal party to fast, so long as they have the bridegroom among them? But a time for this will come, when 35
the bridegroom has been taken away from them: then, at that time, they will fast."

Jesus justifies it.

He also spoke in figurative language to them: 36
"No one tears a piece from a new garment to mend an old one. If he did he would not only spoil the new, but the patch from the new would not match the old. Nor does anybody pour new wine into old wine-skins. 37
If he did, the new wine would burst the skins, the wine itself would be spilt, and the skins be destroyed. But new wine 38
must be put into fresh wine-skins. Nor does any one after 39
drinking old wine wish for new; for he says, 'The old is better.'"

A Charge of Sabbath breaking.

Now on the second-first Sabbath while He was 1 6
passing through the wheatfields, His disciples were plucking the ears and rubbing them with their hands to eat the grain. And some of the Pharisees asked, 2
"Why are you doing what the Law forbids on the Sabbath?" Jesus answered them: "Have you never read so much as this, 3
what David did when he and his followers were hungry; how 4
he entered the house of God and took and ate the Presented Loaves and gave some to his followers—loaves which none but the Priests are allowed to eat?" (1 Sam. xxi. 6.) "The 5
Son of Man," He added, "is Lord of the Sabbath also."

A Paralytic restored.

On another Sabbath He had gone to the synagogue and was teaching there; and in the congregation was a man whose right arm was withered. 6
The Scribes and the Pharisees were on the watch to see 7
whether He would cure him on the Sabbath, that they might be able to bring an accusation against Him. He knew their 8
thoughts, and said to the man with the withered arm, "Rise, and stand there in the middle;" and he rose and stood there.

36. *Did . . would spoil . . would not match*] Lit. 'does . . will tear . . will not match.'

37. *Did . . would burst . . would be spilt*] Lit. 'does . . will burst . . will be spilt.'

39. *Better*] Or 'excellent.' Lit. 'good.' So the positive is used in the sense of the comparative in Matt xxvi. 24.

1–5. Cp. Matt. xii. 1–8; Mark ii. 23–28.

1. *Second-first*] v.L. omits this adjective, the meaning of which is far from clear.

3. *Never*] Lit. 'not.' This is one of the Hebraisms which abound in the N.T., there being in Hebrew no word in common use for 'never.' By substituting 'not' for 'never,' Lev. vi. 13, the R.V. does not improve on the A.V.

5. *Also*] v.L. omits this word.

6–11. Cp. Matt. xii. 9–14; Mark iii. 1–6.

8. *Stand there in the middle*] Lit. 'stand into the middle.' Cp. iv. 23, n.

Then Jesus said to them, "I put it to you all whether we are 9
allowed to do good on the Sabbath, or to do evil; to save a
life, or to destroy it." And looking round upon them all He said 10
to the man, "Stretch out your arm." He did so, and the arm
was restored. But they were filled with madness, and began to 11
discuss with one another what they should do to Jesus.

Jesus selects twelve Apostles.

About that time He went out on one occasion 12
into the hill country to pray; and He remained
all night in prayer to God. When it was day, He 13
called His disciples; and He selected from among them twelve,
whom He also named Apostles. These were Simon, to whom 14
also He had given the name of Peter, and Andrew his brother;
James and John; Philip and Bartholomew; Matthew and 15
Thomas; James the son of Alphaeus and Simon called the
Zealot; James's relative Judas, and Judas Iscariot who proved 16
to be a traitor.

With these He came down till He reached a level place, 17
where there was a great crowd of His disciples, and a multitude
of people from every part of Judaea, from Jerusalem, and from
the sea-side district of Tyre and Sidon, who came to hear 18
Him and to be cured of their diseases; and those who were
tormented by foul spirits were cured. The whole crowd were 19
eager to touch Him, because power went forth from Him and
cured every one.

Then fixing His eyes upon His disciples, Jesus said to them: 20
"Blessed are you poor, because the Kingdom of God is
yours. Blessed are you who hunger now, because you shall be 21
well-fed. Blessed are you who now weep aloud, because you
shall laugh. Blessed are you when men shall hate you and 22
exclude you from their society and insult you, and spurn your
very names as evil things, for the Son of Man's sake. Be 23
glad at such a time, and dance for joy; for your reward is
great in heaven; for that is just the way their forefathers be-
haved to the Prophets!

12–13. Cp. Mark xii. 13–15.

12. *Hill country*] No elevation within many miles of Capharnahum is sufficiently high to be called 'a mountain' in English. *Prayer to God*] Lit. 'the prayer of God,' just as we say 'the worship of God,' 'the praise of God.'

14–19. Cp. Matt. iv. 24, 25; x. 2–4; Mark iii. 7–12 and 16–19.

14. *Had given*] See John i. 42, and *Aorist* vi. 2, 3, p. 19.

16. *James's relative*] Lit. simply 'James's.' Whether son or brother we are not told; but probably son.

17. *Till He reached*] Or 'and stood still on.' The Greek does not necessarily imply that He continued standing. Cp. Matt. v. 1.

20–21. Cp. Matt. v. 3–6.

22–26. Cp. Matt. v. 22–26.

"But alas for you rich men, because you already have your consolation! Alas for you who now have plenty to eat, because you will be hungry! Alas for you who laugh now, because you will mourn and weep aloud! Alas for you when men shall all have spoken well of you; for that is just the way their forefathers behaved to the false Prophets!

"But to you who are listening to me I say, Love your enemies; seek the welfare of those who hate you; bless those who curse you; pray for those who revile you. To him who gives you a blow on one side of the face offer the other side also; and to him who is robbing you of your outer garment refuse not the under one also. To every one who asks, give; and from him who takes away your property, do not demand it back. And behave to your fellow men just as you would have them behave to you.

"If you love those who love you, what credit is it to you? Why, even bad men love those who love them. And if you are kind to those who are kind to you, what credit is it to you? Even bad men act thus. And if you lend to those from whom you hope to receive, what credit is it to you? Even bad men lend to their fellows so as to receive back an equal amount. Nevertheless love your enemies, be beneficent, and lend without hoping for any repayment: then your recompense will be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked. Be compassionate just as your Father is compassionate.

"Judge not, and you shall not be judged; condemn not, and you shall not be condemned; pardon, and you shall be pardoned; give, and gifts shall be bestowed on you. Full measure, pressed, shaken down, and running over, shall they pour into your laps; for with the same measure that you use they shall measure to you in return."

He also spoke to them in figurative language. "Can a blind

24. *Alas for*] Or perhaps 'woe to.' Upon Christ's lips the word was not one of mere denunciation. It expressed infinite pity too. Jesus, instead of imprecating vengeance on the guilty city of Jerusalem, wept aloud over it; as elsewhere (John iii. 17; xii. 47) we find Him declaring that at His first advent He had not come into the world to be its Judge. Also in Matt. xxiv. 19 our Lord is assuredly not denouncing the women who were to suffer. See also Matt. xi. 21, n.

27–30. Cp. Matt. v. 39–42.

31. Cp. Matt. vii. 12.

32–36. Cp. Matt. v. 44–48.

33. *Kind*] Or 'in the habit of doing good.' *Even*] v.L. 'Why, even:' or 'For even;' and so in verse 32.

37–38. Cp. Matt. vii. 1, 2.

37. *Pardon . . pardoned*] Or 'release . . released.'

39–42. Cp. Matt. vii. 3–5; x. 24; xv. 14.

man lead a blind man?" He asked; "would not both fall into the ditch? There is no disciple who is superior to his teacher; but every one whose instruction is complete will be like his teacher. 40

"And why look at the chip in your brother's eye instead of giving careful attention to the beam in your own? How can you say to your brother, 'Brother, let me take that chip out of your eye,' when all the while you yourself do not see the beam in your own eye? Vain pretender! take the beam out of your own eye first, and then you will see clearly to take the chip out of your brother's. 41 42

"There is no good tree that yields unsound fruit, nor again any unsound tree that yields good fruit. Every tree is known by its own fruit. It is not from thorns that men gather figs, nor from the bramble that they can get a bunch of grapes. A good man from the good stored up in his heart brings out what is good; and an evil man from the evil stored up brings out what is evil; for from the overflow of his heart his mouth speaks. 43 44 45

"And why do you all call me 'Master, Master,' and yet do not what I tell you to? Every one who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who digs and goes deep and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house." 46 47 48 49

A Roman Soldier's Slave restored.

After He had finished teaching all these things in the hearing of the people, He went into Capharnahum. Here the servant of a certain captain, a man dear to his master, was ill and at the point of death; and the captain, hearing about Jesus, sent to Him some of the Jewish Elders, begging Him to come and restore his servant to health. And they, when they came to Jesus, 7 1 2 3 4

43–46. Cp. Matt. vii. 16–21; xii 43.
48. *Digs*] Or 'dug,' and so throughout these two verses. See viii. 5, n.
1–10. Cp. Matt. viii. 1, and 5–13.
1. *In the hearing of*] Not 'to;' for it was spoken to the disciples. Cp. Matt. v. 1, 2.
2, 3, 10. *Servant*] Or 'slave.'
3. *Restore to health*] Lit. 'heal . . through.' Cp. Acts xxiii. 24; 1 Pet. iii. 20; and see Matt. ix. 21, n.

earnestly entreated Him, pleading, "He deserves to have this
favour granted him, for he loves our nation, and at his own 5
expense he built our synagogue for us." Then Jesus went with 6
them. But when He was not far from the house, the captain
sent friends to Him with the message: "Sir, do not trouble to
come. I am not worthy of having you come under my roof;
and therefore I did not deem myself worthy to come to you. 7
Only speak the word, and let my young man be cured. For I 8
too am a man obedient to authority, and have soldiers under
me; and I say to one, 'Go,' and he goes; to another, 'Come,'
and he comes; and to my slave, 'Do this or that,' and he does
it." Jesus listened to the captain's message and was astonished 9
at him, and He turned and said to the crowd that followed Him,
"I tell you that not even in Israel have I found faith like that."
And the friends who had been sent, on returning to the house, 10
found the servant in perfect health.

A Widow's Son brought back to Life.

Shortly afterwards He went to a town called 11
Nain, attended by His disciples and a great crowd
of people. And when He was come near the gate 12
of the town, they were just then bringing out for burial a young
man who was his mother's only son; and she was a widow;
and a great number of the townspeople were with her. The 13
Lord saw her, was moved with pity for her, and said to her,
"Do not weep." Then He went close and touched the bier, and 14
the bearers halted. "Young man," He said, "I command you,
wake!" The dead man sat up and began to speak; and 15
He restored him to his mother. All were awe-struck, and they 16
gave glory to God—some saying, "A Prophet, a great Prophet,
has risen up among us," and others saying, "God has not for-
gotten His people." And this report concerning Him spread 17
throughout all Judaea and in all the adjacent country.

The Baptizer's sore Perplexity.

John's disciples brought him an account of all 18
these things; so John called two of his disciples
and sent them to the Lord. "Are you the Coming 19
One?" he asked, "or is there another that we are to expect?"

6. *I am not &c.*] Or 'I am not of sufficient importance for you to enter.' These were the captain's second thoughts.

7. *Let . . be cured*] v.L., as in Matthew, 'shall be cured.' *Young man*] Or 'boy.' So the English in India speak of their native menservants as 'boys.'

11. *Shortly afterwards*] v.L. 'the next day.' *His disciples*] v.L. prefixes 'a large number of.'

13. *Do not weep*] See Matt. vi. 31; xxviii. 5.

16. *Risen*] Or 'been raised.'

18–23. Cp. Matt. xi. 2–6.

19, 20. *Another*] v.L. 'a different one,' as in Matt. xi. 3.

The men came to Jesus and said, "John the Baptist has sent us 20
to you with this question: Are you the Coming One, or is there
another that we are to expect?" He immediately cured many 21
of diseases, severe pain, and evil spirits, and to many who were
blind He gave the gift of sight. Then He answered the mes- 22
sengers, "Go and report to John what you have seen and
heard: blind men receive sight, the lame walk, lepers are puri-
fied, deaf persons hear, the dead are raised to life, the poor
have the Good News proclaimed to them; and blessed is 23
every one who does not stumble and fall because of my claims."

Christ's Testimony as to John.

When John's messengers were gone, He pro- 24
ceeded to say to the multitude concerning John,
"What did you go out into the desert to gaze at?
A reed waving in the wind? But what did you go out to see? 25
A man wearing luxurious clothes? People who are gorgeously
dressed and live in luxury are found in palaces. But what did 26
you go out to see? A Prophet? Aye, I tell you, and far more
than a Prophet. John is the man about whom it is written, 27

'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE SHALL MAKE READY THY WAY BEFORE THEE'
(Mal. iii. 1).

"I tell you that among all of women born there is not one 28
greater than John. Yet one who is of lower rank in the King-
dom of God is greater than he. And all the people, including 29
the tax-gatherers, when they listened to him upheld the
righteousness of God, by being baptized with John's baptism.
But the Pharisees and expounders of the Law have frustrated 30
God's purpose as to their own lives, by refusing to be baptized.

"To what then shall I compare the men of the present 31
generation, and what do they resemble? They are like children 32
sitting in the public square and calling out to one another, 'We
have played the flute to you, and you have not danced: we have
sung dirges and you have not shown sorrow.' For John the 33
Baptist has come eating no bread and drinking no wine, and
you say 'He has a demon!' The Son of Man has come eating 34
and drinking, and you say, 'Look, there is a man who is over-

21. *He immediately cured*] Or 'Just at that same time He had cured.' On 'same' cp. xxiii. 40.

22. *Receive*] Or, more in accordance with the primary meaning of the word, 'recover.' But the same verb is also used of persons born blind (John ix. 11, 15, 18). *Raised to life*] Or 'awoke.'

24–35. Cp. Matt. xi. 7–19.

30. *God's purpose*] An expression employed several times by Luke. Cp. Acts ii. 23; xiii. 36; xx. 27; Heb. vi. 17. *Baptized*] Lit. 'baptized by him.'

fond of eating and drinking—he is a friend of tax-gatherers and notorious sinners!' But wisdom is justified by all who are truly wise." 35

Jesus in the House of Simon the Pharisee.

Now one of the Pharisees repeatedly invited Him to a meal at his house; so He entered the house and reclined at the table. And there was a woman in the town who was a notorious sinner. Having learnt that Jesus was at table in the Pharisee's house she brought a flask of perfume, and, standing behind close to His feet, weeping, began to bathe His feet with her tears; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them. Noticing this, the Pharisee, His host, said to himself, "This man, if he were really a prophet, would know who and what sort of person this woman is who is touching him—and would know that she is an immoral woman." 36 37 38 39

In answer to his thoughts Jesus said to him, "Simon, I have a word to say to you." "Rabbi, say on," he replied. Jesus continued, "There were two men in debt to one money-lender: one owed him five hundred shillings and the other fifty. But neither of them could pay anything; so he freely forgave them both. Tell me, then, which of them will love him most?" "I suppose," replied Simon, "the one to whom he forgave most." Jesus rejoined, "You have judged rightly." Then turning towards the woman He said to Simon, "Do you see this woman? I came into your house: you gave me no water for my feet; but she has bathed my feet with her tears, and then wiped the tears away with her hair. No kiss did you give me; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured perfume upon my feet. This is the reason why I tell you that her sins, her many sins, are forgiven—because she has loved much; but he who is forgiven little, loves little." And 40 41 42 43 44 45 46 47 48

35. *Is justified*] Lit. 'has been' (implying 'and always will be') 'justified,' or 'vindicated.' *Who are truly wise*] Lit. 'her children.'

36. *Now*] Lit. 'but.' In spite of the tone of censure in which our Lord had been speaking of the Pharisees, verse 30. *Repeatedly invited*] Such seems to be the force of the tense (imperfect), which does not signify one single simple act. Jesus apparently did not at first accept the invitation; so the Pharisee kept on asking Him. 'Had repeatedly invited' is a possible rendering.

37. *Was at table*] Or 'was going to dine.'

38. *Behind close to His feet*] For all the guests lay with their feet (unshod) outward. See John xiii. 23, n.

39, 49. *This man*] Or 'this fellow.' *What sort of*] Cp. Mark xiii. 1.

40. *His thoughts*] Cp. Matt. ix. 4. *Rabbi*] Lit. 'Teacher.'

48. *Are forgiven*] A Greek perfect tense indicating a present state resulting from an act accomplished at some undefined time in the past (Godet). See also *Aorist* vii. 3.

He said to her, "Your sins are forgiven." Then the other 49
guests began to say to themselves, "Who can this man be who
even forgives sins?" But He said to the woman, "Your faith 50
has cured you: go, and be at peace."

A missionary Tour in Galilee.

VIII. Shortly after this He visited town after town, 1
and village after village, proclaiming His Message
and telling the Good News of the Kingdom of
God. The Twelve were with Him, and certain women whom 2
He had delivered from evil spirits and various diseases—Mary
called the Magdalene, from whom seven demons had come out,
and Joanna the wife of Chuza, Herod's steward, and Susanna, 3
and many others, all of whom contributed from their own pro-
perty to the support of Jesus and His apostles.

The Parable of the Sower.

And when a great crowd was assembling, and 4
was receiving additions from one town after
another, He spoke a parable to them. "The 5
sower," He said, "goes out to sow his seed; and as he sows,
some of the seed falls by the way-side, and is trodden upon, or
the birds of the air come and peck it up. Another part drops 6
upon the rock, and after growing up it withers away for want of
moisture. Another part falls among the thorns, and the thorns 7
grow up with it and stifle it. But some of the seed falls into 8
good ground, and grows up and yields a return of a hundred for
one." While thus speaking, He called aloud: "Listen every
one who has ears to listen with!"

The Story explained.

The disciples proceeded to ask Him what this 9
parable meant. "To you," He replied, "it is 10
granted to know the secrets of the Kingdom of
God; but all others are taught by parables, in order that they
may see and yet not see, and may hear and yet not understand.
The meaning of the parable is as follows. The seed is God's 11
Message. Those by the way-side are those who have heard, 12
and then the devil comes and carries away the Message from
their hearts, lest they should believe and be saved. Those on 13
the rock are the people who on hearing the Message receive it

50. *Cured you*] I.E. either 'relieved your spiritual pains,' or 'saved you.' *Go, and be at peace*] Lit. 'Go into peace.'

1. *The Good News of the Kingdom*] I.E. the good news that the Kingdom was now close at hand. See Mark i. 14, 15. *Delivered*] Lit. 'cured.'

3. *Joanna*] More correctly 'Johanna.' *The support of Jesus and His disciples*] Lit. 'their support.' V.L. 'His support.'

4–18. Cp. Matt. xiii. 1–23; Mark iv. 1–25.

5. *Goes out*] Or 'went out;' and so throughout the parable. But the present tense is more in accordance with our English idiom.

9. *Proceeded to ask*] Or 'repeatedly asked;' the Greek imperfect.

joyfully; but they have no root: for a time they believe, but
when trial comes they fall away. That which fell among the 14
thorns means those who have heard, but, as they go on their
way, the Message is stifled by the anxieties, wealth and gaieties
of time, and they bring nothing to perfection. But as for that 15
in the good ground, it means those who, having listened to the
Message with open minds and in a right spirit, hold it fast, and
patiently yield a return.

Lamps are for giving Light.

"When any one lights a lamp, he does not cover 16
it with a vessel or hide it under a couch; he puts
it on a lampstand, that people who come in may
see the light. There is nothing hidden, which shall not be 17
openly seen; nor anything secret, which shall not be known
and come into the light of day. Be careful, therefore, how you 18
hear; for whoever has anything, to him more shall be given, and
whoever has nothing, even that which he thinks he has shall
be taken away from him."

Christ's Relatives try to restrain Him.

Then came to Him His mother and His brothers, 19
but could not get near Him for the crowd; but He 20
was told, "Your mother and brothers are standing
on the edge of the crowd and want to see you." "My mother 21
and my brothers," He replied, "are those who hear God's
Message and obey it."

A Storm rebuked and subdued.

One day He went on board a boat—both He 22
and His disciples; and He said to them, "Let us
cross over to the other side of the Lake." So they
set sail. During the passage He fell asleep, and there came 23
down a squall of wind on the Lake, so that the boat began to fill
and they were in deadly peril. So they came and woke Him, 24
crying, "Rabbi, Rabbi, we are drowning." Then He roused
Himself and rebuked the wind and the surging of the water, and
they ceased and there was a calm. "Where is your faith?" He 25
asked them. But they were filled with terror and amazement,
and said to one another, "Who then is this? for He gives
orders both to wind and waves, and they obey Him."

15. *Minds . . spirit*] Lit. 'heart . . heart,' as in the A.V.; but this word seems here to signify the intellectual as well as the moral part of our nature. See Eph. i. 18.
16. *Under a couch*]-Cp. John xiii. 25, n. Or 'under the bed.' *A lampstand*] Or 'the lampstand.'
19–21. Cp. Matt. xii. 46–50; Mark iii. 31–35.
21. *Those who*] "Pointing to His disciples," says Matthew (xii. 29). No doubt the Twelve sat nearest to Him.
22–25. Cp. Matt. viii. 18, and 23–27; Mark iv. 35–41.
23. *The boat*] Lit. 'they.' The English idiom also admits this.
24. *Rabbi*] Cp. v. 5 and note.

A Gerasene Demoniac cured.

Then they put in to shore in the country of the 26
Gerasenes, which lies opposite to Galilee. Here, 27
on landing, He was met by one of the townsmen
who had demons—for a long time he had not put on any gar-
ment, nor did he live in a house, but in the tombs. When he 28
saw Jesus, he cried out and fell down before Him, and said in
a loud voice, "What have you to do with me, Jesus, Son of God
Most High? Do not torture me, I beseech you." For already 29
He had been commanding the foul spirit to come out of the
man; for many a time it had seized and held him, and they had
repeatedly put him in chains and fetters and kept guard over
him, but he used to break the chains to pieces, and, impelled by
the demon, to escape into the desert. Jesus asked him, "What 30
is your name?" "Legion," he replied—because a great number
of demons had entered into him; and they besought Him not 31
to command them to be gone into the Bottomless Pit.

Now there was a great herd of swine there feeding on the 32
hill-side; and the demons begged Him to give them leave to go
into them, and He gave them leave. The demons came out of 33
the man and left him, and entered into the swine; and the herd
rushed violently down the cliff into the Lake and were drowned.

The Effects of the Miracle.

The swineherds, seeing what had happened, fled 34
and reported it both in town and country; where- 35
upon the people came out to see what had hap-
pened. They came to Jesus, and they found the man from
whom the demons had gone out sitting at the feet of Jesus,
clothed and in his right mind; and they were terrified. And 36
those who had seen it told them how the demoniac was cured.
Then the whole population of the Gerasenes and of the adjacent 37
districts begged Him to depart from them; for their terror was
extreme. So He went on board and returned.

But the man from whom the demons had departed earnestly 38
asked permission to go with Him; but He sent him away.
"Return home," He said, "and tell there all that God has done 39

26–39. Cp. Matt. viii. 28–34; Mark v. 1–20.

26. *Gerasenes*] Some authorities read 'Gadarenes,' and yet others 'Gergesenes.'

29. *Had been commanding*] See *Aorist*, p. 12. *Many a time*] Or 'for a long time.'

31. *Bottomless Pit*] Cp. Rom. x. 7.

32. *A great herd of swine*] Lit. 'a herd of many swine;' 2,000 according to Mark v. 13.

33. *Came out of the man and left him*] Lit. 'came out away from the man.'

36. *And those*] v.L. adds 'also.'

37. *Their terror was extreme*] Lit. 'they were in the grasp of' (or 'holden with,' R.V.) 'great terror.' The verb here used occurs nine times in Luke's writings, and three times in the rest of the N.T.

for you." So he went and published through the whole town all that Jesus had done for him.

Jair's dying Daughter.

Now when Jesus was returning, the people gave 40
Him a warm welcome ; for they had all been looking out for Him. Just then there came a man 41
named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house ; for he had an only daughter, about twelve years old, and she 42
was dying. And as He went, the dense throng crowded on Him.

A permanent Invalid cured.

And a woman who for twelve years had been 43
afflicted with haemorrhage—and had spent on doctors all she had, but none of them had been able to cure her—came close behind Him and touched the 44
tassel of His robe ; and instantly her flow of blood stopped. "Who is it touched me?" Jesus asked. And when all denied 45
having done so, Peter and the rest said, "Rabbi, the crowds are hemming you in and pressing on you." But Jesus replied, 46
"Some one has touched me ; for I feel that power has gone forth from me." Then the woman, perceiving that she had not 47
escaped notice, came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him and how she was instantly cured. "Daughter," 48
said He, "your faith has cured you : go, and be at peace."

Jair's Child brought back to Life.

While He was still speaking, some one came to 49
the Warden of the Synagogue from his house and said, "Your daughter is dead ; trouble the Rabbi no further." Jesus heard the words and said to him, "Have no 50
fear, only believe, and she shall be restored to life." So He 51
came to the house, but allowed no one to go in with Him but Peter and John and James and the girl's father and mother. The people were all weeping aloud and beating their breasts for 52
her ; but He said, "Leave off wailing ; for she is not dead, but asleep." And they jeered at Him, knowing that she was dead. 53

40–56. Cp. Matt. ix. 18–26 ; Mark v. 21–43.

40. *Was returning*] The force of the tense (imperfect infinitive) is important. As soon as the boatload of men was near enough to be distinguished as consisting of Jesus and His disciples, the shout of welcome would be raised, and would be continued till Jesus actually stepped ashore. But v.L. reads 'had returned.'

43. *None of them had been able to cure her*] Or 'she had not' sufficient 'strength' of constitution 'to be cured by any of them.' The same verb occurs in Matt. viii. 28, where see note.

46. *I feel*] See *Aorist*, pp. 21 (at top) and 37.

48. See vii. 50, n.

49. *Rabbi*] Lit. 'Teacher.'

He, however, took her by the hand and called aloud, "Child, 54
awake!" And her spirit returned, and instantly she stood up; 55
and He directed them to give her food. Her parents were as- 56
tounded; but He forbad them to mention the matter to any one.

Then calling the Twelve together He conferred on them 1 9
power and authority over all the demons and to cure diseases;
and sent them out to proclaim the Kingdom of God and to cure 2
the sick. And He commanded them, "Take nothing for your 3
journey; neither walkingstick nor bag nor bread nor money,
and do not have an extra under garment. Whatever house you 4
enter, make that your home, and from it start afresh. Wherever 5
they refuse to receive you, as you leave that town shake off the
very dust from your feet as a protest against them." So 6
they departed and visited village after village, spreading the
Good News and performing cures everywhere.

Now Herod the Tetrarch heard of all that was going on; and 7
he was bewildered because of its being said by some that John
had come back to life, by others that Elijah had appeared, and 8
by others that some one of the ancient Prophets had come back
to life. And Herod said, "John I have beheaded; but who 9
is this, of whom I hear such reports?" And he sought for an
opportunity of seeing Jesus.

More than 5,000 People fed.

The apostles, on their return, related to Jesus 10
all they had done. Then He took them and
withdrew to a quiet retreat, to a town called
Bethsaïda. But the immense crowd, aware of this, followed 11
Him; and receiving them kindly He proceeded to speak to
them of the Kingdom of God, and those who needed to be
restored to health, He cured.

Now when the day began to decline, the Twelve came to 12
Him and said, "Send the people away, that they may go to the
villages and farms round about and find lodging and a supply
of food; because here we are in an uninhabited district." "You 13
yourselves," He said, "must give them food." "We have
nothing," they replied, "but five loaves and a couple of fish,
unless indeed we were to go and buy provisions for all this host
of people." (For there were about 5,000 adult men.) But He 14

56. *Astounded*] Or 'beside themselves with joy.'
1–6. Cp. Matt. x. 1, and 5–15; Mark vi. 7–13.
2. *The sick*] v.L. omits these words.
7–9. Cp. Matt. xiv. 1, 2; Mark vi. 14–16.
10–17. Cp. Matt. xiv. 13–21; Mark vi. 30–44; John vi. 1–14.
10. *To a town*] Meaning apparently 'near a town.' Cp. verse 12.

said to His disciples, "Make them sit down in parties of about fifty each." They did so, making them all, without exception, 15
sit down. Then He took the five loaves and the two fish, and 16
looking up to heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate and were fully satisfied, all of them; and 17
what they had remaining over was gathered up, twelve baskets of fragments.

Peter acknowledges Jesus as God's Messiah.

One day when He was praying by Himself the 18
disciples were present; and He asked them, "Who do the people say that I am?" "John the 19
Baptist," they replied; "but others say Elijah; and others that some one of the ancient Prophets has come back to life." "But you," He asked, "who do you say that I 20
am?" "God's Anointed One," replied Peter. 21

Jesus predicts His own Death and Resurrection.

And Jesus strictly forbad them to tell this to any one; and He said, "The Son of Man must suffer 22
much cruelty, be deliberately disowned by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life again."

Nor may His Followers refuse the Cross.

And He said to all, "If any one is desirous of 23
following me, let him ignore self and take up his cross day by day, and so be my follower. For 24
whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what 25
benefit is it to a man to have gained the whole world, but to have lost or forfeited his own self? For whoever shall have 26
been ashamed of me and my teachings, of him the Son of Man will be ashamed when He comes in His own and the Father's glory and in that of the holy angels. I tell you truly that there 27
are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God."

It was about eight days after this that Jesus, taking with 28

16. *Gave*] Cp. Mark vi. 41, n. *To distribute to*] Lit. 'to put before.'
18–27. Cp. Matt. xvi. 13–28; Mark viii. 27–ix. 1.
20. *Anointed One*] Or 'Christ,' 'Messiah.'
22. *Be raised to life*] Or 'awake.'
23. *To all*] Cp. Mark viii. 34. *Ignore self*] Let him disown the authority of his lower nature, and say 'no!' to its dictates.
25. *Forfeited*] Or 'had to pay his own self—his own existence—as a fine.' Cp. Heb. x. 34.
28–36. Cp. Matt. xvii. 1–13; Mark ix. 2–13. The vision of the Cross is now succeeded by a vision of the heavenly glory which lies behind the Cross.
28. *Up the mountain*] The same expression as in vi. 12 (see note there), but we learn from Matt. xvii. 1; Mark ix. 2; that the mount of Transfiguration was no ordinary hill.

The Transfiguration.

Him Peter, John, and James, went up the mountain to pray. And while He was praying the appearance of His face underwent a change, and His clothing became white and radiant. And suddenly there were two men conversing with Him, who were Moses and Elijah. They came in glory, and kept speaking about His death, which He was so soon to undergo at Jerusalem. Now Peter and the others were weighed down with sleep; but keeping themselves awake all through they saw His glory, and the two men standing with Him. And when they were preparing to depart from Him, Peter said to Jesus, "Rabbi, we are thankful to you that we are here; let us put up three tents—one for you, one for Moses, and one for Elijah;" not knowing what he was saying. But while he was thus speaking, there came a cloud which spread over them; and they were awe-struck when they had entered into the cloud. Then there came a voice from within the cloud: "This is My Son, My Chosen One: listen to Him." After this voice had spoken, Jesus was found alone.

29 30 31 32 33 34 35 36

They kept it to themselves, and said not a word to any one at that time about what they had seen.

The maniac Boy cured.

On the following day, when they were come down from the mountain, a great crowd came to meet Him; and a man from the crowd called out, "Rabbi, I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries out: it convulses him, and makes him foam at the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to expel the spirit, but they could not." Jesus replied, "O unbelieving and perverse generation! How long shall I be with you and bear with you? Bring your son here to me." Now while the youth was coming, the spirit

37 38 39 40 41 42

29. *Radiant*] Or 'like the flashing lightning.'

31. *Came*] Lit. 'made their appearance,' or (see verse 32) 'had come,' 'had made their appearance,' in their celestial brightness.

33. *Rabbi*] Cp. v. 5, n.

34. *Spread over*] Cp. Matt. xvii. 5. *They had entered*] It is grammatically possible, though contrary to classical usage, that this 'they' may include the three disciples (cp. Acts xxv. 21; Rom. ii. 19); but they could scarcely be overshadowed by a cloud that enveloped them. The voice too (verse 38) came to them from within (or, out of) the cloud. v.L. has a different pronoun for 'they' which distinctly excludes the disciples.

37–43. Cp. Matt. xvii. 14–21; Mark ix. 14–29.

38. *Rabbi*] Lit. 'Teacher.' *I beg you to look*] v.L. 'Look, I beg you.'

39. *Does not leave &c.*] Lit. 'while' (not 'after') 'bruising' (or 'crushing' or 'shattering') 'him, with difficulty withdraws from him.'

42. *Dashed him to the ground*] Or 'tore him with spasms.' *Rebuked*] Or 'reprimanded.' Cp. iv. 39.

dashed him to the ground and cruelly convulsed him. But Jesus rebuked the foul spirit, and cured the youth and gave him back to his father. And all were awe-struck at the mighty power of God. 43

Jesus predicts His Betrayal and Death.

And while every one was expressing wonder at all that He was doing, He said to His disciples, "As for you, store these my sayings in your memories; for before long the Son of Man will be given up into the power of men." But they did not understand His meaning: it was veiled from them that they might not perceive it, and they were afraid to ask Him about it. 44 45

Lessons in Humility and brotherly Charity.

Now there arose a dispute among them, which of them was to be the greatest. And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them, "Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest." "Rabbi," replied John, "we have seen a man using your name to expel demons; and we forbad him, because he does not come with us." "Do not forbid him," said Jesus, "for he who is not against you is on your side." 46 47 48 49 50

Unfriendly Samaritans.

Now when the time drew near for Him to be received up again into heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They went and entered a village of the Samaritans to make ready for Him. But they would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, "Master, shall we order fire to come down from heaven and consume them?" (2 Kings i. 10.) But He turned and rebuked them. And they went to another village. 51 52 53 54 55 56

43–45. Cp. Matt. xvii. 22–23; Mark ix. 30–32.

43. *Mighty power*] Lit. 'majesty.' The same word occurs Acts xix. 27; 2 Pet. i. 16.

44. *Memories*] Lit. 'ears.' *Power*] Lit. 'hands.'

45. *Veiled*] The classical student may compare Plutarch, *Pericl.* 35, 2. The word occurs nowhere else in the N. T.

46–50. Cp. Matt. xviii. 1–5; Mark ix. 33–41.

47. *Knowing*] v.L. 'seeing.'

48. *Whoever . . receives*] Lit. 'whoever shall have received.' *For my sake*] Or 'as being mine.' Lit. 'in my name.' Cp. Matt. xviii. 5, n.; Mark ix. 37, n. *Greatest*] See Matt. xxii. 36, n.

50. *Do not forbid him*] Cp. vii. 13, and see Mark ix. 39, n.

54. *Consume them*] v.L. adds 'as Elijah also did.'

55, 56. *Them*] v.L. adds 'and said, You do not know the kind of Spirit of which you are the servants; for the Son of Man did not come to destroy men's lives, but to save them.'

New Disciples tested.

And, as they proceeded on their way, a man 57
came to Him and said, "I will follow you where-
ever you go." Jesus replied, "The foxes have 58
holes, and the birds of the air have nests; but the Son of Man
has nowhere to lay His head."

To another He said, "Follow me." "Master," the man 59
replied, "allow me first to go and bury my father." "Leave 60
the dead," Jesus rejoined, "to bury their own dead; but you
must go and announce far and wide the coming of the King-
dom of God."

Again another said, "Master, I will follow you; but allow me 61
first to go and say good-bye to my friends at home." Jesus 62
answered him, "No one who has put his hand to the plough
and then looks behind him is fit for the Kingdom of God."

Seventy Evangelists.

After this the Lord appointed seventy others, 1 10
and sent them before Him, by twos, to go to
every town or place which He Himself intended to
visit. And He addressed them thus: "The harvest is abun- 2
dant, but the reapers are few: entreat therefore the Owner of
the harvest to send out more reapers into His field. And now 3
go. Remember that I am sending you out as lambs into the
midst of wolves. Carry no purse, bag, nor change of shoes; 4
and salute no one on your way.

"Whatever house you enter, first say, 'Peace be to this 5
house!' And if there is a lover of peace there, your peace shall 6
rest upon it; otherwise it shall come back upon you. And in 7
that same house stay, eating and drinking at their table; for
the labourer deserves his wages: do not move from one house
to another.

57–62. Cp. Matt. viii. 19–22.

58. *Nests*] Or 'roosting-places.'

59. Godet supposes that the father in question was not yet dead, but that his son, the would-be disciple, desired to postpone casting in his lot with the Saviour, until after the father had died and he had come into the property. But after all, the will of God and the call of Christ are the ultimate criteria of human duty, and occasionally as in the case of Abraham (Gen. xxii. 2) our faith and obedience are tested, increased and perfected, by our being bidden to do a harsh and—judged by ordinary standards of conduct—unreasonable thing.

60. *The coming of the Kingdom*] Lit. simply 'the Kingdom.'

62. *Fit for*] R.E. 'fit to be admitted into.'

1–16. Cp. Matt. xi. 20–24.

1, 17. *Seventy*] V.L. 'seventy-two.' *Others*] V.L. adds 'also.'

2. *The harvest*] R.E. the spiritual harvest of the Jewish age, of which the first preachers of Christianity were the reapers. Cp. John iv. 38. *Field*] Lit. 'harvest.'

3. *Remember that*] Lit. 'Behold!'

4. *Salute no one*] Eastern salutations are complicated and tedious. Cp. 2 Kings iv. 29.

6. *Lover*] Lit. 'son,' a Hebraism. *Upon it*] Or 'upon him.'

7. *In that same house*] According to the rules of classical Greek this phrase should be rendered 'in the house itself' (or 'indoors all the time') but this is unlikely to be

"And whatever town you come to and they receive you, eat 8
what they put before you. Cure the sick in that town, and tell 9
them, 'The Kingdom of God is at your door.' But whatever 10
town you come to and they will not receive you, go out into the
broader streets and say, 'The very dust of your town that hangs 11
about us we wipe off as a protest; only be sure of this that the
Kingdom of God is close at hand.' I tell you that it will be 12
more endurable for Sodom on the great day than for that town.

Chorazin, Bethsaïda, Capharnahum.

"Alas for thee, Chorazin! Alas for thee, Beth- 13
saïda! For had the miracles been performed in
Tyre and Sidon which have been performed in
you, long ere now they would have repented, sit-
ting in sackcloth and ashes. However, for Tyre and Sidon 14
it will be more endurable at the Judgement than for you. And 15
thou, Capharnahum, shalt thou be lifted high as heaven?
Thou shalt be driven down as low as Hades.

"He who listens to you listens to me; and he who disregards 16
you disregards me, and he who disregards me disregards Him
who sent me."

Return of the Seventy.

When the Seventy returned, they exclaimed 17
joyfully, "Master, even the demons submit to us
when we utter your name." He replied, "I saw 18
Satan fall like a lightning-flash out of heaven. See, I have 19
given you power to tread serpents and scorpions underfoot, and
to trample on all the power of the Enemy; and in no case
shall anything do you harm. Nevertheless rejoice not at this, 20
that the spirits submit to you; but rejoice that your names are
registered in heaven."

Christ's Joy at their Success.

On that same occasion Jesus was filled with 21
rapturous joy through the Holy Spirit. "I give
Thee fervent thanks," He exclaimed, "O Father,
Lord of heaven and earth, that Thou hast hidden these things
from sages and men of understanding, and revealed them to

the true sense. Cp. verse 21; ii. 38; iii. 23; vii. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12. 40 and note; xxiv. 33; Matt. iii. 4; Mark vi. 17, 33.

13. *Alas for*] Cp. vi. 24 and Matt. xi. 21 and note.

16. *Disregards*] Or 'sets at nought.'

17–24. Cp. Matt. xi. 25–30.

17. *When we utter your name*] Lit. simply 'in your name.'

18. *Fall*] It is the act of falling—the act as a whole—that the tense (the aorist) here signifies. Cp. xii. 54; Rev. ix. 1, n. A rendering, less brief but more exact, would be 'I was looking on when Satan was hurled like a lightning-flash out of heaven.' See Goodwin's *Moods and Tenses*, § 148.

19. *Power to tread*] Lit. 'the authority of treading.'

21. *Same*] Cp. verse 7. *Rapturous*] Or 'triumphant.' Cp. i. 47; Matt. v. 12; Acts ii. 46.

babes. Yes, Father, for such has been Thy gracious will.
All things are delivered to me by my Father; and no one knows 22
who the Son is but the Father, nor who the Father is but the
Son, and he to whom the Son may choose to reveal Him."

And He turned towards His disciples and said to them apart, 23
"Blessed are the eyes which see what you see! for I tell you 24
that many prophets and kings have desired to see the things you
see, and have not seen them, and to hear the things you hear,
and have not heard them."

How to secure Eternal Life.

Then an expounder of the Law stood up to test 25
Him with a question. "Rabbi," he asked, "what
shall I do to inherit the Life of the ages?" Jesus 26
answered, "Go to the Law: what is written there? how does
it read?" He replied, "'THOU SHALT LOVE THE LORD THY 27
GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE
STRENGTH, AND THY WHOLE MIND; AND THY FELLOW MAN AS
MUCH AS THYSELF'" (Deut. vi. 5; Lev. xix. 18). "A right 28
answer:" said Jesus, "do that, and you shall live." But he, 29
desiring to justify himself, said, "But what is meant by my
'fellow man'?"

'The kind-hearted Samaritan.'

Jesus replied, "A man was once on his way 30
down from Jerusalem to Jericho when he fell
among robbers, who after both stripping and beat-
ing him went away leaving him half dead. Now a priest 31
happened to be going down that way, and on seeing him passed
by on the other side. In like manner a Levite also came to the 32
place, and seeing him passed by on the other side. But a 33
certain Samaritan, being on a journey, came where he lay, and
seeing him was moved with pity. He went to him, and dressed 34
his wounds with oil and wine and bound them up. Then
placing him on his own mule he brought him to an inn where
he bestowed every care on him. The next day he took out two 35
shillings and gave them to the innkeeper. 'Take care of him,'
he said, 'and whatever further expense you are put to, I will
repay it you at my next visit.' Which of those three seems to 36
you to have acted like a fellow man to him who fell among the

22. *Him*] Or 'it.'
25. *Rabbi*] Or 'Teacher.'
27. *With*] The preposition comes four times in the Greek, and is literally 'out of (as in Mark xii. 30) . . in . . in . . in' (as in Matt. xxii. 37).
34. *Mule*] Or 'ass.' *Inn*] Not the same word as in ii. 7. This word is not found elsewhere in the N.T.
36. *Like a fellow man*] And by his conduct showed that he recognized the unfortunate man as being, in turn, *his* neighbour whom God's law ordered him to love.

robbers?" He answered, "The one who showed him pity." 37
"Go," said Jesus, "and act in the same way."

Martha and Mary.

As they pursued their journey He came to a 38
certain village, where a person named Martha
welcomed Him to her house. She had a sister 39
called Mary, who seated herself at the Lord's feet and listened
to His teaching. Martha meanwhile was busy and distracted 40
in waiting at table, and she came and said, "Master, do you
not care that my sister is leaving me to do all the waiting?
Tell her to assist me." "Martha, Martha," replied Jesus, "you 41
are anxious and worried about a multitude of things; and yet 42
only one thing is really necessary. Mary has chosen the good
portion and she shall not be deprived of it."

A Lesson in Prayer.

At one place where He was praying, when He 1 **11**
rose from His knees one of His disciples said to
Him, "Master, teach us to pray, just as John
taught his disciples." So He said to them, "When you pray, 2
say, 'Father, may Thy name be kept holy; let Thy King-
dom come; give us day after day our bread for the day; and 3, 4
forgive us our sins, for we ourselves also forgive every one who
fails in his duty to us; and bring us not into temptation.'"

Prayer must be persistent.

And He said to them, "Which of you shall 5
have a friend and shall go to him in the

37. *The one who showed him pity*] A somewhat curious circumlocution. Such was the hatred between the two races that this Jewish lawyer avoids using even the word 'Samaritan.'

39. *At the Lord's feet*] Cp. vii. 38. But see the third note on the next verse.

40. *Busy and distracted*] Lit. 'pulled this way and that.' *Is leaving*] Lit. 'has been leaving,' the imperfect tense. See *Aorist*, p. 12. But v.l. gives the aorist, 'has left me.' *Came*] Lit. 'stood over (or, by) Him.' Our Lord was probably reclining at table. See John xiii. 23, n. On the other hand we may take Acts xxii. 3 to throw light on Mary's sitting 'at the feet' of her Lord, and may translate, instead of 'in waiting on' and 'to do all the waiting,' 'in arranging for' and 'to do everything.'

41. *Only one thing is really necessary*] Apparently our Lord's primary meaning was that His wants were so simple that a single dish was all that was needed to satisfy them. Martha's mistake arose from her not understanding that Christ had something infinitely better to bestow on her than anything which she could give Him. The relative positions of Him and the two sisters were the reverse of what they seemed to be. In reality He was the (spiritual) host and they were His guests. Cp. John iv. 10.

1–13. Cp. Matt. vi. 9–13; vii. 7–11.

1. *Rose from His knees*] Lit. 'left off.' But Jews and Mohammedans usually kneel when offering private prayer.

3. *Give us*] The tense (present) makes this a petition for constant giving, unlike Matt. vi. 11.

4. *Fails in his duty*] Or perhaps 'is in debt.' But this sadly narrows the plea we are permitted to offer. In the Greek there is a participle here, whilst in Matt. vi. 12 the corresponding words are nouns. But the verb from which all three are derived bears the two senses of 'owe' (as in the parable, Matt. xviii. 23) and 'ought'—pecuniary obligation, moral obligation—in about the ratio, in places where the sense is clear, of one to five. An arithmetical argument, but one not without weight.

5. *Loaves of bread*] See Matt. xiv. 17, n.

middle of the night and say, 'Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a 6
distance, and I have nothing for him to eat;' and you from 7
indoors shall answer, 'Do not pester me: the door is now barred, and I am here in bed with my children: I cannot get up and give you bread'? I tell you that even if he will not rise 8
and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.

A three-fold Promise.

"So I say to you, Ask, and what you ask for 9
shall be given to you; seek, and you shall find; knock, and the door shall be opened to you. For 10
every one who asks, receives; and he who seeks, finds; and to him who knocks, the door shall be opened. And what father is 11
there among you, who, if his son asks for a slice of bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a 12
scorpion? If you then, with all your human frailty, know how 13
to give your children gifts that are good for them, how much more certainly will your Father who is in heaven give the Holy Spirit to those who ask Him!"

He replies to an infamous Slander.

On one occasion He was expelling a dumb 14
demon; and when the demon was gone out the dumb man could speak, and the people were astonished. But some among them said, "It is by Baal-zebul 15
the prince of the demons that he expels the demons." Others, 16
to put Him to the test, asked Him for a sign in the sky. And 17
knowing their thoughts He said to them, "Every kingdom in which civil war rages goes to ruin: family attacks family and is

7. *You from indoors*] Lit. 'the other from indoors.'

8 *Persistency*] The primary sense of this word is 'impudence,' but it would be ridiculous always to translate words according to their original meaning.

11. *A slice of bread*] Lit. 'a loaf.' But cp. verse 5.

13. *With all your human frailty*] Cp. Matt. vii. 11. It is in both places lit. 'being wicked,' but Luke uses a different word to express 'being.' Cp. Acts viii. 16, n. *Who is in heaven*] Lit. 'out of heaven.' Cp. Mark iii. 21; Acts xvii. 13; and notes.

14–15. Cp. Matt. ix. 32–34.

14. *People*] Lit. 'crowds.'

15. *By Baal-zebul*] Lit. 'in Baal-zebul.' Some take this 'in' to mean 'empowered by,' but it is more probably 'as possessed by,' for the same preposition is used in Mark i. 23; v. 2. When in iv. 1 we read that Jesus 'was led about in the Spirit,' the preposition seems to have the same force.

16. *Sign in the sky*] Cp. Mark viii. 11 and note; cp. Matt. xii. 38–42.

17–26. Cp. Matt. xii. 43–45.

17. *In which civil war rages*] Lit. 'which has been divided against itself.' *Family attacks family and is overthrown*] Lit. 'house falls upon (or, against) house.'

overthrown. And if Satan really has engaged in fierce conflict with himself, how shall his kingdom stand? because you say that I expel demons by Baal-zebul. And if it is by Baal-zebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you. 18 19 20

The Devil's immense Power over Man.

"Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad. 21 22 23

Moral Reformation may not last.

"When a foul spirit has left a man, it roams about in the desert, seeking a resting-place; but, unable to find any, it says, 'I will return to the house I have left;' and when it comes, it finds the house swept clean and in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than it was at first." 24 25 26

Only the obedient are to be envied.

As He thus spoke, a woman in the crowd called out with a loud voice, "Blessed is the mother who carried you, and the breasts that you have sucked." "Nay rather," He replied, "they are blessed who hear God's Message and carefully keep it." 27 28

The Jews more guilty than the ancient Heathen.

Now when the crowds came thronging upon Him, He proceeded to say, "The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of 29

18. *Really has*] The emphasis of these two words is expressed by a separate particle (*kai*) in the Greek. Cp. 1 Cor. iv. 7; vii. 11, 21, 28; xi. 19; xv. 29; Gal. vi. 1.

19 *Your disciples*] Cp. Matt. xii. 27, n.

20. *Power*] Lit. 'finger.' Cp. Exod. viii. 19. *The Kingdom of God*] The enthronement of God's Messiah over the lives of individuals and nations necessarily involving the dethronement (Rev. xii. 9; xx. 2) of the devil, up to that time the prince or ruler of this world (John xiv. 30). *Has come upon you*] Cp. Matt. xii. 28, n. The idea seems to be that the expulsion of lesser evil spirits portended the overthrow also of their chieftain.

25. *In good order*] Cp. Matt. xii. 44, n.

28. *Nay rather, they are blessed*] Or 'Blessed indeed are they,' the 'indeed' being emphatic. *Carefully keep it*] The same verb is rendered 'guard' in verse 21. Cp. Matt. xix. 20, n.

29–36. Cp. Matt. xii. 38–42.

Jonah. For just as Jonah became a sign to the men of Nineveh, 30
so the Son of Man will be a token to the present generation.
The Queen of the South will awake at the Judgement together 31
with the men of the present generation, and will condemn them ;
because she came from the extremity of the earth to hear the
wisdom of Solomon ; but mark, One greater than Solomon is
here. There will stand up men of Nineveh at the Judgement 32
together with the present generation, and will condemn it ;
because they repented at the preaching of Jonah ; and mark,
One greater than Jonah is here.

Lamps are for giving Light.

"When any one lights a lamp, he never puts it 33
in the cellar or under the bushel, but on the lamp-
stand, that people who come in may see the light.
The lamp of the body is the eye. When your eyesight is good, 34
your whole body also is lighted up ; but when it is defective,
your body is darkened. Consider therefore whether the light 35
that is in you is anything but mere darkness. If, however, your 36
whole body is penetrated with light, and has no part dark, it
will be so lighted, all of it, as when the lamp with its bright
shining gives you light."

A Meal at a Pharisee's House.

When He had thus spoken, a Pharisee invited 37
Him to breakfast at his house ; so He entered and
took His place at table. Now the Pharisee saw 38
to his surprise that He did not wash His hands before break-
fasting. The Lord however said to him, "Here we see how 39
you Pharisees clean the outside of the cup or plate, while your
secret hearts are full of greed and selfishness. Foolish men ! 40
Did not He who made the outside make the inside also ? But 41
as to what is within, give alms, and instantly all is clean in you.

A sorrowful Denunciation of Hypocrisy.

"But alas for you Pharisees ! for you pay tithes 42
on your mint and rue and every kind of garden
vegetable, and are indifferent to justice and the
love of God. These are the things you ought to have attended
to, while not neglecting the others. Alas for you Pharisees ! 43
for you love the best seats in the synagogues, and you like to be
bowed to in places of public resort. Alas for you ! for you are 44

31, 32. *One greater*] Lit. 'more.'
33. *In the cellar*] Or 'in a cellar.'
39. *Selfishness*] Or 'wickedness.'
41. *Give alms*] Equivalent to saying 'practise all righteousness,' almsgiving being, according to the Pharisees, the chief element in righteousness (cp. Matt. vi. 1, n.), and to many of them the most difficult element (cp. verse 39 ; xvi. 14). *Instantly*] Cp. Matt. viii. 24, n. *In you*] Lit. 'to you.'
42. *Alas*] Cp. vi. 24. *Attended to*] Lit. 'done.'

like the tombs which lie hidden, and people who walk over them are not aware of their existence."

Hereupon one of the expounders of the Law exclaimed, 45
"Rabbi, in saying such things you reproach us also." "Alas too 46
for you expounders of the Law!" replied Jesus, "for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers. Alas for you! for you repair 47
the tombs of the Prophets, whom your forefathers killed. It 48
follows that you are the witnesses to the actions of your forefathers and you fully approve thereof; they slew, you build. For this reason also the Wisdom of God has said, 'I will send 49
Prophets and Apostles to them, of whom they will kill some and persecute others, so that the blood of all the Prophets, that 50
is being shed from the creation of the world onwards, may be required from the present generation; all, from the blood of 51
Abel down to the blood of Zechariah who perished between the altar and the House' (Enoch ix. 1). Yes, I tell you, it shall be required from the present generation. Alas for you expounders 52
of the Law! for you have taken away the key of knowledge: you yourselves have not entered, and those who wanted to enter you have hindered."

After He had left the house, the Scribes and Pharisees com- 53
menced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to 54
catch some unguarded expression from His lips.

A Warning against Hypocrisy.

Meanwhile the people had come streaming 1 **12**
towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say to His disciples first, "Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy. There is 2
nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you 3
have said in the dark, will be heard in the light; and what you have whispered within closed doors will be proclaimed from the house-tops.

"But to you who are my friends I say, Be not afraid of those 4

45. *Rabbi*] Lit. 'Teacher.'
48. *It follows that*] See *Aorist*, p. 48. *Witnesses . . approve of*] Cp. Acts vii. 53; viii. 1.
50. *That is being shed*] The tense (present) seems to be intended to include the future as well as the past—'all that has been or shall be shed.'
51. *Required*] Cp. 2 Chron. xxiv. 22.
1. *To His disciples first, "Beware*] Or 'to His disciples, "Above all things beware."'

A Warning against fearing Men.

who kill the body and after that can do nothing further. I will warn you whom to fear: fear him who after killing has power to throw into Gehenna: yes, I say to you, fear him. Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than a multitude of sparrows.

The Importance of not disowning Christ.

"And I tell you that every man who shall have acknowledged me before men, the Son of Man will also acknowledge before the angels of God; but He who disowns me before men will be disowned before the angels of God.

The Guilt of rejecting the inward Light.

"Moreover every one who shall speak against the Son of Man, may obtain forgiveness; but he who blasphemes the Holy Spirit will never obtain forgiveness. And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say."

Jesus refuses to be an earthly Arbitrator.

Just then a man in the crowd appealed to Him. "Rabbi," he said, "tell my brother to give me a share of the inheritance." "Man," He replied, "who has constituted me a judge or arbitrator over you?" And to the people He said, "Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

A Warning against worldly Greed.

And He spoke a parable to them. "A certain rich man's lands," He said, "yielded abundant crops, and he debated within himself, saying, 'What am I to do? for I have no place in which to store my crops.' And he said to himself, 'This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth; and I will say to my

6. *One penny*] Lit. 'two assaria.' Cp. Matt. x. 29, n.

8. *Every man who*] The Greek is very emphatic 'every one whosoever,' 'be he who he may,' 'without exception.' *Acknowledged*] Cp. Matt. x. 32, n.

10. *Shall speak*] Lit. 'shall speak a word.' But in English this expression commonly signifies the utterance of something short or otherwise insignificant. Our Saviour's gracious promise is not so limited. *May obtain*] Lit. 'shall obtain.' *Blasphemes*] Lit. 'shall have blasphemed' (or 'reviled'). Cp. Matt. xxvii. 39.

13. *Rabbi*] Lit. 'Teacher.'

19, 20, 23. *Life*] Or 'soul.' Cp. 1 Thess. v. 23; Matt. x. 28, 39; Mark viii. 35, 36.

life, 'Life, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself.' But God 20
said to him, 'Foolish man, this night your life is demanded from you; and these preparations—for whom shall they be?' So is 21
it with him who amasses treasure for himself, but has no riches in God."

All Worry is forbidden to Christians.

Then turning to His disciples He said, "For 22
this reason I say to you, Dismiss all anxious care for your lives, what you are to eat, and for your bodies, what you are to put on. For life is a greater gift than 23
food, and the body is a greater gift than clothing. Observe the 24
ravens; they neither sow nor reap, and have neither store-chamber nor barn; and yet God feeds them: how far more precious are you than the birds! And which of you is able by anxious 25
thought to add a moment to his life? If then you are unable to 26
do even a very little thing, why be over-anxious about other matters? Observe the lilies, how they grow: they neither 27
labour nor spin; and yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms 28
to-day and to-morrow becomes fuel for the oven, how much more will He clothe you, you men of feeble faith!

'Aim chiefly at Pre-eminence in Goodness.'

"Do not, therefore, be asking what you are to 29
eat nor what you are to drink; and do not waver between hope and fear. For though the nations 30
of the world pursue these things, as for you, your Father knows that you need them. But make His Kingdom the 31
object of your pursuit, and these things shall be given you in addition.

'Lay up Wealth in Heaven.'

"Dismiss your fears, little flock: your Father 32
finds a pleasure in giving you the Kingdom. Sell 33
your possessions and give alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in heaven, where no thief can come or moth consume.

21. *In God*] Lit. (laid up) 'into God,' as the rich man intends to bring his corn and wine and oil 'into' his barns to be kept there. Cp. iv. 23, n.; vi. 8. Or perhaps the sense is 'in relation to God.'

22. *Lives*] Lit. 'life' or 'soul.' *Bodies*] Lit. 'body.'

23. *Food . . clothing*] Or 'its food . . its clothing.' The thought is that the unseen Father who bestows the greater gift may be implicitly trusted to bestow the lesser.

25. *A*] v.L. 'one' or 'a single.' *Moment to his life*] Or 'a cubit (half a yard) to his height.' Cp. Matt. vi. 27, n.

28. *Blooms*] Lit. 'exists.'

32. *Dismiss your fears*] Cp. vii. 13.

For where your wealth is stored, there also will your heart be. 34

'Be on the alert for your Master's Return.'

"Have your belts on, and let your lamps be 35
alight; and be yourselves like men waiting for 36
their master—on the look-out till he shall return
from the wedding feast—that when he comes and
knocks they may open the door instantly. Blessed are those 37
servants, whom their Master when He comes shall find on the
watch. I tell you, in solemn truth, that He will tie a towel
round His own waist, and will bid them recline at table while
He comes and waits on them. And whether it be in the second 38
watch or in the third that He comes and finds them so, blessed
are they. Of this be sure, that if the master of the house had 39
known what time the robber was coming, he would have kept
awake and not have allowed his house to be broken into. Be 40
you also ready, for at an hour when you are not expecting Him
the Son of Man will come."

"Master," said Peter, "are you addressing this parable to us, 41
or to all alike?" The Lord replied, "Who, then, is the faithful 42
and intelligent steward whom his Master will put in charge of
His household to serve out their rations at the proper times?
Blessed is that servant whom his Master when He comes shall 43
find so doing. I tell you truly that He will put him in authority 44
over all His possessions. But if that servant should say in his 45
heart, 'My Master is a long time in coming,' and should begin
to beat the menservants and the maids, and to eat and drink,
drinking even to excess; that servant's Master will come on a 46
day when he is not expecting Him and at an hour that he knows
not of, and will punish him severely, and make him share the
lot of the unfaithful. And that servant who had been told his 47
Master's will and yet made no preparation and did not obey
His will, will receive many lashes; but he who had not been 48
told it and yet did what deserved the scourge, will receive but
few lashes. To whomsoever much has been given, from him

36. *Return*] Lit. 'pack up (or, loose from his moorings) and come.' The same verb occurs once elsewhere, Phil. i. 23, and the kindred noun once, 2 Tim. iv. 6.

37 to 47. *Servant*] Or 'slave.' *Servants*] Or 'slaves.'

45. *Should say . . should begin*] It is to be noted that the classical Greek corresponding to this form of expression is unknown to the N.T. *Menservants*] Lit. 'boys,' but not 'younger' slaves, as some have supposed. The head slave or steward among the Romans used to employ the stick freely even upon men, irrespectively of their age. Cp. vii. 7.

46. *Punish him severely*] Lit. 'cut him in two.'

48. *Entrusted*] Or 'committed.' As 'a sum deposited,' says Godet; but the figure is rather that of a slave whose duty it was to expend (as *dispensator*), or to trade with (as *institor*), his master's money, than that of a banker who receives deposits.

much will be required ; and to whom much has been entrusted, of him a larger amount will be demanded.

Conflict must precede eternal Peace.

"I came to throw fire upon the earth, and what 49
is my desire? Oh that it were even now kindled! 50
But I have a baptism to undergo ; and how am I
pent up till it is accomplished! Do you suppose that I came to 51
give peace on earth? No, I tell you that I came to bring dis- 52
sension. For from this time there will be in one house five
persons split into parties: three will form a party against two
and two will form a party against three ; father against son and 53
son against father; mother attacking daughter and daughter her
mother, mother-in-law her daughter-in-law, and daughter-in-law
her mother-in-law" (Micah vii. 6).

Then He said to the people also, "When you see a cloud 54
rising in the west, you immediately say, 'There is to be a
shower;' and it comes to pass. And when you see a south 55
wind blowing, you say, 'It will be burning hot;' and it comes
to pass. Vain pretenders! you know how to read the aspect 56
of earth and sky : how is it you cannot read this present time?

"Why, too, do you not of yourselves arrive at just con- 57
clusions? For when, with your opponent, you are going before 58
the magistrate, on the way take pains to get out of his power ;
for fear that, if he should drag you before the judge, the judge
may hand you over to the officer of the court, and the officer
lodge you in prison. Never, I tell you, will you get free till you 59
have paid the last farthing."

A Foretaste of national Judgement.

Just at that time people came to tell Him about 1 **13**
the Galilaeans whose blood Pilate had mingled
with their sacrifices. "Do you suppose," He 2
asked in reply, "that those Galilaeans were worse sinners

49–53. Christianity ultimately brings eternal peace and joy to individuals and families, to nations and to the world. But with prophetic foresight our Lord here anticipates the fact that the peace and the joy must often be preceded by terrible conflict and suffering.

50. *But*] I long to see that universal battle in which Truth and Righteousness will triumph ; but the Cross must come first!

51–53. Cp. Matt. x. 34–36.

54. *People*] Lit. 'crowds.' *Rising*] The act in progress, not the act as a whole. Cp. 'blowing' (verse 55) and x. 18. *A shower*] Or 'rain.' Not however long continued rain, but a heavy tropical shower.

58. *Going before the magistrate*] An appeal for national repentance seems included here. The whole Jewish people was now on its way to judgement.

58, 59. The 'you' and 'your' here are singular.

58. *For*] I.E. 'for in matters of this life each of you knows how to act.' *Should . . may*] There is a difference of construction in the Greek which doubtless indicates a different shade of meaning.

2. *Those*] Lit. 'these.' The Greek words commonly rendered 'this' and 'that' are not distinguised in use in quite the same way as our English demonstratives are. Occasionally (as in xvii. 34 ; Gal. vi. 7) this is recognised even in the A.V.

than the mass of the Galilaeans, because this happened to them? I tell you, certainly not. On the contrary, if you are 3
not penitent you will all perish as they did. Or those eighteen 4
on whom the tower at Siloam fell, do you suppose they had failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if 5
you do not repent you will all perish just as they did."

The unfruitful Fig-Tree.

And He gave them the following parable. "A 6
man who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the gardener, 'See, this is the third year I have come to 7
look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?' But the 8
gardener pleaded, 'Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, well and 9
good; if it does not, then you shall cut it down.'"

Cure of a crippled Woman.

Once He was teaching on the Sabbath in one of 10
the synagogues where a woman was present who 11
for eighteen years had been a confirmed invalid: she was bent double, and was unable to lift herself to her full height. But Jesus saw her, and addressing her aloud, He said, 12
"Woman, you are free from your weakness;" and He put His 13
hands on her, and she immediately stood upright and began to give glory to God.

Then the Warden of the Synagogue, indignant that Jesus had 14
cured her on a Sabbath, said to the crowd, "There are six days in the week on which people ought to work; on those days therefore come and get yourselves cured, and not on the Sabbath day." But the Lord's reply to him was, "Hypocrites, does not each 15
of you on the Sabbath untie his bullock or his ass from the stall and lead him to water? and this woman, daughter of Abraham 16

3. *Are not penitent*] Lit. 'shall not repent.' *As they did*] Lit. 'in a similar way.' There may be a special reference intended here to the violent deaths which, in retribution for their impenitence, many of our Lord's contemporaries died. 1,100,000 persons are said to have perished in the siege of Jerusalem, and Josephus (Wars ii. 18) records that great massacres of the Jews throughout the Roman Empire took place about the same time. Cp. Matt. xxiv. 28.

4. *Failed in their duty*] Cp. xi 4.

5. *Do not repent*] Lit. 'shall not have repented.' *Just as they did*] Lit. 'in the same manner.'

9. *Well and good*] These words are not in the original, but the sentence is left unfinished. Cp. Gen. xxx. 27; Exod. xxxii. 32; Matt. xv. 5; Mark vii. 11; Acts xxiii. 9.

11. *Been a confirmed invalid*] Lit. 'had a spirit of weakness.' Cp. verse 16.

12. *You are free*] I.E. 'not merely my will (though you knew it not) has liberated you, but you remain in a state of liberty.' Such is the force of the perfect tense. See *Aorist* vii. 3, 4.

as she is, whom Satan had bound for no less than eighteen years, was she not to be loosed from this chain because it was the Sabbath day?" As He thus spoke, all His opponents were ashamed, while the whole multitude was delighted at the many glorious things continually done by Him. 17

'The Mustard Seed,' and 'Yeast.'

This prompted Him to say, "What is the Kingdom of God like? and to what shall I compare it? It is like a mustard-seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the wild birds roost. And again He said, "To what shall I compare the Kingdom of God? It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened." 18 19 20 21

Intense Earnestness demanded.

He was passing through town after town and village after village, steadily proceeding towards Jerusalem, when some one asked Him, "Sir, are there but few who are to be saved?" He answered them, "Strain every nerve to force your way in through the narrow gate; for multitudes, I tell you, will endeavour to find a way in and will not succeed. As soon as the Master of the house shall have risen and shut the door, and you have begun to stand outside and knock at the door and say, 'Sir, open the door for us,' while He answers, 'I do not know you: you are no friends of mine;' then you will plead, 'We have eaten and drunk in your company and you have taught in our streets.' But He will reply, 'I tell you that you are no friends of mine: begone from me, all of you, wrongdoers as you are.' There will be the weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and yourselves being driven far away. They will come from east and west, from north and south, and sit at the banquet in the Kingdom of God. And I tell you that some now last will then be first, and some now first will then be last." 22 23 24 25 26 27 28 29 30

Herod Antipas.

Just at that time there came some Pharisees who warned Him, saying, "Leave this place and continue your journey; Herod means to kill you." 31

18–21. Cp. Matt. xiii. 31–33; Mark iv. 30–32.

24. *Strain every nerve*] Cp. John xviii. 36, n. *Endeavour to find a way in*] Or 'search for an entrance.'

25. Some put no stop at the end of verse 24 and translate 'will not succeed when once the Master.' *You are no friends of mine*] Lit. 'I do not know whence (i.e. of what family) you are.'

28. *The weeping*] Cp. Matt. viii. 12, n. *Driven far away*] Lit. 'thrown outside.'

30. *I tell you that*] Lit. 'Lo!' *Will then*] Lit. 'will.'

"Go," He replied, "and take this message to that fox: 'See, 32
to-day and to-morrow I am driving out demons and effecting
cures, and on the third day I finish my course." Yet I must 33
continue my journey to-day and to-morrow and the day follow-
ing; for it is not conceivable that a Prophet should
perish out of Jerusalem. O Jerusalem, Jerusalem, 34
thou who murderest the Prophets and stonest
those who have been sent to thee, how often have I desired to
gather thy children just as a hen gathers her brood under her
wings, and you would not come! See, your house is left to you. 35
But I tell you that you will never see me again until you say,
'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'
(Ps. cxviii. 26)."

Jesus grieves over Jerusalem.

One day—it was a Sabbath—He was taking a 1 **14**
meal at the house of one of the Rulers of the
Pharisee party, while they were closely watching
Him. In front of Him was a man suffering from dropsy. 2
This led Jesus to ask the lawyers and Pharisees, "Is it allowable 3
to cure people on the Sabbath?" They gave Him no answer; 4
so He took hold of the man, cured him, and sent him away.
Then He turned to them and said, "Which of you shall have a 5
child or a cow fallen into an underground tank on the Sabbath
day, and will not immediately lift him out?" To this they 6
could make no reply.

Dropsy cured on a Day of Rest.

Then when He noticed that the invited guests 7
chose the best seats, He used this as an illustra-
tion and said to them, "When any one invites you 8
to a wedding banquet, do not take possession of the best seat,
lest perhaps some more honoured guest than you may have been
asked, and the man who invited you both will come and will say 9
to you, 'Make room for this guest,' and then you, ashamed, will
move to the lowest place. On the contrary, when you are 10
invited, go and take the lowest place, that when your host
comes round he may say to you, 'My friend, come up higher;'
this will be doing you honour in the presence of all the other

A Lesson in Humility.

33. *Yet*] Though I do not hasten my steps because of Herod's threats or your sinister designs.

34–35. Cp. Matt. xxiii. 1–39.

35. *Is left*] Cp. Matt. xxiii. 38, n. *Until*] v.L. adds 'the time comes when.'

1. *Taking a meal*] Or probably 'dining.' But cp. verse 12.

5. *Child*] Lit. 'son.' v.L. reads 'ass,' 'cow,' or 'bullock.' There is in the Greek word no indication of sex. *Underground tank*] Cp. Gen. xxxvii. 22, 24; Jer. xxxviii. 6.

7. *Seats*] Lit. 'reclining places.'

10. *Doing you honour*] Lit. 'glory to you.'

guests. For whoever uplifts himself will be humbled, and he 11
who humbles himself will be uplifted."

A Lesson in disinterested Kindness.

Also to His host, who had invited Him, He said, 12
"When you give a breakfast or a dinner, do not invite your friends or brothers or relatives or rich neighbours, lest perhaps they should invite you in return and a requital be made you. But when you entertain, invite the poor, 13
the crippled, the lame, and the blind; and you will be blessèd, 14
because they have no means of requiting you, but there will be requital for you at the Resurrection of the righteous."

Invitations rudely refused.

After listening to this teaching, one of His fellow 15
guests said to Him, "Blessed is he who shall feast in God's Kingdom." Jesus replied, "A man 16
once gave a great dinner, to which he invited a large number of guests. At dinner-time he sent his servant to 17
announce to those who had been invited, 'Come, for things are now ready.' But they all without exception began to excuse 18
themselves. The first told him, 'I have purchased a piece of land, and must of necessity go and look at it. Pray hold me excused.' A second pleaded, 'I have bought five yoke of oxen, 19
and am on my way to try them. Pray hold me excused.' Another said, 'I am just married. It is impossible for me to 20
come.' So the servant came and brought these answers to his 21
master, and they stirred his anger. 'Go out quickly,' he said, 'into the streets—the wide ones and the narrow. You will see poor men, and crippled, blind, lame: fetch them all in here.' Soon the servant reported the result, saying, 'Sir, what you 22
ordered is done, and there is room still.' 'Go out,' replied the 23
master, 'to the high roads and hedge-rows, and compel the people to come in, so that my house may be filled. For I tell 24
you that not one of those who were invited shall taste my dinner.'"

Christ's Claim over us is supreme.

On His journey vast crowds attended Him, 25
towards whom He turned and said, "If any one is 26
coming to me who does not hate his father and mother, wife and children, brothers and sisters, yes and his own life also, he cannot be a disciple of mine. No one who does 27

14. *But*] See *Aorist*, pp. 45, 46. *Resurrection of the righteous*] Cp. John v. 25; 1 Cor. xv. 23; Rev. xx. 4–6.
16. Cp. Rev. xix. 7, 17.
17. *Servant*] Or 'slave.' So in verses 21, 22, 23.
19. *On my way*] Or 'just starting.' Cp. verse 30.
26–27. Cp. Matt. x. 37.
26. *Life*] Or 'soul.'

not carry his own cross and come after me can be a disciple of mine.

Before following Him we should count the Cost.

"Which of you, desiring to build a tower, 28
does not sit down first and calculate the cost,
asking if he has the means to finish it?—lest 29
perhaps, when he has laid the foundation and is
unable to finish, all who see it shall begin to jeer at him, saying, 30
'This man began to build, but could not finish.' Or what king, 31
marching to encounter another king in war, does not first sit
down and deliberate whether he is able with ten thousand men
to meet the one who is advancing against him with twenty
thousand? If not, while the other is still a long way off, he 32
sends messengers and sues for peace. Just so no one of you 33
who does not detach himself from all that belongs to him can be
a disciple of mine.

"Salt is good; but if even the salt has become tasteless, 34
what will you use to season it? Neither for land nor dunghill 35
is it of any use: they throw it away. Listen, every one who
has ears to listen with!"

'The straying Sheep.'

Now the tax-gatherers and the notorious sinners 1 **15**
were everywhere in the habit of coming close to
Him to listen to Him; and this led the Pharisees 2
and the Scribes indignantly to complain, saying, "He gives
a welcome to notorious sinners, and joins them at their meals!"
So in figurative language He asked them, "Which of you men, 3, 4
if he has a hundred sheep and has lost one of them, does not
leave the ninety-nine in their pasture and go in search of the
lost one till he finds it? And when he has found it, he lifts it on 5
his shoulder, glad at heart. Then coming home he calls his 6
friends and neighbours together, and says, 'Congratulate me, for
I have found my sheep—the one I had lost.' I tell you that in 7
the same way there will be rejoicing in heaven over one repent-
ant sinner—more rejoicing than over ninety-nine blameless
persons who have no need of repentance.

'The lost Coin.'

"Or what woman who has ten silver coins, if 8
she loses one of them, does not light a lamp and

31. *Marching*] Or 'setting out.' Cp. verse 19.
32. *Messengers*] Lit. 'an embassy.' *Sues for peace*] Or 'inquires what are the conditions of peace.'
33. *Just so*] Lit. 'Just so therefore (or, then).' Cp. Acts xxvi. 4. *Detach himself from*] Or 'bid farewell to.'
34–35. Cp. Matt. v. 13.
34. *Salt is good*] Lit. 'Salt then is good.' Cp. verse 33; Matt. v. 13, n.
3–7. Cp. Matt. xviii. 10–14.
6, 9. *Congratulate me*] Or 'Share my joy.' Cp. Phil. ii. 17, 18.

sweep the house and search carefully till she finds it? And 9
when she has found it, she calls together her friends and neighbours, and says, 'Congratulate me, for I have found the coin which I had lost.' I tell you that in the same way there is 10
rejoicing among the angels of God over one repentant sinner."

He went on to say, "There was a man who had 11
'The Prodigal Son.' two sons. The younger of them said to his father, 12
'Father, give me the share of the property that comes to me,' So he divided his wealth between them. No 13
long time afterwards the younger son got all together and travelled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent everything, 14
there came a terrible famine throughout that country, and he began to feel the pinch of want. So he went and hired himself 15
to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of 16
the pods the swine were eating, but no one gave him any.

"But on coming to himself he said, 'How many of my 17
father's hired men have more bread than they want, while I here am dying of hunger! I will rise and go to my father, and will 18
say to him, Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat 19
me as one of your hired men.' So he rose and came to his 20
father. But while he was still a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly. 'Father,' cried the son, 'I have 21
sinned against Heaven and before you: no longer do I deserve to be called a son of yours.' But the father said to his servants, 22
'Fetch a good coat quickly—the best one—and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the 23
fat calf and kill it, and let us feast and enjoy ourselves; for my 24
son here was dead and has come to life again: he was lost and has been found.' And they began to be merry.

"Now his elder son was out on the farm; and when he 25
returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this 26
meant. 'Your brother is come,' he replied; 'and your father 27

9. *Friends*] Lit. 'woman friends.'
10. *Among*] Lit. 'before.'
14. *He began*] The pronoun is perhaps emphatic. *To feel . . want*] The passive voice of the Greek verb used here marks not the want merely, but the sense of want.
15. *Hired . . to*] Lit. 'connected . . with.'
22. The father will not permit his son to brand himself permanently as one who has been an outcast.
25. *Dancing*] Lit. 'bands of dancers,' probably singing while dancing.

has had the fat calf killed, because he has got him home safe and sound.' Then he was angry and would not go in. But his 28
father came out and entreated him. 'All these years,' replied the 29
son, 'I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends; but 30
now that this son of yours is come who has eaten up your property among his bad women, you have killed the fat calf for him.' 'As for you, dear boy,' said the father, 'you are always 31
with me, and all that is mine is yours. We were bound to make 32
merry and rejoice, for this brother of yours was dead and has come to life, he was lost and has been found.'"

'The dishonest Bailiff.'

He said also to His disciples: "There was a 1 16
rich man who had a steward, about whom a report was brought to him that he was wasting his property. He called him and said, 'What is this I hear about 2
you? Render an account of your stewardship, for I cannot let you hold it any longer.' Then the steward said within himself, 3
'What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. I see what to do, in order that when 4
I am discharged from the stewardship they may give me a home in their own houses.' So he called all his master's 5
debtors, one by one, and asked the first, 'How much are you in debt to my master?' 'A hundred firkins of oil,' he replied. 6
'Here is your account,' said the steward: 'sit down quickly and change it into fifty firkins.' To a second he said, 'And 7
how much do you owe?' 'A hundred quarters of wheat,' was the answer. 'Here is your account,' said he: 'change it into eighty quarters.' And the master praised the dishonest steward 8
for the shrewdness of the fraud; for in relation to their own contemporaries the men of this age are shrewder than the sons of Light.

The right and faithful Use of Wealth.

"But I charge you, so to use the wealth which 9
is ever tempting to dishonesty as to win friends

29. *Disobeyed*] Lit. 'overstepped.' In this speech the elder brother shows that he also has, all along, been an unworthy son, serving his father not out of love but in the spirit of a hireling. The fact that he would have liked to enjoy himself 'with his friends,' and away from his father, proves that he too was at heart a prodigal! And at heart the Pharisees and Scribes (verse 2) were also wanderers from God.

31. *Dear boy*] Lit. 'child.'

6, 7. *Firkins . . quarters*] These are not intended as exact translations.

6, 8. *Change it into*] Lit. 'write.'

9. *The wealth which is ever tempting to dishonesty*] Lit. 'the Mamon of dishonesty.'

who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter 10
is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If 11
therefore you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you have not been faithful in 12
dealing with that which is not your own, who will give you that which is your own?

A Warning against Greed.

"No servant can serve two masters. Either 13
he will hate one and love the other, or he will cling fast to one and scorn the other. You cannot be bondservants both of God and of gold."

The Pharisees rotten at Heart.

To all this the Pharisees listened, bitterly jeer- 14
ing at Him; for they were lovers of money. "You 15
are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight. The Law and the Prophets continued until John came: 16
from that time the Good News of the Kingdom of God has been spreading, and all classes have been forcing their way into it. But it is easier for earth and sky to pass away than for one 17
smallest detail of the Law to fall to the ground. Every man 18
who divorces his wife and marries another commits adultery; and he who marries her when so divorced from her husband commits adultery.

'The rich Man and the Beggar.'

"There was once a rich man who habitually 19
arrayed himself in purple and fine linen, and enjoyed a splendid banquet every day, while at 20
his outer door there lay a beggar, Lazarus by name, covered with sores and longing to make a full meal off the scraps flung 21

11, 13. *Wealth, gold*] Lit. 'Mamon.' *Tainted with fraud*] Lit. 'dishonest.'

13. *Servant*] Or 'house-slave.' Cp. Acts x. 7, n. (The noun is not expressed in the parallel passage, Matt. vi. 24). *Serve*] Or 'be the slave of.' *Bondservants*] Or 'slaves.' Cp. Matt. vi. 24.

14. *Bitterly jeering*] Perhaps more exactly 'turning up their noses,' 'disdainfully sneering.' The same compound verb occurs in xxiii. 35, and the simple verb in Gal. vi. 7.

16. *Has been spreading . . have been forcing*] On the tense see *Aorist* iii. 2, 3.

17. Cp. Matt. v. 18.

18. *Her when so divorced*] Or perhaps 'a woman divorced.' Cp. Matt. v. 32.

19. *Fine linen*] Or 'byssus,' a linen made from soft, fine Egyptian flax. The word is not the same as the 'sindon' of Mark xiv. 51.

20. *Lay*] Lit. 'had been laid' (and still remained there). See *Aorist* vii. 3. The verb does not signify a heedless flinging down, as some have supposed.

21. *Scraps*] Among the wealthy Romans, whose customs the well-to do Jews in some respects imitated, these were so numerous that there was a slave, the 'scoparius,' to whom the duty of sweeping them up was specially assigned.

on the floor from the rich man's table ; nay, the dogs too used to come and lick his sores.

" But in course of time the beggar died ; and he was carried 22
off by the angels to Abraham's bosom. The rich man also died,
and had a funeral. And in Hades, being in torment, he looked 23
and saw Abraham in the far distance, and Lazarus resting in
his arms. So he called aloud : ' Father Abraham, take pity 24
on me and send Lazarus to dip the tip of his finger in water and
cool my tongue, for I am in agony in this flame.' ' Remember, 25
my child,' said Abraham, ' that you had all your good things
during your lifetime, and that Lazarus in like manner had his
bad things ; but now and here he is receiving consolation and
you are in agony. And besides all this, a vast chasm is immov- 26
ably fixed between us and you, put there in order that those who
desire to cross from this side to you may not be able, nor any
cross over from your side to us.' ' I entreat you then, father,' 27
said he, ' to send him to my father's house. For I have five 28
brothers. Let him earnestly warn them, lest they also come to
this place of torment.' ' They have Moses and the Prophets,' 29
replied Abraham ; ' let them hear them.' ' No, father Abra- 30
ham,' he pleaded ; ' but if some one goes to them from the dead,
they will repent.' Abraham's answer was, ' If they are deaf to 31
Moses and the Prophets, they would not be led to believe even
if some one should rise from the dead.' "

'Beware of leading others into Sin.'

Jesus said to His disciples, "It is inevitable that 1 **17**
causes of stumbling should come ; but alas for
him through whom they come ! It would be well 2
for him if, with a millstone round his neck, he were lying at the
bottom of the sea rather than that he should cause even one of
these little ones to fall. Be on your guard. 3

Wrongdoers to be reproved, and upon Repentance forgiven.

" If your brother acts wrongly, reprove him ;
and if he is sorry, forgive him ; and if seven times 4
in a day he acts wrongly towards you, and seven
times turns again to you and says, ' I am sorry,'
you must forgive him."

The immense Power of Faith.

And the apostles said to the Lord, " Give us 5
more faith." "If your faith," replied the Lord, "is 6
like a mustard seed, you might command this

23. *Arms*] Lit. 'bosoms.'
30. *Goes . . will*] Or 'were to go . . would.'
1–2. Cp. Matt. xviii. 6–9 ; Mark ix. 42–50.
2. *Millstone*] Cp. Matt. xviii. 6 ; Mark ix. 42, n.
3–4. Cp. Matt. xviii. 21–35.

black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you. But which of you 7

Simple Fidelity to Duty.

who has a servant ploughing, or tending sheep, will say to him when he comes in from the farm, 'Come at once and take your place at table,' and 8 will not rather say to him, 'Get my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the servant for obeying 9 his orders? So you also, when you have obeyed all the orders 10 given you, must say, 'There is no merit in our service: what we have done is only what we were in duty bound to do.'"

Cure of ten Lepers.

As they pursued their journey to Jerusalem, He 11 passed through Samaria and Galilee. And as He 12 entered a certain village, ten men met Him who were lepers and stood at a distance. In a loud voice they cried 13 out, "Jesus, Rabbi, take pity on us." Perceiving this, He said 14 to them, "Go and show yourselves to the Priests;" and while on their way to do this their leprosy left them.

Gratitude and Ingratitude.

One of them, seeing that he was cured, came 15 back, adoring and praising God in a loud voice, and he threw himself at the feet of Jesus, thank- 16 ing Him. He was a Samaritan. "Were not all ten made 17 clean?" Jesus asked; "where are the nine? Have none been 18 found to come back and give glory to God except this foreigner?" And He said to him, "Rise and go: your faith has cured you." 19

The Coming of the Kingdom.

Being asked by the Pharisees when the King- 20 dom of God was coming, He answered, "The Kingdom of God does not so come that you can stealthily watch for it. Nor will they say, 'See here!' or 'See 21 there!' for the Kingdom of God is within you."

As widely spread as Lightning.

Then, turning to His disciples, He said, 'Times 22 will come when you will wish you could see a single one of the days of the Son of Man, but will not see one. And they will say to you, 'See there!' 'See 23 here!' Do not start off and go in pursuit. For just as the 24

7, 9. *Servant*] Or 'slave.' *Servants*] Or 'slaves.'

10. *Only*] Cp. Matt. xix. 11. The English idiom requires this insertion.

11. *They pursued their*] Or 'He pursued His.' Cp. Matt. xix. 1–2; Mark x. 1. 20–37. Cp. Matt. xxiv. 23–28, and 37–41; Mark xiii. 21–23.

20. *Stealthily*] Cp vi. 7; xiv. 1; xx. 20; Mark iii. 2; Acts ix. 24: in all of which passages (and in Gal. iv. 10) the verb used is akin to the noun found here. The idea is that of 'keeping close to' and 'watching,' as outsiders.

21. *Within you*] I.E. requires subjective, spiritual qualifications for its apprehension. Or 'among you,' i.e. has already come into your midst although as yet you do not recognize its existence.

23, 24, 37. Cp. Matt. xxiv. 26–28.

lightning, when it flashes, shines from one part of the horizon to the opposite part, so will the Son of Man be on His day. But 25
first must He endure much suffering, and be rejected by the present generation.

Compared to the Days of Noah and Lot.

And as it was in the time of Noah (Gen. vii.), 26
so will it also be in the time of the Son of Man.
Men were eating and drinking, taking wives and 27
giving wives, up to the very day on which Noah entered the Ark, and the Deluge came and destroyed them all. The same 28
was true in the time of Lot (Gen. xix.): they were eating and drinking, buying and selling, planting and building; but on the 29
day that Lot left Sodom, God rained fire and brimstone from the sky and destroyed them all. Exactly so will it be on the day 30
that the veil is lifted from the Son of Man.

"On that day, if a man is on the roof and his property in- 31
doors, let him not go down to fetch it; and, in the same way, he who is in the field, let him not turn back. Remember Lot's 32
wife. Any man who makes it his object to keep his own life safe, 33
will lose it; but whoever loses his life will preserve it. On that 34
night, I tell you, there will be two men in one bed: one will be taken away and the other left behind. There will be two women 35
turning the mill together: one will be taken away and the other left behind." "Where, Master?" they inquired. "Where the 37
dead body is," He replied, "there also will the vultures flock together."

The Widow and the unjust Judge.

He also taught them by a parable that they 1 18
must always pray and never lose heart. "In a 2
certain town," He said, "there was a judge who had no fear of God nor respect for man. And in the same town 3
was a widow who repeatedly came and entreated him, saying, 'Give me justice and stop my oppressor.' For a time he 4
would not, but afterwards he said to himself, 'Though I have

25. *First*] The word seems to imply no very long interval.

31. *Property*] Or 'things.' The same word in the singular occurs in Mark xi. 16, where see note.

33. *Life*] Or 'soul.' *Preserve it*] Or 'save it alive,' as in the LXX., in Exod. i. 17, 18, 22, and elsewhere. Or perhaps 'secure for it birth into the true life' (*zoe*). Cp. Matt. x. 39.

34. *On that night*] Cp. xiii. 2, n.; 1 Cor. ix. 12; John ix. 16; xi. 47; xiv. 13; Acts xvii. 11, n.; Jas. iii. 15.

34. 35, 36. *Taken away*] Or 'taken home,' as in Matt. i. 20, 24. Cp. John xiv. 3; 1 Thess. iv. 17.

36. v.l. inserts the verse, 'There will be two men in the field: one will be taken away and the other left behind.'

1. The division of chapters at this point is somewhat unfortunate. The reference in verse 8 to the Coming of the Son of Man shows that there is a close connexion between xvii. 20–37 and xviii. 1–8.

neither reverence for God nor respect for man, yet because she annoys me I will give her justice, to prevent her from constantly coming to pester me.'" 5

Relief promised to the persecuted.

And the Lord said, "Hear those words of the unjust judge. And will not God avenge the wrongs of His own People who cry aloud to Him day and night, although He seems slow in taking action on their behalf? Yes, He will soon avenge their wrongs. Yet, when the Son of Man comes, will He find faith on earth?" 6 7 8

'The Pharisee and the Tax-Gatherer.'

And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable. "Two men went up to the Temple to pray, one being a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows by himself: 'O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor do I even resemble that tax-gatherer. I fast twice a week. I pay the tithe on all my gains.' But the tax-gatherer, standing far back, would not so much as lift his eyes to heaven, but kept beating his breast and saying, 'O God, be reconciled to me, sinner that I am.' I tell you that this man went home more thoroughly absolved from guilt than the other; for every one who uplifts himself will be humbled, but he who humbles himself will be uplifted." 9 10 11 12 13 14

Little Children welcomed and blessed.

On one occasion people also brought with them their infants, for Him to touch them; but the disciples, noticing this, proceeded to find fault with them. Jesus however called the infants to Him. "Let the little children come to me," He said; "do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you in solemn truth that, whoever does not receive the Kingdom of God like a little child will certainly not enter it." 15 16 17

5. *Constantly*] Lit. 'to the end.' So in colloquial English we say 'to the end of the chapter.'

7. Cp. Rev. vi. 10. Perhaps our Lord had specially in view the sufferings of the early Christians, cruelly harassed as they often were both by the Roman Government and by the Jews. Nero the arch-persecutor perished in 68, A.D., and Jerusalem fell two years later. *Although*] See *Aorist*, p. 55.

8. *Comes*] As Vindicator and Judge. *Faith*] Or 'this belief.' The sense may be 'Will their trials be so severe and protracted that the faith of one and all will succumb?' Cp. Matt. xxiv. 12, 22.

11. *By himself*] v.l. places these words before 'prayed.'

13. *Be reconciled*] Or 'be propitiated'—the human view of God's infinite mercy. Cp. John iii. 16; 1 Tim. ii. 4.

15–17. Cp. Matt. xix. 13–15; Mark x. 13–16.

15. *People*] Not the mothers only, for the 'them' at the end of the verse is masculine—although it no doubt includes the mothers.

The wealthy Ruer.

The question being put to Him by a Ruler; 18
"Good Rabbi, what shall I do to inherit the Life
of the ages?" Jesus replied, "Why do you call me 19
good? there is no one good but one, namely God. You know 20
the Commandments: 'Do not commit adultery;' 'do not
murder;' 'do not steal;' 'do not lie in giving evidence;'
'honour thy father and thy mother.'" "All of those," he replied, 21
"I have kept from my youth." On receiving this answer Jesus 22
said to him, "There is still one thing wanting in you. Sell
everything you possess and give the money to the poor, and you
shall have wealth in heaven; and then come, follow me." But 23
on hearing these words he was deeply sorrowful, for he was
exceedingly rich.

Wealth has serious Disadvantages.

Jesus saw his sorrow, and said, "With how hard 24
a struggle do the possessors of riches ever enter
the Kingdom of God! Why, it is easier for a 25
camel to go through a needle's eye than for a rich man to enter
the Kingdom of God." "Who then can be saved?" exclaimed 26
the hearers. "Things impossible with man," He replied, "are 27
possible with God."

Self-Sacrifice for Christ makes us rich.

Then Peter said, "See, we have given up our 28
homes and have followed you." Jesus replied, "I 29
solemnly tell you that there is no one who has left
house or wife, or brothers or parents or children, for the sake of
God's Kingdom who shall not certainly receive many times as 30
much in this life, and in the age that is coming the Life of the
ages."

Jesus predicts His Death and Resurrection.

Then He drew the Twelve to Him and said, "See, 31
we are going up to Jerusalem, and everything
written in the Prophets which refers to the Son of
Man will be fulfilled. For He will be given up to the Gentiles, 32
and be mocked, outraged and spit upon. They will scourge 33
Him and put Him to death, and on the third day He will rise
to life again." Nothing of this did they understand. The 34
words were a mystery to them, nor could they see what He
meant.

18–30. Cp. Matt. xix. 16–30; Mark x. 17–31.
18. *Rabbi*] Lit. 'Teacher.'
18, 30. *Of the ages*] Greek 'aeonian.' Cp. Matt. xviii. 8 and note.
25. *Needle*] It is a different word in Matt. xix. 24; Mark x. 25.
28. *Homes*] Or 'property.' But in our Lord's answer the house is mentioned first.
29–44. Cp. Matt. 1–11; Mark xi. 1–11; John xii. 12–19.
30. *In this life*] Lit. 'on this occasion.'
31–34. Cp. Matt. xx. 17–19; Mark x. 32–34.

A blind Man receives Sight.

As Jesus came near to Jericho, there was a 35
blind man sitting by the way-side begging. He 36
heard a crowd of people going past, and inquired
what it all meant. "Jesus the Nazarene is passing by," they 37
told him. Then, at the top of his voice, he cried out, "Jesus, 38
son of David, take pity on me." Those in front reproved him 39
and tried to silence him; but he continued shouting, louder
than ever, "Son of David, take pity on me." At length Jesus 40
stopped and desired them to bring the man to Him; and when
he had come close to Him He asked him, "What shall I
do for you?" "Sir," he replied, "let me recover my sight." 41
"Recover your sight," said Jesus: "your faith has cured 42
you." No sooner were the words spoken than the man regained 43
his sight and followed Jesus, giving glory to God; and all the
people, seeing it, gave praise to God.

In the House of Zacchaeus at Jericho.

So He entered Jericho and was passing through 1 19
the town. There was a man there called 2
Zacchaeus, who was the local surveyor of taxes,
and was wealthy. He was anxious to see what sort of a man 3
Jesus was; but he could not because of the crowd, for he
was short in stature. So he ran on in front and climbed up a 4
mulberry-tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and said to 5
him, "Zacchaeus, come down quickly, for I must stay at your
house to-day." So he came down in haste, and welcomed Him 6
joyfully. When they all saw this, they began to complain with 7
indignation, "He is gone in to be the guest of a notorious
sinner!" Zacchaeus however stood up, and addressing the 8
Lord said, "Here and now, Master, I give half my property to
the poor, and if I have unjustly exacted money from any man, I
pledge myself to repay to him four times the amount." Turn- 9
ing towards him, Jesus replied, "To-day salvation has come to
this house, seeing that he too is a son of Abraham. For the 10
Son of Man has come to seek and to save that which was lost."

Privileges carry with them Duties and Responsibilities.

As they were listening to His words, He went on 11
to teach them by a parable, because He was near
to Jerusalem and they supposed that the Kingdom
of God was going to appear immediately. So He 12

35–43. Cp. Matt. xx. 29–34; Mark x. 46–52.
3. *What sort &c.*] Or 'which was Jesus.'
7, 8. *Began &c.*] Or 'were complaining . . when Zacchaeus stood up.'
8. *Here and now*] Lit. 'see!' Cp. Matt. viii. 24, n. *Property*] 'Yearly income' (Godet) is quite inadmissible. *I pledge myself to repay*] Lit. 'I repay.'
11–28. Cp. Matt. xxv. 14–30.

said, "A man of noble family travelled to a distant country
to obtain the rank of king and to return. And he called ten 13
of his servants and gave each of them a pound, instructing
them to trade with the money during his absence.

"Now his countrymen hated him, and sent a deputation after 14
him to say, 'We are not willing that he should become our
king.' And upon his return, after he had obtained the sove- 15
reignty, he ordered those servants to whom he had given the
money to be summoned before him, that he might learn their
success in trading.

"So the first came and said, 'Sir, your pound has produced 16
ten pounds more.' 'Well done, good servant,' he replied; 17
'because you have been faithful in a very small matter, be in
authority over ten towns.' The second came, and said, 'Your 18
pound, Sir, has produced five pounds.' So he said to this one 19
also, 'And you, be the governor of five towns.' The next came. 20
'Sir,' he said, 'here is your pound, which I have kept wrapt up
in a cloth. For I was afraid of you, because you are a severe 21
man: you take up what you did not lay down, and you reap
what you did not sow.' He replied, 'By your own words I will 22
judge you, you bad servant. You knew me to be a severe man,
taking up what I did not lay down, and reaping what I did not
sow: why then did you not put my money into a bank, that 23
when I came I might have received it back with interest?'
And he said to those who stood by, 'Take the pound from him 24
and give it to him who has the ten pounds.' (They said to 25
him, 'Sir, he already has ten pounds.') 'I tell you that to 26
every one who has anything, more shall be given; and from him
who has not anything, even what he has shall be taken away.
But as for those enemies of mine who were unwilling that I 27
should become their king, bring them here, and cut them to
pieces in my presence.'"

An Ass's Colt is borrowed.

After thus speaking, He journeyed onward, 28
proceeding up to Jerusalem. And when He was 29
come near Bethphagé and Bethany, at the Mount
called the Oliveyard, He sent two of the disciples on in front,

13. *Servants*] Or 'slaves.' So in verses 15, 17, 22. *A pound*] Lit. 'a mina;' a small sum of money equal as a coin to about £4, but in purchasing value to a great deal more. *During my absence*] Lit. 'while I am coming.'

29-44. Cp. Matt. xxi. 1-11; Mark xi. 1-11; John xii. 12-19.

29. *The Oliveyard*] So in xxi. 37; Acts i. 12; but v.l. has 'of Olives,' as in verse 37 and elsewhere. (If 'Oliveyard' is the correct rendering, the Evangelist has followed the common rule of giving to the proper noun the gender of the common noun.)

saying to them, 'Go into the village facing you. On entering it 30
you will find an ass's foal tied up which no one has ever yet
ridden: untie it, and bring it here. And if any one asks you, 31
'Why are you untying the colt?' simply say: 'The Master
needs it.' So those who were sent went and found things as He 32
had told them. And while they were untying the colt the 33
owners called out, 'Why are you untying the colt?' and they 34
replied, 'The Master needs it.'

Jesus rides into Jerusalem.

Then they brought it to Jesus, and after throwing 35
their outer garments on the colt they placed
Jesus on it. So He rode on, while they carpeted the 36
road with their garments. And when He was now getting near 37
Jerusalem, and descending the Mount of Olives, the whole
multitude of the disciples began in their joy to praise God in
a loud voice for all the mighty deeds they had witnessed.
"BLESSED IS the King," they cried, "WHO COMES IN THE 38
NAME OF THE LORD (Ps. cxviii. 26): in heaven peace, and
glory in the highest realms." Thereupon some of the Pharisees 39
in the crowd appealed to Him, saying, "Rabbi, reprove your
disciples." "I tell you," He replied, "that if *they* became silent, 40
the very stones would cry out."

He weeps over the City.

When He came into full view of the city, He 41
wept aloud over it, and exclaimed, 'O that at this 42
time thou hadst known—yes even thou—what
makes peace possible! But now it is hid from thine eyes. For 43
the time is coming upon thee when thy foes will throw up around
thee earthworks and a wall, investing thee and hemming thee
in on every side; and they will dash thee to the ground and 44
thy children within thee, and will not leave one stone upon
another within thee; because thou hast not recognized the
time of thy visitation."

He drives the Traders from the Temple Courts.

Then Jesus entered the Temple and proceeded 45
to drive out the dealers. "It is written," He said, 46
'AND MY HOUSE SHALL BE THE HOUSE OF
PRAYER' (Isa. lvi. 7), but you have made it A
ROBBERS' CAVE" (Jer. vii. 11). And day after day He taught in 47
the Temple, while the High Priests and the Scribes were devising
some means of destroying Him, as were also the leading men

31, 34. *The Master*] v.L. 'Because the Master.'
39. *Rabbi*] Lit. 'Teacher.'
43. *Earthworks and a wall*] Lit. simply 'a rampart,' or 'a palisade.'
45–48. Cp. Matt. xxi. 12–17; Mark xi. 15–19.

of the people. But they could not find any way of doing it, for 48
the people all hung upon His lips.

The Leaders of the People silenced.

On one of those days while He was teaching the 1 20
people in the Temple and proclaiming the Good
News, the High Priests came upon Him, and the
Scribes together with the Elders, and they asked Him, "Tell us, 2
By what authority are you doing these things? and who is it
that gave you this authority?" "I also will put a question to 3
you," He said; "was John's baptism of Heavenly or of human 4
origin?" So they debated the matter with one another. "If 5
we say 'Heavenly,'" they argued, "he will say, 'Why did you
not believe him?' And if we say, 'human,' the people will all 6
pelt us with stones; for they are thoroughly convinced that
John was a Prophet." And they answered that they did not 7
know the origin of it. "Nor will I tell you," said Jesus, "by 8
what authority I do these things."

'The wicked Vine-dressers.'

Then He proceeded to speak a parable to the 9
people: "There was a man," He said, "who
planted a vineyard, let it out to vine-dressers, and
went abroad for a considerable time. At vintage-time he sent 10
a servant to the vine-dressers, for them to give him part of the
grapes; but the vine-dressers beat him cruelly and sent him
away empty-handed. Then he sent a second servant; and him 11
too they beat and ill treated and sent away empty-handed.
Then again he sent a third; and this one also they wounded and 12
drove away. Then the owner of the vineyard said, 'What am 13
I to do? I will send my son—my dearly-loved son: they will
probably respect him.' But when the vine-dressers saw him, 14
they discussed the matter with one another, and said, 'This is
the heir: let us kill him, that the inheritance may be ours.'
So they turned him out of the vineyard and murdered him. 15
What then will the owner of the vineyard do to them? He will 16
come and put these vine-dressers to death, and give the vine-
yard to others." "God forbid!" exclaimed the hearers. He 17
looked at them and said, "What then does that mean which is
written,

'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22)?

1–8. Cp. Matt. xxi. 23–27; Mark xi. 27–33.
9–19. Cp. Matt. xxi. 33–46; Mark xii. 1–12.
10. *Servant*] Or 'slave.'
16. *God forbid*] Lit. 'may it not happen.' Manifestly a prayer to God, and in some cases best rendered as such. The expression occurs here and in a few places in the Letters of St. Paul. Cp. Rom. iii. 4, n.

Every one who falls on that stone will be severely hurt, but on whomsoever it falls, he will be utterly crushed." 18

At this the Scribes and the High Priests wanted to lay hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them. 19

A Question about paying Tribute.

So, after impatiently watching their opportunity, they sent spies who were to act the part of good and honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor's authority. So they put a question to Him. 20 21
"Rabbi," they said, "we know that you say and teach what is right and that you make no distinctions between one man and another, but teach God's way truly. Is it allowable to pay a tax to Caesar, or not?" But He saw through their knavery and replied, "Show me a shilling; whose likeness and inscription does it bear?" "Caesar's," they said. "Pay therefore," He replied, "what is Caesar's to Caesar—and what is God's to God." There was nothing here that they could lay hold of before the people, and marvelling at His answer they said no more. 22 23 24 25 26

'A Woman who had had seven Husbands.'

Next some of the Sadducees came forward (who deny that there is a Resurrection), and they asked Him, "Rabbi, Moses made it a law for us that if a man's brother should die, leaving a wife but no children, the man shall marry the widow and raise up a family for his brother (Deut. xxv. 5). Now there were seven brothers. The first of them took a wife and died childless. The second and the third also took her; and all seven, having done the same, left no children when they died. Finally the woman also died. The woman, then—at the Resurrection—whose wife shall she be? for they all seven married her." 27 28 29 30, 31 32 33

19. *Then and there*] Lit. 'that same hour.'

20–26. Cp. Matt. xxii. 15–22; Mark xii. 13–17.

21, 28, 39. *Rabbi*] Lit. 'Teacher.' *You make no distinctions &c.*] Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7). There is, of course, an infinite diversity in both the mental and physical characteristics of the various members of the human race and in their worldly positions and possessions. These outward distinctions often serve as a mask (Latin, *persona*) more or less completely hiding from the individual, and from others, the soul or spirit within which constitutes the real and enduring man and is common to the whole race. The glance, however, of our one Father penetrates through the mask. In His dealings with us He ignores mere outward distinctions and does not accept any one's 'person.' There is a close analogy between 'person' in this sense and the word 'flesh' (see Rom. vii. 18, n.) which Paul continually uses to contrast the external, earthly part of man's nature with our higher, unseen 'spirit.'

27–39. Cp. Matt. xxii. 23–33; Mark xii. 18–27.

"The men of this age," replied Jesus, "marry and the women 34
are given in marriage; but as for those who shall have been 35
deemed worthy to find a place in that other age and in the
Resurrection from among the dead, the men do not marry and
the women are not given in marriage. For indeed they cannot 36
die again; they are like angels, and are sons of God through
being sons of the Resurrection. But that the dead rise to life 37
again even Moses clearly implies in the passage about the
Bush, where he calls the Lord 'The God of Abraham, the God
of Isaac, and the God of Jacob' (Exod. iii. 2-6). He is not a 38
God of dead, but of living men, for to Him all are living."

Then some of the Scribes replied, "Rabbi, you have spoken 39
well." From that time, however, no one ventured to challenge 40
Him with a single question.

But He asked them, "How is it they say that the Christ is a 41
son of David? Why, David himself says in the Book of 42
Psalms

'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER 43
THY FEET' (Ps. cx. 1).

David himself therefore calls Him Lord, and how can He be 44
his son?"

The Scribes and Pharisees denounced.

Then, in the hearing of all the people, He 45
said to the disciples, "Beware of the Scribes who 46
like to walk about in long robes and love to be
bowed to in places of public resort, and to occupy
the best seats in the synagogues or at a dinner party; who 47
swallow up the property of widows and mask their wicked-
ness by making long prayers: they will be far more severely
punished."

A small but generous Gift.

Looking up He saw the people throwing their 1 21
gifts into the Treasury—the rich people. Also He 2
saw a poor widow dropping in two farthings, and 3
He said, "In truth I tell you that this widow, so poor, has
thrown in more than any of them; for from what they could 4

34. *Men*] Lit. 'sons.'
35. *Shall have been*] So T. S. Green, correctly. See *Aorist* vi. 5.
37. *Rise to life again*] Or 'awake.' *Implies*] See *Aorist* iv. 3.
40. *However*] See *Aorist*, Appendix B, 12, pp. 44-46. Cp. Mark xii. 34.
41-44. Cp. Matt. xxii. 41-46; Mark xii. 35-37.
45-47. Cp Mark xii. 38-40.
1-4. Cp. Mark xii. 41-44.

well spare they have all of them contributed to the offerings, but she in her need has thrown in all she had to live on."

Jesus predicts the Destruction of the Temple.

When some were remarking about the Temple, 5
how it was embellished with beautiful stones and
dedicated gifts, He said, "As to these things 6
which you now admire, the time is coming when
there will not be one stone left here upon another which will not be pulled down."

Things which would happen first.

"Rabbi, when will this be?" they asked Him, 7
"and what will be the token given when these
things are about to take place?" "See to it," He 8
replied, "that you are not mis-led; for many will come assuming my name and professing, 'I am He,' or saying, 'The time is close at hand.' Do not go and follow them. But when you 9
hear of wars and turmoils, be not afraid; for these things must happen first, but the end does not come immediately."

Wars and Earthquakes.

Then He said to them, "NATION WILL RISE IN 10
ARMS AGAINST NATION, AND KINGDOM AGAINST
KINGDOM (Isa. xix. 2). And there will be great 11
earthquakes, and in places famines and pestilence; and there will be terrible sights and wonderful tokens from heaven.

Persecution.

"But before all these things happen they will 12
lay hands on you and persecute you. They will
deliver you up to synagogues and to prison, and you will be brought before kings and governors for my sake. In the end 13
all this will be evidence of your fidelity.

Promises of Help and Deliverance.

"Make up your minds, however, not to prepare 14
a defence beforehand, for I will give you utterance 15
and wisdom which none of your opponents will be able to withstand or reply to. You will be betrayed even by 16
parents, brothers, relatives, friends; and some of you they will put to death. You will be the objects of universal hatred 17
because you are called by my name; and yet not a hair of your 18
heads shall perish. By your patient endurance you will pur- 19
chase your lives.

"But when you see Jerusalem with armies encamping 20

5–19. Cp. Matt. xxiv. 1–14; Mark xiii. 1–13.
7. *Rabbi*] Lit. 'Teacher.'
8. *Assuming*] Cp. Matt. xxiv. 5, n.; Mark xiii. 6, n.
18. Cp. Matt. xxiv. 31; Rev. vii. 1–3.
19. *Lives*] Or 'souls.'
20–36. Cp. Matt. xxiv. 15–42; Mark xiii. 14–37.
20. *Overthrow*] In Matt. xxiv. 15, Mark xiii. 14, the word is rendered 'desolation.'

Jerusalem surrounded by Soldiers.

round her on every side, then be certain that her overthrow is close at hand. Then let those who 21
shall be in Judaea escape to the hills; let those who are in the city leave it, and those who are in the country not enter in. For those are THE DAYS OF VENGEANCE (Hos. 22
ix. 7) and of fulfilling all that is written.

The City trampled under Foot.

"Alas for the women who at that time are 23
with child or who have infants; for there will be great distress in the land, and anger towards this people. They will fall by the sword, or be carried off into 24
slavery among all the Gentiles. And Jerusalem will be trampled under foot by the Gentiles, till the appointed times of the Gentiles have expired.

The Son of Man amid the Clouds.

"There will be signs in sun, moon, and stars; 25
and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are fainting for fear, and for 26
anxious expectation of what is coming on the world; for THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xxxiv. 4). And then will they see the 27
SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with great power and glory. But when all this is beginning to take place, 28
grieve no longer; lift up your heads, because your Deliverance is drawing near."

A definite Limit of Time.

And He spoke a parable to them. "See," He 29
said, "the fig-tree and all the trees. As soon as 30
they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these 31
things happening, you may be sure that the Kingdom of God

22. *Of fulfilling*] Or 'in order that . . may be fulfilled.'

23. *In the land*] Or 'on the earth.' Cp. verse 25.

24. *By the sword*] Lit. 'by the mouth of the sword.' *Gentiles*] Or 'nations.' *And Jerusalem &c.*] Throughout the whole duration of the Jewish war—3½ years—the holy city was tyrannized over by an armed mob of Zealots and Edomites (Josephus, *Wars*, iv. 5). But this appears to be a wholly inadequate explanation of the prediction. Some regard the sentence as a parenthesis, necessarily excluded from the limit of time laid down in verse 32.

25. E.G. a star resembling a sword which stood over the city, and a comet which was visible for twelve months (Josephus, *Wars*, vi. 5, 2).

26. *Forces &c.*] Cp. Rom. viii. 38, n.

27. *See*] Cp. 2 Kings ii. 9, 12; vi. 17; Matt. iii. 16; John i. 32; Acts vii. 55; ix. 7; 1 Cor. ix. 1; Heb. ix. 28; Rev. i. 7. For a highly interesting, but very unusual explanation of this verse see Dr. J. Stuart Russell, *The Parousia* (London, 1878). *With great power and glory*] Here and in Matt. xxiv. 30 (but not in Mark xiii. 26) the adjective which is literally 'much' and agrees with both nouns, is made emphatic by being put last, as though the phrase were 'with power and glory infinite.'

28. *Deliverance*] Or 'Redemption.' Cp. Eph. i. 7, 14.

is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.

Warnings against Self-indulgence and Carelessness.

"But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man."

His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

The Treachery of Judas.

Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him; but they feared the people. Satan, however, entered into Judas (the man called Iscariot) who was one of the Twelve. He went and conferred with the High Priests and Commanders as to how he should deliver Him up to them. This gave them great pleasure, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

Peter and John prepare the Passover.

When the day of the Unleavened Bread came—the day for the Passover lamb to be sacrificed—Jesus sent Peter and John with instructions: "Go and prepare the Passover for us, that we may eat it." "Where shall we prepare it?" they asked. "You will no sooner have entered the City," He replied, "than you will meet a man carrying a jug of water: follow him into the house to which he goes, and say to the master of the house, 'The Rabbi asks you,

34. *Souls*] Lit. 'hearts.' *Self-indulgence*] Lit. 'crapulous headache.' The word occurs nowhere else in the N.T.
35. *Earth*] Or 'land.'
37-38. Cp. Matt. xxi. 12-17; Mark xi. 15-19.
37. *The Oliveyard*] Cp. xix. 29 and n.
1-2. Cp. Matt. xxvi. 1-5; Mark xiv. 1, 2.
2. *But*] See *Aorist*, Appendix B, 12, pp. '44-46.
3-6. Cp. Matt. xxvi. 14-16; Mark xiv. 10, 11.
4. *Commanders*] Cp. Acts iv. 1; v. 24.
7-13. Cp. Matt. xxvi. 17-19; Mark xiv. 12-16.
11. *Rabbi*] Lit. 'teacher.'

where is the room where I can eat the Passover with my disciples?' And he will show you a large furnished room upstairs : 12
there make your preparations." So they went and found all as 13
He had told them ; and they got the Passover ready.

'The last Supper.'

When the time was come, and He had taken 14
His place at table, and the apostles with Him,
He said to them, "Earnestly have I longed to eat 15
the Passover with you before I suffer ; for I tell you that I 16
certainly shall not eat it again till its full meaning has been
brought out in the Kingdom of God." Then, having received 17
the cup and given thanks, He said, "Take this and share it 18
among yourselves ; for I tell you that from this time I will never
drink the produce of the vine till the Kingdom of God has
come."

The memorial Meal instituted. The Traitor indicated.

Then taking a Passover biscuit, He gave thanks 19
and broke it, and gave it to them, saying, "This
is my body which is being given on your behalf :
this do in remembrance of me." He gave them 20
the cup in like manner, when the meal was over,
saying, "This cup is the New Covenant ratified by my blood,
which is to be poured out on your behalf. Yet the hand of him 21
who is betraying me is at the table with me. For indeed the 22
Son of Man goes on His way—His predestined way ; yet alas
for that man who is betraying Him!" Thereupon they began 23
to discuss with one another which of them it could possibly be
who was about to do this.

Selfish Ambition rebuked.

There arose also a dispute among them which 24
of them should be regarded as greatest. But He 25
said to them, "The kings of the nations are their
masters, and those who exercise authority over them are called

14–18. Cp. Matt. xxvi. 20 ; Mark xiv. 17.

16. *For . . not eat it again*] v.L. 'But (cp. verse 2) . . not eat it ;' or 'Now however I tell you that I will not eat it.' Some suppose that in spite of the intense eagerness with which our Lord had anticipated the meal, when the time came He was so overcome by emotion that He could not partake of it. So in verse 18.

17. *Received the cup*] Lit. 'received cup.' See Matt. xxvi. 27, n. The 'receiving' was probably—but not certainly, cp. Eph. vi. 17—from an attendant.

18. See verse 16, n. *Produce*] Lit. 'offspring.'

19, 20. Cp. Matt. xxvi. 26–29 ; Mark xiv. 22–25.

19. *Is being given*] Or 'is to be given.'

20. *The meal*] Lit. 'dinner.' *Ratified by*] Lit. 'in.' *Which*] Grammatically 'which cup' (cp. Rev. xvi. 1, 2). But there can be little doubt this is an hypallage, and that 'which blood' is meant, as in Matt. xxvi. 28 ; Mark xiv. 24. *Is to be poured out*] Or 'I am pouring out.' Cp. verse 19.

21–23. Cp. Matt. xxvi. 21–15 ; Mark xiv. 18–21 : John xiii. 21–35.

24–30. Cp. John xiii. 1–20.

24. *Regarded as*] A somewhat more modest rivalry than the former one. Cp. ix. 46.

25. *Nations*] Or 'Gentiles.'

Benefactors. With you it is not so ; but let the greatest among 26
you be as the younger, and the leader like the one who serves. 27
For which is the greater?—he who sits at table, or he who waits
on him? Is it not he who sits at table? But my position among
you is that of one who waits on others. You however have 28
remained with me amid my trials ; and I covenant to give you, 29
as my Father has covenanted to give me, a Kingdom—so that 30
you shall eat and drink at my table in my Kingdom, and sit on
thrones as judges over the twelve tribes of Israel.

Peter's Denial foretold.

"Simon, Simon, I tell you that Satan has 31
obtained permission to have all of you to sift as
wheat is sifted ; but *I* have prayed for *you* that 32
your faith may not fail, and you, when at last you have come
back to your true self, must strengthen your brethren." "Master," 33
replied Peter, "with you I am ready to go both to prison and to
death." "I tell you, Peter," said Jesus, "that the cock will not 34
crow to-day till you have three times denied that you know me."

The coming Danger. A veiled Warning.

Then He asked them, "When I sent you out 35
without purse or bag or shoes, was there anything
you needed?" "No, nothing," they replied.
"But now," said He, "let the one who has a 36
purse take it, and he who has a bag must do the same ; and let
him who has no sword sell his outer garment and buy one.
For I tell you that those words of Scripture must yet find their 37
fulfilment in me : 'AND HE WAS RECKONED AMONG THE LAW-
LESS' (Isa. liii. 12) ; for indeed that saying about me has its
accomplishment." "Master, here are two swords," they 38
exclaimed. He replied, "That is enough."

Christ's Agony in Gethsemane.

On going out, He proceeded as usual to the 39
Mount of Olives, and His disciples followed Him.
But when He arrived at the place, He said to 40
them, "Pray that you may not come into temptation ;" but 41
He Himself withdrew from them about a stone's throw, and
knelt down and prayed repeatedly : "Father, if it be Thy will, 42

31–38. Cp. Matt. xxvi. 31–35 ; Mark xiv. 27–31 ; John xiii. 36–38.

31. *Obtained permission*] Or 'earnestly begged.'

32. *For you . . you*] The 'you' is singular—a fact often overlooked by readers of the A.V. and the R.V.

36. *Buy one*] Not really for use. The order was seemingly an acted parable to prepare the minds of the apostles for the coming peril.

39. Cp. Matt. xxvi. 30 ; Mark xiv. 26 ; John xviii. 1.

40–46. Cp. Matt. xxvi. 36–46 ; Mark xiv. 32–42.

40. *Pray*] Not merely 'Offer the prayer once for all,' but rather 'Keep on praying,' though this would be a little too emphatic.

42. *Take . . away*] Cp. Mark xiv. 36 and note.

take this cup away from me; yet not my will but Thine be done!"

And there appeared to Him an angel from heaven, strengthening Him; while He—an agony of distress having come upon Him — prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His disciples, He found them sleeping for sorrow. "Why are you sleeping?" He said; "stand up; and pray that you may not come into temptation."

Judas brings armed Men.

While He was still speaking there came a crowd with Judas, already mentioned as one of the Twelve, at their head. He went up to Jesus to kiss Him. "Judas," said Jesus, "are you betraying the Son of Man with a kiss?" Those who were about Him, seeing what was likely to happen, asked Him, "Master, shall we strike with the sword?" And one of them struck a blow at the High Priest's servant and cut off his right ear. "Permit me so far," said Jesus, and He touched the ear and healed it.

Jesus expostulates.

Then Jesus said to the High Priests and Commanders of the Temple and Elders, who had come to arrest Him, "Have you come out as if to fight with a robber, with swords and bludgeons? While day after day I was with you in the Temple, you did not lay hands upon me; but to you belongs this hour—and the power of darkness."

They arrest Him. Peter disowns Him.

And they arrested Him and led Him away, and brought Him to the High Priest's house, while Peter followed a good way behind. And when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting by the fire, and looking fixedly at him she said, "This man also was with him." But he denied it, and declared, "I do not know him, woman." Shortly afterwards a man saw him and said, "You too are one

46. *Stand up*] So literally. Cp. xviii. 11, 13. *Pray*] Cp. verse 40.
47–53. Cp. Matt. xxvi. 47–56; Mark xiv. 43–52; John xviii. 2–11.
50. *Servant*] Or 'slave.'
54–62. Cp. Matt. xxvi. 57, 58, and 69–75; Mark xiv. 53, 54, and 66–72; John xviii. 12–18, and 25–27.
56. *By the fire*] Lit. 'towards the light.' The same expression occurs in Mark xiv. 54. No doubt the light falling on his face led to his being recognized, although it was only the dull light given by a charcoal fire. Cp. John xviii. 18.

of them." "Man, I am not," said Peter. After an interval of about an hour some one else stoutly maintained: "Certainly this fellow also was with him, for in fact he is a Galilaean." "Man, I don't know what you mean," Peter replied; and no sooner had he spoken than a cock crowed. The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him, "This very day, before the cock crows, you will disown me three times." And he went out and wept aloud bitterly. 59 60 61 62

Jesus grossly insulted.

Meanwhile the men who held Jesus in custody repeatedly beat Him in cruel sport, or blindfolded Him and then challenged Him: "Prove to us that you are a prophet, by telling us who it was that struck you?" And they said many other insulting things to Him. 63 64 65

Jesus questioned by the Sanhedrin.

As soon as it was day, the whole body of Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, "Are you the Christ? tell us." "If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly not answer. But from this time forward the Son of Man will be seated at the right hand of God's omnipotence" (Dan. vii. 13; Ps. cx. 1). Thereupon they cried out with one voice, "You, then, are the Son of God?" He answered, "It is as you say—I am He." "What need have we of further evidence?" they said; "for we ourselves have heard it from his own lips." 66 67 68 69 70 71

He is taken before Pilate.

Then the whole assembly rose and brought Him to Pilate, and began to accuse Him. "We have found this man," they said, "an agitator among our nation, forbidding the payment of tribute to Caesar, and claiming to be himself an anointed king." Then Pilate asked Him, "You, then, are the King of the Jews?" "It is as you say," He replied. Pilate said to the High Priests and to the crowd, "I can find no crime in this man." But they violently insisted: "He stirs up the people throughout all Judaea with His teaching—even from Galilee (where He first started) to this City." On hearing this, Pilate inquired, "Is the man a Gali- 23 1 2 3 4 5 6

63–71. Cp. Matt. xxvi. 59–68; Mark xiv. 55–65; John xviii. 19–24.
66. *Both*] Cp. 1 Cor. i. 30, n.
68. *Answer*] v.L. 'nor release me.'
70. *I am He*] Or 'because I am He.'
1. Cp. Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.
2. *An anointed king*] Or 'Christ a King.' Cp. John xviii. 29–32.
3–5. Cp. Matt. xxvii. 11–14; Mark xv. 2–5; John xviii. 33–38.

laean?" And learning that He belonged to Herod's jurisdiction, he sent Him to Herod, for he too was in Jerusalem at that time. 7

Herod questions and grossly insults Him.

To Herod the sight of Jesus was a great gratification, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some miracle performed by Him. So he put a number of questions to Him, but Jesus gave him no reply. Meanwhile the High Priests and the Scribes were standing there and vehemently accusing Him. Then laughing to scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that very day Herod and Pilate became friends again, for they had been for some time at enmity. 8 9 10 11 12

Pilate pronounces Jesus to be innocent.

Then calling together the High Priests and the Rulers and the people, Pilate said, "You have brought this man to me on a charge of corrupting the loyalty of the people; but you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for he has sent him back to us; and you see, there is nothing he has done that deserves death. I will therefore give him a light punishment and release him." Then the whole multitude burst out into a shout. "Away with this man," they said, "and release Barabbas to us"—Barabbas! who had been lodged in jail for some time in connexion with a riot which had occurred in the City, and for murder. 13 14 15 16 18 19

He passes Sentence of Death.

But Pilate once more addressed them, wishing to set Jesus free. They, however, persistently shouted "Crucify, crucify him!" A third time he appealed to them: "Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him." But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed. So Pilate 20 21 22 23 24

7. *Sent Him*] Or 'remitted the case.'
8. *Miracle*] Lit. 'token' or 'sign.'
15. *He has sent him back to us*] v.l. 'I remitted your case to him.'
17. v.l. inserts the verse, 'But he was obliged to release one prisoner to them at every Festival.'
18–23. Cp. Matt. xxvii. 15–23; Mark xv. 6–14; John xviii. 39, 40.
22. *Why, what*] See *Aorist*, Appendix A, p. 42.
24–25. Cp. Matt. xxvii. 24–30; Mark xv. 15–19; John xix. 1–16.

gave judgement, yielding to their demand. The man who was 25
lying in prison charged with riot and murder and for whom they
clamoured he set free, but Jesus he gave up to be dealt
with as they desired.

Christ's Sympathy with the Women of Jerusalem.

As soon as they led Him away, they laid hold 26
on one Simon, a Cyrenaean, who was coming in
from the country, and on his shoulders they put
the cross for him to carry it behind Jesus. A vast 27
crowd of the people also followed Him, and of women who were
beating their breasts and wailing for Him. But Jesus turned 28
towards them and said, "Daughters of Jerusalem, weep not for
me, but weep for yourselves and for your children. For a time 29
is coming when they will say, 'Blessed are the women who
never bore children, and the breasts which have never nour-
ished.' Then will they begin to say to the mountains, 'Fall 30
on us;' and to the hills, 'Cover us' (Hos. x. 8). For if 31
they are doing these things in the case of the green tree, what
will be done in that of the dry?"

They brought also two others, criminals, to put them to death 32
with Him.

He is taken to Golgotha and crucified.

When they reached the place called 'The Skull,' 33
there they nailed Him to the cross, and the crimi-
nals also, one on the right hand and one on the
left. Jesus prayed, "Father, forgive them, for they know not 34
what they are doing." And they divided His garments among
them, drawing lots for them (Ps. xxii. 18); and the people stood 35
looking on.

He is reviled.

The Rulers, too, repeatedly uttered their bitter
taunts: "This fellow," they said, "saved others:
let him save himself, if he is God's Anointed, the Chosen One."
And the soldiers also made sport of Him, coming and offering 36
Him sour wine and saying, "Are *you* the King of the Jews? 37
Save yourself, then!" There was moreover a writing over His 38
head: THIS IS THE KING OF THE JEWS.

Heaven promised to a Criminal.

But when one of the criminals who had been 39
crucified insulted Him, saying, "Are not you the
Christ: save yourself and us;" the other answer- 40

26–33. Cp. Matt. xxvii. 31–34; Mark xv. 20–23; John xix. 16, 17.
30. Cp. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2. 2.
33, 34, 38. Cp. Matt. xxvii. 35–38; Mark xv. 24–27; John xix. 18–24.
35–37, and 39–43. Cp. Matt. xxvii. 39–44; Mark xv. 29–32; John xix. 25–27.
40. *Do not you . . punishment*] Or 'as for you, is not even the fact that you are undergoing actual punishment (or, the doom itself) enough to make you fear God?'

ing reproved him. "Do you also not fear God," he said, "when you are actually suffering punishment? And we indeed are 41
suffering justly, for we are receiving due requital for what we have done; but He has done nothing amiss." And he said, 42
"Jesus, remember me when you come in your Kingdom." Jesus replied, "I tell you in solemn truth that this very day you 43
shall be with me in Paradise."

Jesus dies amid dense Darkness.

It was now about noon, and a darkness came 44
over the whole country till the ninth hour. The 45
sun was darkened, and the curtain of the Sanctuary was torn down the middle, and Jesus, crying with a loud voice, 46
said, "Father, to Thy hands I entrust my spirit" (Ps. xxxi. 5). And after uttering these words He died.

The People greatly impressed.

The captain, seeing what had happened, gave 47
glory to God, saying, "Beyond question this man was innocent." And all the crowds that had 48
come together to this sight, after seeing all that had occurred, returned to the City beating their breasts. But all His 49
acquaintances, and the women who had been His followers after leaving Galilee, continued standing at a distance and looking on.

Joseph buries Christ's body.

There was a member of the Council of the 50
name of Joseph, a kind-hearted and upright man, who came from the Jewish town of Arimathaea 51
and lived in expectation of the Kingdom of God. He had not concurred in the design or action of the Council, and now he 52
went to Pilate and asked for the body of Jesus. Then taking 53
it down he wrapped it in a linen sheet and laid it in a tomb in the rock, where no one else had yet been put. It was the 54
Preparation Day, and the Sabbath was drawing on. The 55
women—those who had come with Jesus from Galilee—followed close behind, and saw the tomb and how His body was placed. Then they returned, and prepared spices and perfumes. 56

The pronominal adjective usually meaning 'same' does not seem to be used here in accordance with the rules of classical Greek.

42. *In*] v.l. 'into.'

43. *This very day*] Since it was towards afternoon and the Jewish day ended at sunset the interval may have been one of only about four hours. Nay more, just as a heavenly ecstasy has come to many a martyr at the stake, in the very midst of the flames, so doubtless—even while the Saviour was uttering the promise—a foretaste of Paradise came to the heart of the penitent Robber.

44–46. Cp. Matt. xxvii. 45–50; Mark xv. 33–37; John xix. 28–30.

45, and 47–49. Cp. Matt. xxvii. 51–56; Mark xv. 38–41.

44, 45. *Hour. The sun was darkened*] v.l. 'hour, the sun failing (or, having failed).'

50–56. Cp. Matt. xxvii. 57–61; Mark xv. 42–47; John xix. 38–42.

53. *Linen*] Cp. Mark xiv. 51.

The Women find the Tomb empty.

24 On the Sabbath they rested in obedience to the Commandment; but, on the first day of the week, 1
at early dawn, they came to the tomb bringing the spices they had prepared. But they found the stone rolled back 2
from the tomb, and on entering they found that the body of the 3
Lord Jesus was not there.

Angels announce that Jesus is alive.

At this they were in great perplexity, when sud- 4
denly there stood by them two men whose raiment flashed like lightning. The women were terrified; 5
but as they stood with their faces bowed to the ground, the men said to them, "Why do you search among the dead for Him who is living? He is not here. He has come back to life. 6
Remember how He spoke to you while He was still in Galilee, when He told you that the Son of Man must be betrayed into 7
the hands of sinful men, and be crucified, and on the third day rise again." Then they remembered His words, and returning 8, 9
from the tomb they reported all this to the Eleven and to all the rest.

The Women bring the News to the Apostles.

The women were the Magdalene Mary, Joanna, 10
and Mary the mother of James; and they and the rest of the women related all this to the apostles. But the whole story seemed to them an idle 11
tale; they could not believe the women. Peter, however, rose 12
and ran to the tomb. Stooping and looking in, he saw nothing but the linen cloths: so he went away to his own home, wondering at what had happened.

Jesus is seen on the Way to Emmaus.

On that same day two of the disciples were 13
walking to Emmaus, a village seven or eight miles from Jerusalem, and were conversing about all 14
these recent events; and in the midst of their conversation and 15
discussion Jesus Himself came and joined them, though they 16
were prevented from recognizing Him. "What is the subject," 17
He asked them, "about which you are talking so earnestly as

1–3. Cp. Matt. xxviii. 1–4; Mark xvi. 1–4; John xx. 1.
3. *Of the Lord Jesus*] v.L. omits.
4–8. Cp. Matt. xxviii. 5–7; Mark xvi. 5–7.
4. *Suddenly*] Cp. Matt. viii. 24. *Flashed like lightning*] One word in the Greek, found also in xvii. 24, and nowhere else in the N.T. Cp. Matt. xviii. 3.
9–11. Cp. Matt. xxviii. 8; Mark xvi. 8; John xx. 2.
10. *Magdalene*] I.E. 'of Magdala,' a town on the western shore of the Lake of Galilee. This Mary is mentioned in the third Gospel only twice—here and in viii. 2.
12. v.L. omits this verse. *Linen cloths*] Probably small strips of cloth used in addition to the sheet of muslin, xxiii. 53. Cp. John xx. 3–10.
13–35. Cp. Mark xvi. 12, 13.
17. *Walk? And they &c.*] v.L. has 'walk and are looking so full of sorrow?'

you walk?" And they stood still, looking full of sorrow. Then 18
one of them, named Cleopas, answered, "Are you a stranger
lodging alone at Jerusalem, that you have known nothing of the
things that have lately happened in the City?" "What things?" 19
He asked. "The things about Jesus the Nazarene," they said,
"who was a Prophet powerful in work and word before God
and all the people; and how our High Priests and Rulers 20
delivered Him up to be sentenced to death, and crucified Him.
But we were hoping that it was He who was about to ransom 21
Israel. Yes, and moreover it was the day before yesterday that
these things happened. And besides, some of the women of our 22
company have amazed us: they went to the tomb at daybreak,
and finding that His body was not there, they came and declared 23
to us that they had also seen a vision of angels who said that
He was alive. Thereupon some of our party went to the tomb 24
and found things just as the women had said; but Jesus Him-
self they did not see."

He explains ancient Predictions about Himself.

"O dull-witted men," He replied, "with minds 25
so slow to believe all that the Prophets have
spoken! Was there not a necessity for the Christ 26
thus to suffer and then enter into His glory?"
And beginning with Moses and all the Prophets He explained 27
to them the passages in Scripture which refer to Himself.

Upon being recognized He goes away.

When they had come near the village to which 28
they were going, He appeared to be going further.
But they pressed Him to remain with them, 29
"Because," said they, "it is getting towards evening, and the
day is nearly over." So He went in to stay with them. But as 30
soon as He had sat down with them, and had taken the bread
and had blessed and broken it, and was handing it to them,
their eyes were opened and they recognized Him; but He 31
vanished from them. "Were not our hearts," they said to 32
one another, "burning within us while He talked to us on the
way and explained the Scriptures to us?"

So they rose and without an hour's delay returned to Jerusalem, 33

18. *Are you . . known*] Or 'Surely you must be the only person of all living (or, lodging) in Jerusalem who has known.'

21. *The day before yesterday*] Lit., in accordance with the Hebrew reckoning, 'it is the third day since.' Cp. ii. 46, n.

25. *Minds*] Or 'hearts.' Cp. Mark vi. 52.

27. *Beginning with*] Lit. 'beginning from,' as always in Greek. *Explained*] Namely 'from Moses and all the Prophets,' this phrase belonging both to the preceding and to the succeeding verb.

30, 35. *Bread*] Or 'loaf.'

The two Disciples carry the News to Jerusalem.

and found the Eleven and the rest met together, who said to them: "Yes, it is true: the Master has come back to life; He has been seen by Simon." 34
Then they related what had happened on the way, and how He had been recognized by them in the breaking of the bread. 35

Jesus makes Himself visible to the Apostles.

While they were thus talking, He Himself stood in their midst and said, "Peace be to you!" 36
Startled and in the utmost alarm, they thought they were looking at a spirit; but He said to them, 37 38
"Why such alarm? and why are there such questionings in your minds? See my hands and my feet—that it is my very self. Feel me and see, for a spirit has not flesh and bones as you see I have." 39
And then He showed them His hands and His feet. 40

He eats with them.

But while they still could not believe it for joy, and were full of astonishment, He asked them, 41
"Have you any food here?" 42
And they gave Him a piece of roasted fish, and He took it and ate it in their presence. 43

He again explains the Scriptures.

And He said to them, "This is what I told you while I was still with you—that everything must be fulfilled that is written in the Law of Moses and in the Prophets and the Psalms concerning me." 44
Then He opened their minds to understand the Scriptures, and said, 45
"Thus it is written that the Christ would suffer and on the third day rise again from among the dead; and that proclamation would be made, in His name, of repentance and forgiveness of sins to all the nations, beginning at Jerusalem. 46 47
You are witnesses of these things. 48
And remember that I am about to send out my Father's promised gift to rest upon you; but as for you, wait patiently in the City until you are clothed with power from on high." 49

He is taken up into Heaven.

And He brought them out to within view of Bethany, and then lifted up His hands and blessed them. 50
And while He was blessing them, He 51

34. *To them*] I.E. to the two on their entry.
36–43. Cp. Mark xvi. 14; John xx. 19–25.
36. *And said, "Peace be to you!"*] V.L. omits these words.
40. V.L. omits this verse.
42. *Fish*] V.L. adds 'and some honeycomb.'
44–53. Cp. Mark xvi. 19, 20; Acts i. 3–12.
49. *Wait patiently*] Lit. 'sit.'
50. *To within view of*] Lit. 'as far as facing.'

parted from them and was carried up into heaven (2 Kings ii. 11). They worshipped Him, and returned to Jerusalem 52
with great joy. Afterwards they were continually in attendance 53
at the Temple, blessing God.

53. *In attendance at*] I.E. at the stated hours of prayer. The literal 'in' might convey the erroneous notion that they spent all their time there. Cp. Acts i. 13. *Blessing*] Some authorities read 'praising,' others 'praising and blessing.'

THE GOOD NEWS AS RECORDED BY JOHN

THE question of the authorship and date of the fourth Gospel is a vexed problem of Biblical research. The book was certainly accepted by most Christians at the end of the second century as having been written by the apostle John. Its rejection by Marcion and the Alogi does not invalidate this statement. The endless discussions of the whole subject in recent years have not resulted in critical unanimity. Not only have many of the ablest scholars steadily maintained, with ample reasoning, the traditional authorship, but it may be truly said that the preponderating tendency to-day is in that direction. On the other hand the finding of the most recent scrutiny has been thus expressed: "It is Johannine, many critics would admit, upon any theory of its origin. Even although they see no adequate reason for accepting the tradition which assigns the book to the apostle John, and several cogent reasons to the contrary, they would hardly deny that nevertheless the volume is Johannine—in the sense that any historical element throughout its pages may be traced back directly or indirectly to that apostle and his school." As regards its date, no more definite period can be fairly indicated than that of Harnack—between 80, A.D., and 110, A.D. But that it was written at Ephesus may be regarded as practically certain, and there is evidence that it was composed at the request of elders and believers belonging to the Churches of Roman Asia. The special characteristics which render it unique in literature are unmistakable, but scarcely admit of brief expression. It is manifestly supplementary to the other Gospels and assumes that they are known and are true. The differences between the fourth Gospel and the other three may be easily exaggerated, but it must be acknowledged that they exist. They relate, (1) to the ministry of Christ, and (2) to His person. As to the former it is impossible to correlate all the references to distinct events, for whilst the Synoptics appear to contemplate little more than the life and work of a single year, from John's standpoint there can scarcely have been less than three years concerned. As to the person of Christ, it must be owned that although the fourth Gospel makes no assertion which contradicts the character of Teacher and Reformer attributed to Christ by the Synoptics, it presents to us a personage so enwrapped in mystery and dignity as altogether to transcend ordinary human nature. This transcendent Personality is indeed the avowed centre of the whole record, and His portrayal is its avowed purpose. Yet whilst the writer never clearly reveals to us who he himself is, it is equally manifest that his own convictions constitute the matrix in which the discourses and events are imbedded, and that there is nothing in this matrix to render that which it contains unreal or untrustworthy.

The Divine Logos.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing that exists came into being. In Him was Life, and that Life was the Light of men. The Light shines in the darkness, and the darkness has not overpowered it.

1 **1** 2 3 4 5

There was a man sent from God, whose name was John. He came as a witness, in order that he might give testimony concerning the Light—so that all might believe through him. He was not the Light, but he existed that he might give testimony concerning the Light. The true Light was that which illumines every man by its coming into the world. He was in the world, and the world came into existence through Him, and the world did not recognize Him. He came to the things that were His own, and His own people gave Him no welcome. But all who have received Him, to them—that is, to those who trust in His name—He has given the privilege of becoming children of God; who were begotten as such not by human

6 7 8 9 10 11 12 13

1. *In the beginning*] Or 'Before all time.' Similar expressions are found in 2 Thess. ii. 13; 2 Tim. i. 9; Heb. i. 10.

3. *Through Him*] That is 'through His agency,' as Matt. i. 22; or 'by,' with no intermediate agency, as in Gal. iv. 7. *That exists*] Lit 'that has come into being.' Some punctuate otherwise, connecting these words with the next verse. See the R.V. margin.

5. *Overpowered*] Cp. viii. 3, 4; xii. 35; 1 Thess. v. 4. See also Herodotus i. 87. A hostile 'coming upon' and 'seizing' is the idea conveyed by this verb in the active and passive voices, as in Mark ix. 18; or the grasping of a prize as in Rom. ix. 30; 1 Cor. ix. 24; Phil. iii. 12, 13. In Ephes. iii. 18 the verb is in the middle voice.

8. *Existed*] Or 'was.' In the Greek this verb comes at the end of the clause, and is commonly taken as the first word of verse 9.

9. *Every man by its coming*] Or 'every man by His coming;' or possibly 'every man coming.'

10. *Him . . Him*] In the Greek the gender of the first of these pronouns is either masculine or neuter; of the second, masculine.

12. *In His name*] See the Commentators.

13. *By . . through . . through . . from*] Lit. 'out of' or 'from' (four times). *Human descent*] Lit. 'bloods.' *Impulse*] Lit. 'will.' *Of their own nature*] Lit. 'of flesh.' *A human father*] Lit. 'a man.' Not the same word for 'man' as in verse 9; 2 Pet. i. 21; but the one that is used in 1 Cor. xvi. 13; Eph. v. 24, 25; 1 Tim. ii. 8.

descent, nor through an impulse of their own nature, nor through the will of a human father, but from God.

And the Word came in the flesh, and lived for a time in our midst, so that we saw His glory—the glory as of the Father's only Son, sent from His presence. He was full of grace and truth. 14

The Testimony of John the Baptist.

John gave testimony concerning Him and cried aloud, "This is He of whom I said, 'He who is coming after me has been put before me,' for He was before me." For He it is from whose fulness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ. No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known. 15 16 17 18

He predicts the Appearing and Work of Jesus.

This also is John's testimony, when the Jews sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was; he avowed—he did not conceal the truth, but avowed—"I am not the Christ." "What then?" they inquired; "are you Elijah?" "I am not," he said. "Are you the Prophet?" He answered, "No." So they pressed the question, "Who are you? that we may take an answer to those who sent us. What account do you give of yourself?" "I am THE VOICE," he replied, "OF ONE CRYING ALOUD, 'MAKE STRAIGHT THE LORD'S WAY IN THE DESERT,' fulfilling the words of the Prophet Isaiah" (Isa. xl. 3). They were Pharisees who had been sent. Again they questioned him: "Why then do you baptize, if you are neither the Christ nor Elijah nor the Prophet?" John answered, "I baptize in water: in your midst stands One whom you do not know—He who is to come after me, and whose shoe-lace I am not worthy to untie." This took place at Bethany beyond the Jordan, where John was baptizing. 19 20 21 22 23 24 25 26 27 28

He publicly identifies the Lamb of God.

The next day John saw Jesus coming towards him, and exclaimed, "Look, that is the Lamb of God who is to take away the sin of the world! This is He about whom I said, 'After me is to come One who 29 30

14. *Lived for a time*] Lit. 'had His tent.' *Only*] Lit. 'only-born.' Cp. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17, and in five passages i John's writings.

18. *The only Son*] Or 'the only-born Son,' as in verse 14. v.L. 'the only-born God' *In*] Lit. 'into' or 'to,' so that the sense may possibly be 'who is (gone up) into the Father's bosom.' See the Commentators.

23. *In the desert*] Cp. Matt. iii. 3 and note.

29. *Look*] See Matt. xii. 18, n.

has been put before me, because He was before me.' I did not yet know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water. 31

John also gave testimony by stating: "I have seen the Spirit coming down like a dove out of heaven; and it remained upon Him. I did not yet know Him, but He who sent me to baptize in water said to me, 'The One on whom you see the Spirit coming down and remaining, He it is who baptizes in the Holy Spirit.' This I have seen, and I have become a witness that He is the Son of God." 32 33 34

Two of John's Disciples become Disciples of Jesus.

Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said, "Look, that is the Lamb of God!" The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them, "What is your wish?" "Rabbi," they replied—Rabbi meaning Teacher—"where are you staying?" "Come and you shall see," He said. So they went and saw where He was staying, and they remained and spent that day with Him. It was then about ten o'clock in the morning. 35 36 37 38 39

Andrew, Simon Peter's brother, was one of the two who heard John's exclamation and followed Jesus. He first found his own brother Simon, and said to him, "We have found the Messiah!"—that is to say, the Anointed One. He brought him to Jesus. Jesus looked at him and said, "You are Simon, son of John: you shall be called Cephas"—that is to say Peter (or 'Rock'). 40 41 42

Philip and Nathanael also follow Christ.

The next day, having decided to leave Bethany and go into Galilee, Jesus found Philip, and invited him to follow Him. (Now Philip came from Bethsaïda, the same town as Andrew and Peter.) Then Philip found Nathanael, and said to him, "We have found him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth." "Can anything good come out of Nazareth?" replied Nathanael. "Come and see," said Philip. 43 44 45 46

32, 34. *I have seen*] See *Aorist* vii. 6, p. 25.

38. *Rabbi*] In many editions of the N.T. the latter half of this verse is counted separately as verse 39, and thence to the end of the chapter the verses are numbered 40 to 52.

41. *The Anointed One*] Or 'the Christ.'

42. *Cephas*] The word occurs in the plural twice in the O.T. (Job. xxx. 6; Jer. iv. 29). 'Rock' is the meaning in each case. Cp. Matt. xvi. 18, n.

44. *The same town as*] Lit. 'out of the town of &c.,' a second preposition being inserted which the English idiom does not require. Cp. xi. 1.

Jesus saw Nathanael approaching, and said of him, "Look, here is a true Israelite, in whom there is no deceitfulness!" 47
"How do you know me?" Nathanael asked. Jesus answered, 48
"Before Philip called you, when you were under the fig-tree I saw you." "Rabbi," cried Nathanael, "you are the Son of 49
God, you are Israel's King!" Jesus replied, "Because I said 50
to you, 'I saw you under the fig-tree,' do you believe? You shall see greater things than that."

"I tell you all in most solemn truth," He added, "that you 51
shall see Heaven opened wide, and God's angels going up, and coming down to the Son of Man."

Cana in Galilee. Our Lord's first Miracle.

Two days later there was a wedding at Cana in 1 2
Galilee, and the mother of Jesus was there, and 2
Jesus also was invited and His disciples. Now 3
the wine ran short; whereupon the mother of
Jesus said to Him, "They have no wine." "It is better to 4
leave the matter in my hands," He replied; "I am not yet ready to act." His mother said to the attendants, "Whatever 5
he tells you to do, do it." Now there were six stone jars 6
standing there (in accordance with the Jewish regulations for purification), each large enough to hold twenty gallons or more.
Jesus said to the attendants, "Fill the jars with water;" and 7
they filled them to the brim. Then He said, "Now, take some 8
out, and carry it to the president of the feast." So they carried some. And no sooner had the president tasted the water now 9
turned into wine, than—not knowing where it came from, though the attendants who had drawn the water knew—he called to the bridegroom and said to him, "It is usual to put on the good 10
wine first, and when people have drunk freely, then the inferior; but you have kept the good wine till now."

This, the first of His miracles, Jesus performed at Cana in 11

47. *Deceitfulness*] The Jacob-nature! An apparent reference to Jacob's change of name and character (Gen. xxxii. 28).

51. *In most solemn truth*] Lit. 'Amen, amen.' This expression occurs 25 times in this Gospel, but is not found elsewhere. *In most solemn truth, that*] v.l. adds 'henceforth,' 'hereafter,' or 'before long.' Few, perhaps, will be disposed to accept E. Hampden-Cook's explanation of this verse (*The Christ Has Come*, p. 56).

1. *Two days later*] Or 'The next day but one.' Lit. 'On the third day,' such being the Hebrew (as well as the Roman) mode of reckoning intervals of time. In this case the journey, i. 44, seems to have occupied the remainder of the day mentioned in that verse, the whole of the next day, and the early part of the third. Cp. Matt. xii. 40; xxvi. 2; and notes.

4. To render this verse literally ('Woman, what have you to do with me?') is really to mis-translate it. The language is by no means that of faultfinding or rebuke. Cp. xx. 13. *I am not yet ready to act*] Lit. 'my hour is not yet come.'

5. *Do it*] Or 'do it at once,' though this is a little too emphatic.

11. *Miracles*] Lit. 'tokens,' or 'signs,' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the fourth Gospel.

Galilee, and thus displayed His glorious power; and His disciples believed in Him.

Capharnahum and Jerusalem.

Afterwards He went down to Capharnahum— 12
Himself, His mother, His brothers, and His disciples; and they made a short stay there. But 13
the Jewish Passover was approaching, and for this Jesus went up to Jerusalem. And He found in the Temple the dealers in 14

Jesus drives the Traders from the Temple Courts.

cattle and sheep and in pigeons, and the money-changers sitting there. So He plaited a whip of 15
rushes, and drove all—both sheep and bullocks—out of the Temple. The small coin of the brokers
He upset on the ground and overturned their tables; and to the 16
pigeon-dealers He said, "Take these things away: do not turn my Father's house into a market." This recalled to His dis- 17
ciples the words of Scripture, "MY ZEAL FOR THY HOUSE WILL CONSUME ME" (Ps. lxix. 9).

His Right to do this is challenged.

So the Jews asked Him, "What proof of your 18
authority do you exhibit to us, seeing that you do
these things?" Jesus answered, "Demolish this 19
Sanctuary, and in three days I will rebuild it." "It has taken 20
forty-six years," replied the Jews, "to build this Sanctuary, and
will you rebuild it in three days?" But He was speaking of 21
the Sanctuary of His body." When however He had risen from 22
among the dead, His disciples recollected that He had said this; and they believed the Scripture and the teaching which Jesus had given them.

He gains many new Adherents.

Now when He was at Jerusalem, at the Festival 23
of the Passover, many became believers in Him through watching the miracles He performed.
But for His part, Jesus did not trust Himself to them, because 24
He knew them all, and did not need any one's testimony con- 25
cerning a man, for He of Himself knew what was in the man.

15. *Rushes*] Or 'cords made of rushes.'

18. *Asked Him*] Lit. 'spoke and said to Him.' If the language of the Evangelist were classical instead of Hellenistic Greek we should have to render, 'answered and said to Him.' See Matt. xi. 25, n. *Proof of your authority*] Or 'miracle.' Cp. verse 11.

22. *Had said*] The tense of the Greek verb seems to imply that our Lord said it more than once. *Teaching*] Lit. 'word.' So the Hebrew *dabar*, 'word,' has a great number of secondary meanings.

23. *At the Festival of the Passover*] Lit. 'at the Passover, at the Festival.' For the repeated preposition with nouns virtually in apposition cp. Judges viii. 27, 'in his city, in Ophrah.' Similarly there are two prepositions in John i. 44, where 'out of (the same town)' is quite superfluous. *Became believers*] See *Aorist* vi. 6. *In Him*] Lit. 'in His name.' See the Commentators. *Miracles*] Cp. verse 11.

24, 25. *Knew*] Cp. 1 John ii. 3, n.

25. *A man*] Lit. 'the man' (mentioned by implication, the individual of whom at

The Conversation with Nicodemus at Night.

Now there was one of the Pharisees whose name 1 **3**
was Nicodemus—a ruler among the Jews. He 2
came to Jesus by night and said, "Rabbi, we
know that you are a teacher come from God; for
no one can do these miracles which you are doing, unless God is
with him." Jesus answered, "In most solemn truth I tell you 3
that unless a man is born anew he cannot see the Kingdom of
God." "How is it possible," Nicodemus asked, "for a man to 4
be born when he is old? Can he a second time enter his
mother's womb and be born?" "In most solemn truth I tell 5
you," replied Jesus, "that unless a man is born of water and
the Spirit, he cannot enter the Kingdom of God. Whatever has 6
been born of the flesh is flesh, and whatever has been born of the
Spirit is spirit. Do not be astonished at my telling you, 'You must 7
all be born anew.' The wind blows where it chooses, and you 8
hear its sound, but you do not know where it comes from or where
it is going; so is it with every one who has been born of the
Spirit." Nicodemus answered, "How is all this possible?" 9
"'Are you,' replied Jesus, "'the Teacher of Israel,' and yet do 10
you not understand these things? In most solemn truth I tell 11
you that we speak what we know, and give testimony of that of
which we were eye-witnesses, and our testimony you all reject.
If I have told you earthly things and none of you believe me, 12
how will you believe me if I tell you of things in Heaven?
There is no one who has gone up to Heaven, but there is One 13
who has come down from Heaven, namely the Son of Man
whose home is in Heaven. And just as Moses lifted high the 14
serpent in the desert, so must the Son of Man be lifted up, in 15

the moment He was speaking). Cp. Matt. iv. 4; xii. 43; xv. 11, 18, 20; Mark ii. 27; Luke xi. 24; Rom. vii. 1. Or possibly 'man,' generically; but in N.T. Greek it is usually the plural that is used in this sense. See i. 4 (cp. verse 9); 1 Cor. xv. 39; Phil. ii. 7; Rev. xxi. 3.

2. *Miracles*] Lit. 'signs.' Cp. ii. 11.

3, 7. *Anew*] So in Gal. iv. 9. Or 'from above,' as in verse 31.

5. *Born of water*] Some suppose that these words refer to natural, physical descent and are exactly parallel to the 'born of the flesh' of verse 6. *And the Spirit*] Or—there being no article in the Greek—'and spirit.' Cp. iv. 24, n. But in the Greek of 1 Cor. ii. 4, 13; Gal. v. 5, 25; Phil. ii. 1, and 2 Thess. ii. 13, the word 'Spirit,' though neither preceded by article or preposition, nor accompanied by any attribute, means the Holy Spirit.

6. *Whatever has been born of*] Or 'that which, now existing, was born from.' *Born*] Or 'begotten.'

8. *The wind blows*] Or 'The Spirit breathes.' *Sound*] Or 'voice.' *Has been born of*] See verse 6, where the words are the same.

10. *Teacher*] Or 'Rabbi.'

11. *We*] Cp. ix. 4. *Were eye witnesses*] See *Aorist* vii. 6.

13. *There is no one who has gone up to Heaven*] I.E. at the time our Lord said this, in 33, A.D. Cp. Heb. ix. 8, and see Acts ii 34, n.

15, 16, 36. *Life of the ages*] Greek 'aeonian Life.' Cp. Matt. xviii. 8. There is no 'the' in the original. See Matt. xix. 16, n.

order that every one who trusts in Him may possess the Life of the ages."

For so greatly did God love the world that He gave His only 16
Son, that every one who trusts in Him may not perish but may
possess the Life of the ages. For God did not send His Son 17
into the world to judge the world, but that the world might be
saved through Him. He who trusts in Him does not come up 18
for judgement: he who does not trust has already received
sentence, because he has not his trust resting on the name of
God's only Son. And this is the test by which men are judged 19
—the Light has come into the world, and men loved the dark-
ness more than they loved the Light, because their deeds were
wicked. For every wrongdoer hates the light, and does not 20
come to the light, for fear his actions should be exposed and
condemned; but he who does what is honest and right comes 21
to the light, in order that his actions may be plainly shown to
have been done in God.

John again bears testimony to the Christ.

After this Jesus and His disciples went into 22
Judaea; and there He made a stay in company
with them and baptized. And John too was 23
baptizing at Aenon, near Salim, because there
were many pools of water there; and people came and
received baptism. (For John was not yet in prison.) As the 24, 25
result, a discussion having arisen on the part of John's disciples
with a Jew about purification, they came to John and reported 26
to him, "Rabbi, he who was with you on the other side of the
Jordan and to whom you bore testimony is now baptizing, and
great numbers of people are resorting to him." John replied, 27
"A man cannot obtain anything unless it has been granted to
him from Heaven. You yourselves can bear witness to my 28
having said, 'I am not the Christ,' but 'I am His appointed
forerunner.' He who has the bride is the bridegroom; and the 29

16–21. That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord, seems to be conclusively proved by Westcott.

16. *Greatly*] In the Greek the position of the 'so' makes it emphatic.

16, 18. *Only*] Or 'only-born.' Cp. i. 14. The word is also used of the Lord Jesus in 1 John iv. 9.

17. *Did not send*] Or 'has not (yet) sent.' Cp. v. 22; vii. 8.

18. *Has . . resting*] Cp. vi. 69, where the same form of the verb 'believe' occurs.

19. *Test by which men are judged*] Or 'criterion.' Lit. 'judgement.' *Are judged*] Or 'are to be judged.'

21. *What is honest and right*] Lit. 'the truth.' Cp. 1 John i. 6. *In God*] i.e. 'in the felt presence of God,' or 'in obedience to God.' But see the Commentators.

23. *Pools of water*] Lit. 'waters.'

26. *Great numbers of people*] Lit. 'all.' Cp. Mark i. 5.

28. *I am His appointed forerunner*] Lit. 'I have been sent before Him.' Cp. iv. 38.

bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete. He must grow 30
greater, but I must grow less. He who comes from above is 31
above all. He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven is above all. What He has seen and 32
heard, to that He bears witness; but His testimony no one receives. Any man who has received His testimony has 33
solemnly declared that God is true. For He whom God has 34
sent speaks God's words; for He does not give the Spirit with limitations."

The Father loves the Son and has entrusted everything to 35
His hands. He who believes in the Son has the Life of the ages; 36
he who disobeys the Son will not enter into Life, but God's anger remains upon him.

Christ goes into Galilee.

Now as soon as the Lord was aware of the 1 4
Pharisees' having heard it said, "Jesus is gaining
and baptizing more disciples than John"—though 2
Jesus Himself did not baptize them, but His disciples did—He 3
left Judaea and returned to Galilee. His road lay through 4
Samaria, and so He came to Sychar, a town in Samaria near 5
the piece of land that Jacob gave to his son Joseph. Jacob's 6
Well was there; and accordingly Jesus, tired out with His journey, sat down by the well to rest.

His Conversation with a Samaritan Woman.

Presently there came a woman of Samaria to 7
draw water. Jesus asked her to give Him some
water; for His disciples were gone to the town 8
to buy provisions. "How is it," replied the 9

31. *Comes*] The present tense, including both past and future.

31, 32. v.L. omits the second 'is above all.' *Has seen and heard*] The first verb is in the perfect, the second is in the aorist, precisely as in Acts xxii. 15. There is reason however to doubt whether the distinction of tenses ought to be pressed here. Apparently in John it is largely a matter of style. To express 'have' (or 'had') 'seen,' which according to the English idiom occurs 18 times in Luke's Gospel and the Acts, and 28 times in the Gospel and Epistles of John, Luke uses the form we have here 5 times out of the 18, while John uses it each time.

33. *Solemnly declared*] Lit. 'put his seal to it.'

34. *For He*] Or perhaps 'for he,' i.e., every messenger from God. This interpretation is favoured by the fact that others besides the Messiah were 'sent' from God (cp. Luke xiv. 49; John i. 6; iii. 28; Heb. i. 14), and by the generality of the statement in the second clause of the verse. If the whole verse were simply spoken concerning the Christ—"the one heavenly messenger as contrasted with all the others" (Westcott)—it is inconceivable that the second clause would not contain, for the sake of that contrast, the dative pronoun 'to Him;' but it does not. *With limitations*] Lit. 'by measure.'

36. *Believes*] Or 'trusts.' *Disobeys*] Or 'disbelieves.' Cp. Acts xiv. 2. *Enter into*] Lit. 'see.'

6. *Well*] Or 'spring.' The same word is used in verse 14.

9. *For Jews &c.*] v.L. omits this clause.

woman, "that a Jew like you asks me, who am a woman and a Samaritan, for water?" (Jews have no dealings with Samaritans.) Jesus answered, "If you had known God's free gift, and who it is that said to you 'Give me some water,' you would have asked Him, and He would have given you living water." "Sir," said she, "you have nothing to draw with, and the well is deep; so where do you get the living water from? Are you greater than our forefather Jacob, who gave us the well, and himself drank from it, as did also his sons and his cattle?" "Every one," replied Jesus, "who drinks any of this water will be thirsty again; but whoever drinks any of the water that I shall give him will never, never thirst, but the water that I shall give him will become a fountain within him of water springing up for the Life of the ages." "Sir," said the woman, "give me that water, that I may never be thirsty, nor continually come all the way here to draw from the well." "Go and call your husband," said Jesus; "and come back." "I have no husband," she replied. "You rightly say that you have no husband," said Jesus; "for you have had five, and the man you have at present is not your husband: you have spoken the truth in saying that." "Sir," replied the woman, "I see that you are a prophet. Our forefathers worshipped on this mountain, but you Jews say that the place where people must worship is at Jerusalem." "Believe me," said Jesus, "the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship One of whom you know nothing: we worship One whom we know; for salvation comes from the Jews. But a time is coming—nay, has already come—when the true worshippers will worship the Father with true spiritual worship; for indeed the Father desires such worshippers. God is Spirit; and those who worship Him must

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

10. Cp. Luke x. 41, n. Their relative positions were the reverse of what they seemed. So, unknown to the Roman Governor, the trial and condemnation of Jesus by Pilate was, in a deeper sense, the trial and condemnation of Pilate by Jesus!

11, 12. *Well*] Or 'pit.'

14. *Springing up*] Or 'that will spring up;' see Gesenius, Hebrew Grammar, § 131. 1. *For the Life*] The preposition may signify either 'during' or 'issuing (or, culminating) in.' Possibly our Lord intended both. *The Life of the ages*] Or 'aeonian Life.' Cp. Matt xviii. 8.

17. *Say*] On the tense see *Aorist*, p. 21, at the top.

21. *Believe me*] Lit. 'Believe me, woman.' Cp. ii. 4.

22. *One*] Neuter in the Greek. For this use of the neuter when speaking of a person cp. Matt. xii. 41, 42, n; 1 John i. 1.

23. *Such worshippers*] Or 'such for His worshippers.' *With true spiritual worship*] Lit. 'in spirit and truth,' without the preposition repeated—an instance of what the grammarians call 'hendiadys.'

24. *Spirit*] Or 'a Spirit.'

bring Him true spiritual worship." "I know," replied the 25
woman, "that Messiah is coming—'the Christ,' as He is called:
when He has come, He will tell us everything." "I am He," 26
said Jesus—"I who am now talking to you."

The Conversation interrupted.

Just then His disciples came, and were sur- 27
prised to find Him talking with a woman. Yet
not one of them asked Him, "What is your wish?"
or "Why are you talking with her?" The woman however, 28
leaving her pitcher, went away to the town, and called the
people. "Come," she said, "and see a man who has told me 29
everything I have ever done. Can this be the Christ, do you
think?" They left the town and set out to go to Him. 30

The spiritual Harvest.

Meanwhile the disciples were urging Jesus; 31
"Rabbi," they said, "eat something." He replied, 32
"I have food to eat, of which you do not know."
So the disciples began questioning one another. "Can it be," 33
they said, "that some one has brought Him something to eat?"
"My food," said Jesus, "is to be obedient to Him who sent me, 34
and fully to accomplish His work. Do you not say, 'It wants 35
four months yet to the harvest'? But look round, I tell you,
and observe these plains—they are already ripe for the sickle.
The reaper gets pay and gathers in a crop in preparation 36
for the Life of the ages, that so the sower and the reapers
may rejoice together. For it is in this that you see the real 37
meaning of the saying, 'The sower is one person, and the reaper
is another.' I send you to reap a harvest which is not the 38
result of your own labours: others have laboured, and you are
getting benefit from their labours."

Many Samaritans accept His teaching.

Of the Samaritan population of that town a good 39
many believed in Him because of the woman's
statement when she declared, "He has told me all
that I have ever done." When however the Samaritans came to 40

25. *Christ*] In verse 29 she uses this Greek name.

28. *Pitcher*] Or 'two-eared jar.' The word occurs in the N.T. only here and ii. 6, 7. Such a vessel would perhaps hold a gallon.

30. *Set out to go*] The tense (imperfect) suggests that they came in a long stream to Him.

35. *They are already &c.*] Some punctuate otherwise—'they are white for harvest. Already the reaper is getting pay and gathering &c.' The words, as they stand in the text, seem to indicate the nearness of the spiritual harvest of good and bad among the Jews, which was to be gathered in towards the close of the Jewish dispensation. Cp. Matt. xiii. 39, 49.

36. *For the Life &c.*] Cp. verse 14.

37. *In this*] Or 'with this necessary qualification,' that though the work differs, the reward is the same. But see the Commentators.

40. *Asked on all sides*] Or 'kept on asking, one after another,' the imperfect tense.

Him, they asked Him on all sides to stay with them ; and He stayed there two days. Then a far larger number of people 41
believed because of His own words, and they said to the woman, 42
"We no longer believe in Him simply because of your statement ; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

He is welcomed back into Galilee.

After the two days He departed, and went into 43
Galilee ; though Jesus Himself declared that a 44
prophet has no honour in his own country. When 45
however He reached Galilee, the Galilaeans welcomed Him eagerly, having been eye-witnesses of all that He had done at Jerusalem at the Festival ; for they also had been to the Festival.

So He came once more to Cana in Galilee, where He had 46
made the water into wine.

He cures the Officer's dying Son.

Now there was a certain officer of the King's
court whose son was ill at Capharnahum. Hav- 47
ing heard that Jesus had come from Judaea to Galilee, he came to Him and begged Him to go down and cure his son ; for he was at the point of death. "Unless you see 48
miracles and marvels," said Jesus, "nothing will induce you to believe." The officer pleaded, "Sir, come down before my child 49
dies." "You may start back home," replied Jesus ; "your son 50
has recovered." He believed the words of Jesus, and started back home ; and he was already on his way down when his 51
servants met him and told him that his son was alive and well. So he inquired of them at what hour he had shown improve- 52
ment. "Yesterday, about seven o'clock," they replied, "the fever left him." Then the father recollected that that was the 53
time at which Jesus had said to him, "Your son has recovered," and he and his whole household became believers.

This is the second miracle that Jesus performed, after coming 54
from Judaea into Galilee.

44. *Though*] The Greek word commonly signifies 'for.' Apparently however we have here a Hebraistic use, the Hebrew conjunction that most commonly represents our 'for,' being also used in the sense of 'though' (as in Exod. xiii. 17 ; Deut. xxix. 19 ; Josh. xvii. 18). See also *Aorist*, p. 47.

45. *However*] See *Aorist*, pp. 45–47.

48. *Miracles*] Lit. 'signs.' Cp. ii. 11.

50. *You may start back home*] Lit. 'Go ;' but the English monosyllable has an abrupt and brusque tone which does not belong to the Greek word.

52. *About seven o'clock*] See Acts x. 30, n. The same construction is found in Rev. iii. 3, and indicates "the approximate point of time" (Winer).

54. *The second*] Lit. 'again the second.' Cp. xxi. 16 ; Matt. xxvi. 42 ; Acts x. 15. *Miracle*] Lit. 'sign.' Cp. ii. 11.

Jesus cures a Cripple.

5 After this there was a Festival of the Jews, and 1
Jesus went up to Jerusalem. Now there is at 2
Jerusalem near the Sheep-Gate a pool, called in
Hebrew 'Bethesda,' which has five arcades. In these there used 3
to lie a great number of sick persons, and of people who were
blind or lame or paralysed. There was one man there who had 5
been an invalid for thirty-eight years. Jesus saw him lying 6
there, and knowing that he had been a long time in that con-
dition, He asked him, "Do you wish to have health and
strength?" "Sir," replied the sufferer, "I have no one to put 7
me into the pool when the water is moved; but while I am
coming some one else steps down before me." "Rise," said 8
Jesus, "take up your mat and walk." Instantly the man was 9
restored to perfect health: he took up his mat and began to
walk.

His Right to do this is challenged.

That day was a Sabbath. So the Jews said to 10
the man who had been cured, "It is the Sabbath:
you must not carry your mat." "He who cured 11
me," he replied, "said to me, 'Take up your mat and walk.'"
They asked him, "Who is it that said to you, 'Take up your 12
mat and walk'?" But the man who had been cured did not 13
know who it was; for Jesus had passed out unnoticed, there
being a crowd in the place.

Afterwards Jesus found him in the Temple and said to him, 14
"You are now restored to health: do not sin any more, or a
worse thing may befall you." The man went and told the Jews 15
that it was Jesus who had restored him to health; and on this 16
account the Jews began to persecute Jesus—because He did
these things on the Sabbath. His reply to their accusation 17
was, "My Father is still working, and so am I." On this account 18
then the Jews were all the more eager to put Him to death—
because He not only broke the Sabbath, but also spoke of
God as being in a special sense His Father, thus putting Him-
self on a level with God.

He impressively justifies Himself.

The reply of Jesus was, "In most solemn truth 19
I tell you that the Son can do nothing of Himself
—He can only do what He sees the Father doing;

3, 4. *Paralysed*] v.l. adds 'on the look out for the moving of the water. (4) For at times an angel went down into the pool and agitated the water; whoever then stepped in first after the agitating of the water, was cured, whatever the ailment might be from which he was suffering.'

12. *Who is it*] Lit. 'who is the man.'

17. *Is still working*] Lit. 'works until now.'

for whatever He does, that the Son does in like manner. For 20
the Father loves the Son and reveals to Him all that He Him-
self is doing ; and greater deeds than these will He reveal to
Him, in order that you may wonder. For just as the Father 21
awakens the dead and gives them life, so the Son also gives
life to whom He wills. The Father indeed does not judge any 22
one, but He has entrusted all judgement to the Son, that 23
all may honour the Son even as they honour the Father. The
man who withholds honour from the Son withholds honour from
the Father who sent Him.

"In most solemn truth I tell you that he who listens to my 24
teaching and believes Him who sent me, has the Life of the
ages, and does not come under judgement, but has passed over
out of death into Life.

"In most solemn truth I tell you that a time is coming—nay, 25
has already come—when the dead will hear the voice of the
Son of God, and they who hear it will live. For just as the 26
Father has life in Himself, so He has also given to the Son to
have life in Himself. And He has conferred on Him authority 27
to act as judge, because He is the Son of Man. Wonder 28
not at this ; for a time is coming when all who are in the graves
will hear His voice and will come forth—they who have done 29
what is right to the resurrection of Life, and they whose actions
have been evil to the resurrection of judgement.

"I can of my own self do nothing. As I am bidden, so I 30
judge ; and mine is a just judgement, because it is not my own
will that guides me, but the will of Him who sent me.

"If I give testimony concerning myself, my testimony cannot 31
be accepted. There is Another who gives testimony concerning 32
me, and I know that the testimony is true which He offers
concerning me. You sent to John, and he both was and still 33

20. *Loves*] There is a v.l. in which the verb of fuller and richer meaning (cp. xi. 4, 5) is employed here, as we find it used in x. 17 ; xvii. 23, 24, 26. Doubtless our Lord had reasons for adopting—as there is overwhelming evidence that He did adopt—the word of more limited sense on this occasion; though it is not surprising to find the stronger word substituted in one MS. and in two places where the verse occurs in patristic citations (Origen and Chrysostom). See also xi. 5, n.

24. *The Life of the ages*] Lit. 'aeonian Life.' *Under*] Lit. 'into.'

25. Some have supposed that so far as this statement was a prediction of a future event the reference was to a passing of the saints of earlier ages from Paradise (the outer court or garden of Heaven) to Heaven itself at the close of the Mosaic dispensation. See John iii. 13; Acts ii. 34; Heb. ix. 8; xi. 40. *Who hear*] More exactly, 'who shall have heard.' See *Aorist* vi. 5.

30. *I am bidden*] I.E., by the Father. Lit. 'I hear.'

31. *Cannot be accepted*] Lit. 'is not true.'

32. *Another*] Cp. verse 37, but some understand this 'other' to mean John.

33. *You sent*] The Greek perfect, implying that the knowledge derived from John

is a witness to the truth. But the testimony on my behalf 34
which I accept is not from man; though I say all this in
order that you may be saved. He was the lamp that burnt and 35
shone, and for a time you were willing to be gladdened by his
light.

"But the testimony which I have is weightier than that of 36
John; for the work the Father has assigned me for me to bring
it to completion—the very work which I am doing—affords
testimony concerning me that the Father has sent me. And the 37
Father who sent me, *He* has given testimony concerning me.
None of you have ever either heard His voice or seen what He
is like. Nor have you His word dwelling within you, for you 38
refuse to believe Him whom *He* has sent.

"You search the Scriptures, because you suppose that in 39
them you will find the Life of the ages; and it is those Scrip-
tures that yield testimony concerning me; and yet you are 40
unwilling to come to me that you may have Life.

"I do not accept glory from man, but I know you well, and I 41, 42
know that in your hearts you do not really love God. I have 43
come as my Father's representative, and you do not receive me;
if some one else comes representing only himself, him you
will receive. How is it possible for you to believe, while you 44
receive glory from one another and have no desire for the glory
that comes from the only God?

"Do not suppose that I will accuse you to the Father. 45
There is one who accuses you, namely Moses, on whom your
hope rests. For if you believed Moses, you would believe me; 46
for he wrote about me. But if you disbelieve his writings, how 47
are you to believe my words?"

and the responsibility were permanent with them. *Both was and still is a witness*] Lit. 'bore witness.' but this again is a perfect in the Greek, indicating permanence of result, though John had now ceased to bear witness (verse 35). See *Aorist* vii. 3–7, 9.

36. *The work*] Lit. 'the works,' the whole series of operations which in the aggregate we speak of as 'the work of Christ.' 'The works' would suggest to the English reader the miracles only, which can hardly be the true sense.

36, 37. *Has appointed . . has sent . . has given testimony . . have heard . . have seen*] The verb in each of the five instances is the Greek perfect, of which also in each the English perfect seems to be the best, though always inadequate representative. Cp. verse 33, n. *His voice . . what He is like*] Or perhaps more exactly, 'a voice of His . . an appearance of His.'

39. *You search*] Or 'Search.' *You will find*] Lit. 'you have.' *Of the ages*] Greek 'aeonian.' Cp. Matt. xviii. 8 and note. *Are unwilling*] A different verb is used in Acts xviii. 15.

43. *As my Father's representative . . representing only himself*] Lit. 'in my Father's name . . in his own name.'

45. *Do not suppose*] The Greek implies, 'as some of you are supposing.' Cp. Luke vii. 13, n.

5,000 People fed.

6 After this Jesus went away across the Lake of 1
Galilee (that is, the Lake of Tiberias). A vast 2
multitude followed Him, because they witnessed
the miracles on the sick which He was constantly performing.

Then Jesus went up the Hill, and sat there with His dis- 3
ciples: the Jewish Festival, the Passover, was at hand. And 4, 5
when He looked round and saw an immense crowd coming
towards Him, He said to Philip, "Where shall we buy bread for
all these people to eat?" He said this to put Philip to the test, 6
for He Himself knew what He was going to do. "Seven pounds' 7
worth of bread," replied Philip, "is not enough for them all to
get even a scanty meal." One of His disciples, Andrew, Simon 8
Peter's brother, said to Him, "There is a boy here with five 9
barley loaves and a couple of fish: but what is that among so
many?" "Make the people sit down," said Jesus. The 10
ground was covered with thick grass; so they sat down, the
adult men numbering about 5,000. Then Jesus took the 11
loaves, and after giving thanks He distributed them to those
who were resting on the ground; and also the fish in like
manner—as much as they desired.

When all were fully satisfied, He said to His disciples, 12
"Gather up the broken portions that remain over, so that nothing
be lost." Accordingly they gathered them up; and with the 13
fragments of the five barley loaves—the broken portions that
remained over after they had done eating—they filled twelve
baskets. Thereupon the people, having seen the miracle He 14
had performed, said, "This is indeed the Prophet who was to
come into the world."

Jesus withdraws into Solitude.

Perceiving, however, that they were about to 15
come and carry Him off by force to make Him a
king, Jesus withdrew again up the hill alone by
Himself. When evening came on, His disciples went down to 16
the Lake. There they got on board a boat, and pushed off to 17
cross the Lake of Capharnahum. By this time it had become
dark, and Jesus had not yet joined them; and the 18

He walks on the Lake.

Lake was getting rough because a strong wind was
blowing. When, however, they had rowed three 19

1–14. Cp. Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.
2. *Miracles*] Lit. 'signs.' Cp. ii. 11.
9. *Loaves*] Or 'cakes.'
14. *Miracle*] Lit. 'sign.' Cp. ii. 11.
15–21. Cp. Matt. xiv. 22–33; Mark vi. 45–52.
15. *However*] See *Aorist*, Appendix B.

or four miles, they saw Jesus walking on the water and coming near the boat. They were terrified; but He called to them, 20
"It is I: don't be afraid." Then they were willing to take Him 21
on board; and in a moment the boat reached the shore at the point to which they were going.

Next morning the crowd who were still standing about on the 22
other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that His disciples went away without Him. Yet a number of small boats came from Tiberias to the 23
neighbourhood of the place where they had eaten the bread after the Lord had given thanks. When however the crowd 24
saw that neither Jesus nor His disciples were there, they themselves also took boats and came to Capharnahum to look for Jesus.

Jesus Himself the Bread of Life.

So when they had crossed the lake and had 25
found Him, they asked Him, "Rabbi, when did you come here?" "In most solemn truth I tell 26
you," replied Jesus, "that you are searching for me not because you have seen miracles, but because you ate the loaves and had a hearty meal. Bestow your pains not on the food which 27
perishes, but on the food that remains unto the Life of the ages—that food which will be the Son of Man's gift to you; for on Him the Father, God, has set His seal."

"What are we to do," they asked, "in order to carry out the 28
things that God requires?" "This," replied Jesus, "is above all 29
the thing that God requires—that you should be believers in Him whom He has sent." They asked, "What miracle then 30
do you perform for us to see and become believers in you? What do you *do*? Our forefathers ate the manna in the desert, 31
as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'" (Exod. xvi. 15; Ps. lxxviii. 24). "In most solemn truth 32
I tell you," replied Jesus, "that Moses did not give you the bread out of heaven, but my Father is giving you the bread—the true bread—out of Heaven; for God's bread is that which comes 33
down out of Heaven and gives Life to the world." "Sir," they 34
said, "always give us that bread." Jesus answered them, "I 35
am the bread of Life: he who comes to me shall never hunger,

26. *The loaves*] Lit. 'of the loaves.' Cp. verse 51, n.
27. *The Life of the ages*] Cp. Matt. xix. 16.
30. *Miracle*] Lit. 'sign.' The clause may be rendered, 'What then do you do as a sign?'
33. *That which*] Or 'He who.'

and he who believes in me shall never, never thirst. But it is 36
as I have said to you : you have seen me and yet you do not
believe. Every one whom the Father gives me will come to me, 37
and him who comes to me I will never on any account drive
away. For I have left Heaven and have come down to earth 38
not to do my own pleasure, but the pleasure of Him who sent
me. And this is the pleasure of Him who sent me, that of all 39
that He has given me I should lose nothing, but should raise it
to life on the last day. For this is my Father's pleasure, that 40
every one who gazes on the Son of God and believes in Him
should have the Life of the ages, and I will raise him to life on
the last day."

Now the Jews began to find fault about Him because of 41
His claiming to be the bread which came down out of Heaven.
They kept asking, "Is not this man Joseph's son? is he not 42
Jesus, whose father and mother we know? What does he mean
by now saying, 'I have come down out of Heaven'?" But Jesus 43
answered, "Do not thus find fault among yourselves. No one 44
can come to me unless the Father who sent me draws him ;
then I will raise him to life on the last day. It stands written 45
in the Prophets, 'AND THEY SHALL ALL OF THEM BE TAUGHT
BY GOD' (Isa. liv. 13). Every one who listens to the Father
and learns from Him comes to me. Not that any one has seen 46
the Father—no one has except Him who is from God : He has
seen the Father.

"In most solemn truth I tell you that he who believes has the 47
Life of the ages. I am the bread of Life. Your forefathers ate 48, 49
the manna in the desert, and they died. Here is the bread 50
that comes down out of Heaven that a man may eat it and not
die. I am the living bread come down out of Heaven. If *a* 51

36. *It is as*] Cp. Matt. xxvi. 64, n. *Me*] v.L. omits.
37. *Every one whom*] Lit. 'all that,' or 'everything that.' If the sense intended were "all the wealth, honour, power, or other rewards which," this in the Greek would more naturally be expressed by the plural, but the words are in the neuter singular. See xvi. 2, n.
38, 39, 40. *Pleasure*] Or 'will,' but not in the sense of resolve or determined purpose. This latter sense is conveyed by another word (containing the same root as our 'will,' German, 'woll-en ;' Latin, 'vol-o') is found in three places only in the N.T. (Rom. ix. 19 ; Acts xxvii. 43 ; 1 Pet. iv. 3).
39. *All that*] Or 'all whom.' The same expression as in verse 37. *It*] As an aggregate or whole.
40, 54, 68. *Of the ages*] Greek 'aeonian.' Cp. Matt. xviii. 8.
42. 52. *This man*] Or 'this fellow.' Cp. 2 Chron. xviii. 26.
43. *Thus*] 'As you are finding fault' is implied by the tense.
45. *Listens . . and learns*] Lit. 'has listened . . and learnt.'
47. *Believes*] v.L. adds 'on me.'
51. *This bread*] Lit. (a portion) 'out of this bread.' Had the simple accusative been used in the original, it might have suggested to the Greek reader the absurd

man eats this bread, he shall live for ever ; moreover the bread which I will give is my flesh given for the life of the world."

This led to an angry debate among the Jews. "How can this man," they argued, "give us his flesh to eat?" "In most solemn truth I tell you," said Jesus, "that unless you eat the flesh of the Son of Man and drink His blood, you have no Life in you. He who eats my flesh and drinks my blood has the Life of the ages, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. He who eats my flesh and drinks my blood remains in me, and I remain in him. As the ever-living Father has sent me, and I live because of the Father, so also he who eats me will live because of me. This is the bread which came down out of heaven ; it is unlike that which your forefathers ate—for they ate and yet died : he who eats this bread shall live for ever." Jesus said all this in the synagogue while teaching at Capharnahum. 52 53 54 55 56 57 58 59

Many therefore of His disciples, when they heard it, said, "This is hard to accept. Who can listen to such teaching?" But knowing in Himself that His disciples were dissatisfied about it, Jesus asked them, "Does this seem incredible to you? What then if you were to see the Son of Man ascending again where He was before? It is the spirit which gives Life ; the flesh confers no benefit whatever : the words I have spoken to you are spirit and are Life. But there are some of you who do not believe." For Jesus knew from the beginning who they were that did not believe, and who it was that would betray Him. So He added, "That is why I told you that no one can come to me unless it be granted him by the Father." Thereupon many of His disciples left Him and went away, and no longer associated with Him. 60 61 62 63 64 65 66

Peter acknowledges Jesus as God's Messiah.

Jesus therefore appealed to the Twelve, "Will you go also?" "Master," replied Simon Peter, "to whom shall we go? Your teachings tell us of the Life of the ages. And we have come to 67 68 69

notion of the whole of it being consumed by the individual eater ; but in English the accusative, required by our idiom, contains no such suggestion. *Given*] Not expressed in the Greek, although v.L. adds 'which I will give.'

53. *In you*] Lit. 'in yourselves.'

57. *Because of the Father . . because of me*] I.E. 'because the Father lives . . because I live.' Cp. Rom. viii. 20, n. Or 'for the Father . . for me ;' the 'for' expressing 'devotion to.'

59. *In the synagogue*] See Westcott's interesting note.

60. *To such teaching*] Or 'to Him.'

61. *Does this seem incredible*] Lit. 'Is this a stumblingblock?'

62. *Again*] Cp. Eph. iv. 9.

68. *Your teachings tell us*] Lit. 'You have words.'

believe and know that *you* are indeed the Holy One of God." Jesus answered him, "Is it not I who chose you—the Twelve? and even of you one is a devil." He alluded to Judas, the son of Simon the Iscariot; for he it was who, though one of the Twelve, was afterwards to betray Him.

70 71

Christ's Relatives unsympathetic.

After this Jesus moved from place to place in Galilee. He would not go about in Judaea, because the Jews were seeking an opportunity to kill Him. But the Jewish Festival of the Tent-Pitching was approaching; so His brothers said to Him, "Leave these parts and go into Judaea, that not only we but your disciples also may witness the miracles which you perform. For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world." For even His brothers were not believers in Him. "My time," replied Jesus, "is not yet come, but for you any time is suitable. It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil. As for you, go up to the Festival: I do not now go up to this Festival, because my time is not yet fully come." Such was His answer, and He remained in Galilee. When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately.

1 7 2 3 4 5 6 7 8 9 10

Meanwhile the Jews at the Festival were looking for Him and were inquiring, "Where is he?" Among the mass of the people there was much muttered debate about Him: some said, "He is a good man," others said, "Not so: he is imposing on the people." Yet for fear of the Jews no one spoke out boldly about Him.

11 12 13

Jesus claims to have come from God.

But when the Festival was already half over, Jesus went up to the Temple and commenced teaching. The Jews were astonished, and asked, "How does this man know anything of books, when he has never been at any of the schools?" Jesus answered their ques-

14 15 16

70. *A devil*] Or 'a false accuser.' The word (*diabŏlos*) is used as the name of Satan in xiii. 2; Matt. iv. 1; and elsewhere. It is a different word from that which in this Translation is everywhere rendered 'demon.'

1–10. Cp. Luke ix. 51–56.

8. *I do not now go up*] That is, not as they had expected Him to, coming with the Twelve and an imposing body of followers to join the long caravan of intending worshippers who were starting for the Festival. *Not now*] Lit 'not.' There is however a v.L. 'not yet' instead of 'not.' 'Not' is used for 'not yet' in viii. 15, and in the Hebrew of 2 Kings xx. 4; Ps. cxxxix. 16. It should also be remembered that in Greek the present tense is more emphatically present than in English. Cp. xvii. 9, n.

13. *For fear*] Lit. 'because of their fear.'

15. *This man*] Or 'this fellow.' Cp. vi. 42.

tion. "My teaching," He said, "does not belong to me, but comes from Him who sent me. If any one is willing to do His will, he shall know about the teaching, whether it is from God or originates with me. The man whose teaching originates with himself aims at his own glory: he who aims at the glory of Him who sent him teaches the truth, and there is no deception in him. Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me?" "You have a demon," replied the crowd; "no one wants to kill you." Jesus answered them, "One deed I have done, and you are all full of wonder. Consider therefore: Moses gave you the rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a Sabbath day you circumcise a child. If a child is circumcised even on a Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day? Do not form superficial judgements, but form the judgements that are just."

Some however of the people of Jerusalem said, "Is not this the man they are wanting to kill? But here he is, speaking openly and boldly, and they say nothing to him! Can the Rulers actually have ascertained that this is the Christ? And yet we know this man, and we know where he is from; but as for the Christ, when He comes, no one can tell where He is from." Jesus therefore, while teaching in the Temple, cried aloud, "Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know Him, because I came from Him, and He sent me."

On hearing this they wanted to arrest Him; yet not a hand was laid on Him, because His time was not yet come. But from among the crowd a large number believed in Him. "When the Christ comes," they said, "will He perform more miracles than this teacher has performed?"

He asserts that He is going to God.

The Pharisees heard the people thus expressing their various doubts about Him, and the High Priests and Pharisees sent some officers to appre-

22. *Consider therefore*] Cp. Matt. xiii. 52. *Gave*] Greek perfect. "As an abiding ordinance" (Westcott) which you are still in possession of. See *Aorist* vii. 9.

24. *Do not form*] 'As you are doing' is indicated by the tense. *Superficial*] Hasty; formed at the first glance.

26. *Here he is*] See Matt. xii. 18, n.

31. *Miracles*] Lit. 'signs.'

hend Him. So Jesus said, "Still for a short time I am with 33
you, and then I go my way to Him who sent me. You will look 34
for me and will not find me, and where I am you cannot come."
The Jews therefore said to one another, "Where is he about to 35
betake himself, so that we shall not find him? Will he betake
himself to the Dispersion among the heathen, and teach the
heathen? What do those words of his mean, 'You will look 36
for me, but will not find me, and where I am you cannot
come'?"

A Promise of living Water.

On the last day of the Festival—the great day— 37
Jesus stood up and cried aloud, "Whoever is
thirsty, let him come to me and drink. He who 38
believes in me, from within him as the Scripture has said rivers
of living water shall flow." He referred to the Spirit which 39
those who believed in Him were to receive; for the Spirit was
not bestowed as yet, because Jesus had not yet been glorified.

The People are divided in Opinion.

After listening to these discourses, some of the 40
crowd began to say, "This is beyond doubt the
Prophet;" others said, "He is the Christ," but 41
others again, "Not so, for is the Christ to come from Galilee?
Has not the Scripture declared that the Christ is to come of the 42
family of David (Ps. lxxxix. 3, 4) and from Bethlehem, David's
village" (Mic. v. 2)? So there was a violent dissension among 43
the people on His account; some of them wanted at once to 44
arrest Him, but no one laid hands upon Him.

The Attempt to arrest Him fails.

Meanwhile the officers returned to the High 45
Priests and Pharisees, who asked them, "Why
have you not brought him?" "Never has a mere 46
man spoken as this man speaks," said the officers. "Are *you* 47
deluded too?" replied the Pharisees; "has any one of the 48
Rulers or of the Pharisees believed in him? But this rabble 49
who understand nothing about the Law are accursed!" Nico- 50
demus interposed—he who had formerly come to Jesus by

35. *So that*] Or, perhaps more correctly, 'because.' *Heathen*] Lit. 'Greeks.'

39. *Believed*] Or 'had believed,' including those who should afterwards believe. See *Aorist* vi. 5. *Bestowed*] Not expressed in the Greek. See the Commentators. *Glorified*] So it may be that individual men do not receive from God the fulness of spiritual blessing expressed in the N.T. as 'the gift of the Holy Spirit' until they cease to regard Jesus as a mere teacher, example and friend, and glorify Him by accepting Him as their Saviour and the absolute Lord and Ruler of their hearts and lives!

40. *Some of*] The same form of expression occurs in the Greek of 2 John 4. *Discourses*] Lit. 'words' or 'sayings;' possibly alluding only to verses 37, 38. But in that sense we should more probably have had the singular, as in the Greek of verse 36 and vi. 60.

41. *Not so, for*] Or the unemphatic 'why.' See *Aorist*, Appendix A § 8.

night, being himself one of them. "Does our Law," he asked, 51
"judge a man without first hearing what he has to say and
ascertaining what his conduct is?" "Do you also come from 52
Galilee?" they asked in reply; "search, and see for yourself
that no Prophet is of Galilaean origin."

Jesus and a notorious Sinner.

[So they went away to their several homes; but 53, 1 8
Jesus went to the Mount of Olives. At break of 2
day however He returned to the Temple, and there
the people came to Him in crowds. He seated Himself; and
was teaching them when the Scribes and Pharisees brought to 3
Him a woman who had been found committing adultery. They
made her stand in the centre of the court and they put the 4
case to Him. "Rabbi," they said, "this woman has been found
in the very act of committing adultery. Now in the Law Moses 5
has ordered us to stone such women to death. But what do
you say?" They asked this in order to put Him to the test, so 6
that they might have some charge to bring against Him. But
Jesus stooped down and began to write with His finger on the
ground. When however they persisted with their question, He 7
stood up and said to them, "Let the sinless man among you be
the first to throw a stone at her." Then He stooped, and again 8
wrote on the ground. They listened to Him, and then, begin- 9
ning with the eldest, took their departure one by one till all were
gone; and Jesus was left behind alone—and the woman in the
centre of the court. Then standing up Jesus spoke to her. 10
"Woman," He said, "where are they? Has no one condemned 11
you?" "No one, Sir," she replied. "And *I* do not condemn
you either," said Jesus; "go, and from this time do not sin any
more."]

The Testimony of the Father and of the Son.

Once more Jesus addressed them. "I am the 12
Light of the world," He said; "the man who
follows me shall certainly not walk in the dark,
but shall have the light of Life." "You are giving testimony 13
about yourself," said the Pharisees; "your testimony is not
true." "Even if I am giving testimony about myself," replied 14
Jesus, "my testimony is true; for I know where I came from
and where I am going, but you know neither of these two

vii. 53 to viii. 11.] v.L. omits this paragraph.

4. *Rabbi*] Lit. 'Teacher.'

5. *Such women*]. A cruel half-statement of the Law (Deut. xxii. 24) which also condemned to death the man who shared the woman's sin and was perhaps himself largely responsible for it. Why did not the Scribes and Pharisees bring to Jesus on this occasion the guilty man as well as the guilty woman?

things. You judge according to appearances: I am judging 15
no one. And even if I do judge, my judgement is just; for 16
I am not alone, but the Father who sent me is with me. In 17
your own Law too it is written that THE TESTIMONY OF TWO
MEN IS TRUE (Deut. xix. 15). I am one giving testimony about 18
myself, and the Father who sent me gives testimony about me."
"Where is your Father?" they asked. "You know my Father 19
as little as you know me," He replied; "if you knew me, you
would know my Father also." These sayings He uttered in the 20
treasury, while teaching in the Temple; yet no one arrested
Him, because His time had not yet come.

Christ's Departure now near at hand.

Again He said to them, "I am going away. 21
Then you will try to find me, but you will die in
your sins. Where I am going, it is impossible for
you to come." The Jews began to ask one another, "Is he 22
going to kill himself, do you think, that He says, 'Where I am
going, it is impossible for you to come'?" "You," He con- 23
tinued, "are from below, I am from above: you are of this
present world, I am not of this present world. That is why I 24
told you that you will die in your sins; for unless you believe
that I am He, you will die in your sins."

So they asked Him, "You—who are you?" Jesus replied, 25
"How is it that I am speaking to you at all? Many things I 26
have to speak and to judge concerning you; but He who sent
me is true, and the things which I have heard from Him are
those which I have come into the world to speak." They did 27
not perceive that He was speaking to them of the Father. So 28
Jesus added, "When you have lifted up the Son of Man, then
you will know that I am He. Of myself I do nothing; but as
the Father has taught me, so I speak. And He who sent me is 29
with me; He has not left me alone: for I do always what is
pleasing to Him." As He thus spoke, many became believers 30
in Him.

15. *Appearances*] Or 'your human nature.' *I am judging no one*] I.E. as yet. Cp. v. 22; vii. 8; xvii. 9, n.

16. *Just*] Lit. 'true.'

20. *Temple*] I.E. 'Temple Courts.' Cp. Matt. xxvi. 25.

24, 28. *I am He*] Some would render, 'I am' (as in verse 58). On the interpretation see the Commentators. The Greek in these passages, and in xiii. 19, is the same as that of the LXX. in Deut. xxxii. 39; Isa. xliii. 10; but it is not the same as that of Exod. iii. 14, last clause.

25. *Asked*] Or 'began asking,' as in verse 22. The tense (imperfect) probably indicates repeated or even clamourous asking. *How is it &c.*] Or (How useless) 'all that I have spoken to you from the beginning!' On 'have spoken' see *Aorist*, p 10.

26. *I have come &c.*] Lit. 'I speak into the world.' Cp. Luke iv. 23, n.

The Jews boast of Descent from Abraham.

Jesus therefore said to the now believing Jews: 31
"As for you, if you hold fast to my teaching, then
you are truly my disciples; and you shall know 32
the Truth, and the Truth will make you free."
They answered, "We are descendants of Abraham, and have 33
never at any time been in slavery to any one. What do those
words of yours mean, 'You shall become free'?" "In most 34
solemn truth I tell you," replied Jesus, "that every one who
commits sin is the slave of sin. Now a slave does not re- 35
main permanently in his master's house, but a son does. If
then the Son shall make you free, you will be free indeed. 36
You are descendants of Abraham, I know; but you want to 37
kill me, because my teaching gains no ground within you. The 38
words I speak are those I have learnt in the presence of the
Father: therefore you also should do what you have heard from
your father." "Our father is Abraham," they said. "If you 39
were Abraham's children," replied Jesus, "it is Abraham's
deeds that you would be doing. But in fact you are longing to 40
kill me, a man who has spoken to you the truth which I have
heard from God. Abraham did not do that. You are doing 41
the deeds of your father." "We," they replied, "are not illegiti-
mate children. We have one Father, namely God." "If God 42
were your Father," said Jesus, "you would love me; for it is
from God that I came and I am now here. I have not come of
myself, but *He* sent me. How is it you do not understand me 43
when I speak? It is because you cannot endure to listen to my
words. The father whose sons you are is the devil; and you 44
desire to do what gives him pleasure. He was a murderer from
the beginning, and does not stand firm in the truth—for there is
no truth in him. Whenever he utters his lie, he utters it out
of his own store; for he is a liar, and the father of lies. But 45
because I speak the truth, you do not believe me. Which of 46
you convicts me of sin? If I speak the truth, why do you not
believe me? He who is a child of God listens to God's words. 47

31. *Said*] Probably at some length, a summary only being given here. Such seems to be the force of the tense (imperfect). *Hold fast to*] Lit 'remain in.'

38. *Learnt*] Lit. 'seen.'

39. *It is Abraham's deeds &c.*] v.L. 'do Abraham's deeds.'

44. *Does not stand*] v.L. 'did not stand.' *In the truth*] Or 'by (or, with) the truth.' Cp. Eph. viii. 14. *Out of his own store*] I.E. 'in accordance with his own nature.' *Of lies*] Lit. 'of it.'

45. *Speak*] Or 'tell,' or 'say.' But the Greek verbs that correspond to these three English verbs are not always used with exactly the same shades of meaning as the latter. See *Aorist* 1.

46. *Which of you convicts*] The 'you' here is apparently emphatic, as the 'you' of the last clause of the verse undoubtedly is. The whole verse is a home thrust.

You do not listen to them: and why? It is because you are not God's children."

Jesus accused of being a Demoniac.

The Jews answered Him, "Are we not right in saying that you are a Samaritan and have a demon?" "I have not a demon," replied Jesus; "on the contrary I honour my Father, and you dishonour me. It is not I however, who aim at glory for myself: there is One who aims at it—and who judges. In most solemn truth I tell you, if any one shall have obeyed my teaching he shall in no case ever see death." "Now," exclaimed the Jews, "we know that you have a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever taste death.' Are you really greater than our forefather Abraham? For he died. And the Prophets died. Who do you make yourself out to be?" Jesus answered, "Were I to glorify myself, I should have no real glory; there is One who glorifies me—my Father whom you call your God. You do not know Him, but I know Him perfectly; and were I to deny my knowledge of Him, I should be a liar like yourselves. On the contrary I do know Him, and I obey His commands. Abraham your forefather exulted in the hope of seeing my day: he has seen it, and has been glad." "You are not yet fifty years old," cried the Jews, "and have you seen Abraham?" Jesus answered, "In most solemn truth I tell you that before Abraham came into existence, I am." Thereupon they took up stones to pelt Him with, but He hid Himself and went away out of the Temple.

48 49 50 51 52 53 54 55 56 57 58 59

A blind Man receives Sight.

As He passed by, He saw a man who had been blind from his birth. So His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he was born blind?" Jesus answered, "Neither he nor his parents sinned, but he was born blind in order that God's mercy might be openly shown in him. We must do the works

9 1 2 3 4

51. *Teaching*] Lit. 'word.'
52. *Taste*] On this inaccurate quotation see the Commentators.
53. *Who*] The objective interrogative 'Whom?' is now obsolescent.
55. *Commands*] Lit. 'word.'
56. *In the hope of seeing*] Lit. 'in order to see,' as though the longing and the hope hastened the event. Cp. 2 Pet. iii. 12. *My day*] Perhaps the day of the Redeemer's kingly triumph over all evil rather than that of His birth or even that of His death. *Has seen*] Beforehand.
59. *Temple*] v.l. adds 'and going through the midst of them He went His way, and so passed by.'
1. *As He passed by*] Or 'On one occasion as He passed along' (through the streets of Jerusalem).
3. *God's mercy*] Lit. 'the works of God.'
4. *We*] The Lord associates His disciples with Himself, as in iii. 11 (Westcott). v.l. has 'I' for 'we.'

of Him who sent me while there is daylight: night is coming on, when no one can work. When I am in the world, I am the Light of the world." 5

After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the clay over the man's eyes and said to him, "Go and wash in the Pool of Siloam"—the name means 'Sent.' So he went and washed his eyes, and returned able to see. 6 7

His Acquaintances question him.

So his neighbours, and the other people to whom he had been a familiar object because he was a beggar, began asking, "Is not this the man who used to sit and beg?" Some replied, "It is;" others said, "No, but he is like him." His own statement was, "I am the man." So they asked him, "How then were your eyes opened?" He answered, "He whose name is Jesus made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight." "Where is he?" they inquired, but the man did not know. 8 9 10 11 12

So also do the Pharisees.

They brought him to the Pharisees—the man who had been blind. Now the day on which Jesus made the clay and opened the man's eyes was the Sabbath. So the Pharisees renewed their questioning as to how he had obtained his sight. "He put clay on my eyes," he replied, "and I washed, and now I can see." This led some of the Pharisees to say, "That man has not come from God, for he does not keep the Sabbath." But others argued, "How is it possible for a bad man to do such miracles?" And there was a division among them. So again they asked the once blind man, "What is your account of him?—for he opened your eyes." He replied, "He is a prophet." 13 14 15 16 17

They appeal to his Parents.

The Jews, however, did not believe the statement concerning him—that he had been blind and had obtained his sight—until they called his parents and asked them, "Is this your son, who you say was born blind? How is it then that he can now see?" "We know," replied the 18 19 20

5. *The Light of the world*] I.E. the sun in the world's sky. Cp. xi. 9.

7. *Returned*]. Or 'came home.' He had probably been sitting at his own door when Jesus (verse 1) passed by.

10. *Asked*] The tense (imperfect) seems to imply that more than one pressed him with the question.

11, 15, 18. *Obtained*] Cp. Mark x. 52, n.

16. *That man*] 'This man' would naturally mean "the man here present who says he was blind." Cp. Luke xiii. 2; xvii. 34. *A bad man*] Lit. 'a man a sinner.'

18. *However*] See *Aorist*, p. 54.

parents, "that this is our son and that he was born blind; but 21
how it is that he can now see or who has opened his eyes we do
not know. Ask him himself; he is of full age; he himself will
give his own account of it." Such was their answer, because 22
they were afraid of the Jews; for the Jews had already settled
among themselves that if any one should acknowledge Jesus as
the Christ, he should be excluded from the Synagogue. That 23
was why his parents said, "He is of full age: ask him himself."

They excommunicate the Man.

A second time therefore they called the man 24
who had been blind, and said, "Give God the
praise: we know that that man is a sinner." He 25
replied, "Whether he is a sinner or not, I do not know. One
thing I know—that I was once blind and that now I can see."
"What did he do to you?" they asked; "how did he open 26
your eyes?" "I have told you already," he replied, "and you 27
did not listen to me. Why do you want to hear it again? Do
you also mean to be disciples of his?" Then they railed at 28
him, and said, "You are that man's disciple, but we are disciples
of Moses. We know that God spoke to Moses; but as for this 29
fellow we do not know where he comes from." The man replied, 30
"Why, this is marvellous! You do not know where he comes
from, and yet he has opened my eyes! We know that God 31
does not listen to bad people, but that if any one is a God-
fearing man and obeys Him, to him He listens. From the 32
beginning of the world such a thing was never heard of as that
any one should open the eyes of a man blind from his birth.
Had that man not come from God, he could have done nothing." 33
"You," they replied, "were wholly begotten and born in sin, and 34
do *you* teach *us*?" And they put him out of the Synagogue.

Jesus makes Himself known to him.

Jesus heard that they had done this; so hav- 35
ing found him, He asked him, "Do you be-
lieve in the Son of God?" "Who is He, Sir," 36
replied the man; "tell me, so that I may believe in Him?"
"You have seen Him," said Jesus; "and not only so: it is He 37
who is now speaking to you." "I believe, Sir," said he. And 38
he threw himself at His feet.

Clear Vision increases Responsibility.

Jesus said, "I came into this world to judge 39
men, that those who do not see may see, and
that those who do see may become blind." These 40

29. *Spoke*] In the Greek the tense is the perfect. See *Aorist* vii. 9.
32. *From the beginning of the world*] Lit. 'from the age.' Perhaps the exact thought is 'from the merging of Eternity into Time.'
35. *Son of God*] v.L., 'Son of Man.'

words were heard by those of the Pharisees who were present, and they asked Him, "Are *we* also blind?" Jesus answered, 41
"If you were blind, you would have no sin; but as a matter of fact you boast that you see: so your sin remains!

'The Sheepfold.'

"In most solemn truth I tell you that the man 1 **10**
who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber; but he who enters by the door is the shepherd of the 2
sheep. To him the porter opens the door, and the sheep hear 3
his voice; and he calls his own sheep by their names and leads them out. When he has brought out his own sheep—all of 4
them—he walks at the head of them; and the sheep follow him, because they know his voice. But a stranger they will by no 5
means follow, but will run away from him, because they do not know the voice of strangers." Jesus spoke to them in this 6
figurative language, but they did not understand what He meant.

Its Gate or 'Door.'

Again therefore Jesus said to them, "In most 7
solemn truth I tell you that I am the Door of the sheep. All who have come before me are thieves 8
and robbers; but the sheep would not listen to them. I am the 9
Door. If any one enters by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and 10
kill and destroy: I have come that they may have Life, and may have it in abundance.

'The Good Shepherd.'

"I am the Good Shepherd. The good shepherd 11
lays down his life for the sheep. The hired ser- 12
vant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf worries and scatters them. For he is only a hired servant and cares nothing for the 13
sheep.

"I am the Good Shepherd; and I know my sheep and my 14

41. *If you were . . you would have*] Or 'If you had been . . . you would have had.'

2. *The shepherd*] Or 'a shepherd.'

6. *In this figurative language*] The word which the Evangelist here uses is found also in xvi. 25, 29; 2 Pet. ii. 22. It is not the same as that from which the English 'parable' is derived, and which occurs in Matthew, Mark and Luke, 48 times in all, but nowhere in John.

8. *Have come before me*] I.E. claiming to be the Door.

11. *Good*] Not kind-hearted only. A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness. Cp. 2 Tim. ii. 2.

11, 15, 17. *Life*] Or 'soul.' See Edward Seeley's *Great Reconciliation*, pp. 298–301. Cp. xii. 25.

sheep know me, just as the Father knows me and I know the 15
Father; and I am laying down my life for the sheep. I have 16
also other sheep—which do not belong to this fold: those also
I must bring, and they will listen to my voice; and they shall
become one flock under one Shepherd. For this reason my 17
Father loves me because I am laying down my life in order to
receive it back again. No one is taking it away from me, but I 18
myself am laying it down. I am authorized to lay it down, and
I am authorized to receive it back again. This is the command
I received from my Father."

Again there arose a division among the Jews because of these 19
words. Many of them said, "He has a demon and is mad. 20
Why do you listen to him?" Others argued, "That is not the 21
language of a demoniac: and can a demon open blind men's
eyes?"

Jesus appeals to His Miracles.

The Dedication Festival came on at Jerusalem. 22
It was winter, and Jesus was walking in the 23
Temple in Solomon's Portico, when the Jews 24
gathered round Him and kept asking Him, "How long do you
mean to keep us in suspense? If you are the Christ, tell us
plainly." Jesus answered, "I have told you, and you do not 25
believe. The deeds that I do in my Father's name—they give
testimony about me. But you do not believe, because you are 26
not my sheep. My sheep listen to my voice, and I know them, 27
and they follow me. I give them the Life of the ages, and they 28
shall never, never perish, nor shall any foe wrest them from my
hand. What my Father has given me is more precious than 29
all besides; and no one is able to wrest anything from my
Father's hand: I and the Father are one." 30

The Jews talk of killing Him.

Again the Jews brought stones to stone Him. 31
Jesus remonstrated with them. "Many good 32
deeds," He said, "have I shown you as coming
from the Father; for which of them are you going to stone

18. Cp. xviii. 6, n.

22. *Came on*] v.L. adds 'at that time.'

24. *Kept asking*] The tense (imperfect) implies that the question was pressed again and again, probably by several questioners. Cp. Mark viii. 27, n.

28. *Of the ages*] Greek, 'aeonian.' Cp. Matt. xviii. 8, n.

29. *More precious*] Or 'more (to me).' Lit. 'greater (in my esteem).'

30. *Are one*] See the Commentators; but it is important to observe that 'one' here is neuter, not masculine as in the similar expression in Gal. iii. 28. Our Lord here affirms that He and His Father, being two Persons (masculine), have and are one nature (neuter).

32. *Which of them*] Lit. 'which work of them.' The Greek word here for 'which' is not the one that would be used in classical Greek. Cp. Matt. xxi. 23; Acts iv. 7; 1 Pet. ii. 20.

me?" "For no good deed," the Jews replied, "are we going to 33
stone you, but for blasphemy, and because you, who are only a
man, are making yourself out to be God." Jesus replied, "Does 34
it not stand written in your Law, 'I SAID, YOU ARE GODS'
(Ps. lxxxii. 6)? If those to whom God's word was addressed 35
are called gods (and the Scripture cannot be annulled), how do 36
you dare to say to Him whom the Father consecrated and sent
into the world, 'You are blaspheming,' because I said, 'I am
God's Son?' If the deeds I do are not my Father's deeds, do 37
not believe me; but if they are, then even if you do not believe 38
me, at least believe the deeds, that you may know and see
clearly that the Father is in me, and that I am in the Father."
This made them once more try to arrest Him, but He with- 39
drew out of their power.

He crosses the Jordan.

Then He went away again to the other side of the 40
Jordan, to the place where John had been baptiz-
ing at first; and there He stayed. Large numbers 41
of people also came to Him, and their report was, "John did
not work any miracle, but all that John said about this teacher
was true." And many became believers in Him there. 42

The Illness of Lazarus.

Now there was a certain sick man, Lazarus of 1 **11**
Bethany—Bethany being the village of Mary and
her sister Martha. (It was the Mary who poured 2
the perfume over the Lord and wiped His feet with her hair,
whose brother Lazarus was ill.) So the sisters sent to Him to 3
say, "Master, he whom you hold dear is ill." Jesus received the 4
message and said, "This illness is not to end in death, but is to
promote the glory of God, in order that the Son of God may be
glorified by it."

After two Days Jesus goes to Bethany.

Now Jesus loved Martha and her sister and 5
Lazarus. When, however, He heard that Lazarus 6
was ill, He still remained two days in that same

35. *Are called*] Lit. 'he (or He, or it) called (or has called).'
39. *Power*] Lit. 'hand.'
41. *Miracle*] Lit. 'sign.' Cp. ii. 11.
42. *Became believers*] See *Aorist* vi. 6.
1. *Bethany being the village*] Lit. 'out of the village.' Cp. i. 44.
3. *Whom you hold dear*] Or 'whom you regard as your friend.' Cp. xv. 14, 15; Jas. ii. 23. The Greek verb used here is the one which has furnished a syllable to many English words, as 'phil-anthropy,' 'phil-harmonic,' 'Russo-phile.'
5. *Loved*] The Greek verb used here is more emphatic than that of verse 3, and marks a stronger glow of affection. We find it in the great and first commandment, and in the second which is of the same character (Matt. xxii. 37, 39), and it supplies a name (*agapē*) for the highest of Christian virtues (1 Cor. xiii.). (The Greek language has a third word, *eros*, which may be defined as 'animal love.' This word does not occur in the N.T., even in such passages as Eph. v. 25–33.) See also v. 20, n; xx. 2, n; xxi. 7, n.

place. Then, after that, He said to the disciples, "Let us 7
return to Judaea." "Rabbi," exclaimed the disciples, "the Jews 8
have just been trying to stone you, and do you think of going
back there again?" Jesus replied, "Are there not twelve hours 9
in the day? If any one walks in the daytime, he does not stumble
—because he sees the light of this world; but if a man walks by 10
night, he does stumble, because the light is not in him." He 11
said this, and afterwards He added, "Our friend Lazarus is
sleeping, but I will go and awake him." "Master, if he is 12
asleep," said the disciples, "he will recover." Jesus had spoken 13
of his death, but they thought He referred to the rest taken in
ordinary sleep. So Jesus then told them plainly, "Lazarus is 14
dead; and for your sakes I am glad I was not there, in order 15
that you may believe. But let us go to him." "Let us go also," 16
Thomas the Twin said to his fellow disciples, "that we may
die with Him."

Lazarus was now dead and buried.

On His arrival Jesus found that Lazarus had 17
already been three days in the tomb. Bethany was 18
near Jerusalem, the distance being a little less than
two miles; and a considerable number of the Jews were with 19
Martha and Mary, having come to express sympathy with them
on the death of their brother. Martha, however, as soon as she 20
heard the tidings, "Jesus is coming," went to meet Him; while
Mary remained sitting in the house. So Martha came and 21
spoke to Jesus. "Master, if you had been here," she said, "my
brother would not have died. And even now I know that what- 22
ever you ask God for, God will give you." Jesus answered her, 23
"Your brother shall rise again." "I know," replied Martha, 24

'The Resurrection and the Life.'

"that he will rise again at the resurrection, on the
last day." Jesus replied, "I am the Resurrection 25
and the Life. He who believes in me, even if

9. *The light of this world*] I.E., the sun in the sky. Cp. ix. 5.
11. *Friend*] See verse 3, n. *Is sleeping*] Lit. 'has fallen asleep.' The Greek perfect tense often denotes a present state resulting from a past action. See *Aorist* vii. 3, 4. *And awake*] Lit. 'in order that I may awake.'
14. *Is dead*] More exactly 'has died' (see *Aorist* vi. 1). But the distinction is not so important as it is in Rom. vi. 7.
17. *On His arrival*] In the Greek this verse begins with the particle commonly rendered 'therefore.' It occurs 19 times in this chapter, a frequency of repetition which is never found in English narrative. In the A.V. 'therefore' is found 5 times in this chapter, in the R.V. 16 times. The subject is fully discussed in *Aorist*, Appendix B. *Three days*] Lit. 'four days.' Cp. Acts x. 30, n.
20. *However*] Or 'therefore.' Cp. verse 17, n.
22. *Even*] The reader who is in love with a word-for-word rendering may omit this 'even:' but he will then miss the full force of the original.
23. *Shall*] Or 'will.'
25. *Has died*] More exactly, 'shall have died' (by the time the Resurrection comes)

he has died, shall live ; and every one who is living and is a 26
believer in me shall never, never die. Do you believe this?"
"Yes, Master," she replied ; "I am thoroughly convinced that 27
you are the Christ, the Son of God, who was to come into the
world."

After saying this, she went and called her sister Mary 28
privately, telling her, "The Rabbi is here and is asking for
you." So she, on hearing that, rose up quickly to go to 29
Him. Now Jesus was not yet come into the village, but was 30
still at the place where Martha had met Him. So the Jews 31
who were with Mary in the house sympathizing with her, when
they saw that she had risen hastily and had gone out, followed
her, supposing that she was going to the tomb to weep aloud
there.

Lazarus brought back to Life.

Mary then, when she came to Jesus and saw 32
Him, fell at His feet and exclaimed, "Master, if
you had been here, my brother would not have
died." Seeing her weeping aloud, and the Jews in like manner 33
weeping who had come with her, Jesus, curbing the strong
emotion of His spirit, though deeply troubled, asked them, 34
"Where have you laid him?" "Master, come and see," was
their reply. Jesus wept. "See how dear he held him," said 35, 36
the Jews ; though others of them asked, "Was this man who 37
opened the blind man's eyes unable to prevent his friend from
dying?" Jesus, however, again restraining His strong feeling, 38
came to the tomb. It was a cave, and a stone had been laid
against the mouth of it. "Take away the stone," said Jesus. 39
Martha, the sister of the dead man, exclaimed, "Master, by this
time there is a foul smell ; for it is three days since he died."
"Did I not promise you," replied Jesus, "that if you believe, 40
you shall see the glory of God?" So they removed the stone. 41
Then Jesus lifted up His eyes and said, "Father, I thank Thee
that Thou hast heard me. I knew that Thou always hearest me ; 42
but for the sake of the crowd standing round I said it—that
they may believe that Thou didst send me." After speaking 43
thus, He called out in a loud voice, "Lazarus, come out."

28. *Rabbi*] Lit. 'Teacher.'

31. *Supposing that she was going*] Or 'supposing (and saying to one another), "She is going."'

33. *Emotion*] Or 'indignation' (at the triumph of evil). Lit. 'He was moved with indignation in the spirit.'

35. *Wept*] But not aloud, as in verses 31, 33. This verb, signifying the silent shedding of tears, occurs nowhere else in the N.T.

38. *Restraining &c.*] Lit. 'being moved with indignation in Himself.'

39. *It is three days*] See Westcott's valuable note.

The dead man came out, his hands and feet wrapped in cloths, and his face wrapped round with a towel. "Untie him," said Jesus, "and let him go free." 44

Sympathy and Opposition.

Thereupon a considerable number of the Jews — namely those who had come to Mary and had witnessed His deeds—became believers in Him; though some of them went off to the Pharisees and told them what He had done. 45 46

Christ's Death for others predicted.

The High Priests and Pharisees therefore held a meeting of the Sanhedrin. "What steps are we taking?" they asked one another; "for that man is performing a great number of miracles. If we leave him alone in this way, everybody will believe in him, and the Romans will come and blot out both our City and our nation." But one of them, Caïaphas, being High Priest that year, said, "You know nothing about it. You do not reflect that it is to your interest that one man should die for the People rather than the whole nation perish." It was not as a mere man that he thus spoke; but being High Priest that year he was inspired to declare that Jesus was to die for the nation, and not for the nation only, but in order to unite into one body all the far-scattered children of God. So from that day forward they planned and schemed in order to put Him to death. 47 48 49 50 51 52 53

Jesus withdraws to Ephraim.

Jesus therefore no longer went about openly among the Jews, but left that neighbourhood and went into the district near the desert, to a town called Ephraim, and remained there with the disciples. The Jewish Passover was coming near, and many from that district went up to Jerusalem before the Passover, to purify themselves. They therefore looked out for Jesus, and asked one another as they stood in the Temple, "What do you think?—will he come to the Festival at all?" Now the High Priests and Pharisees had issued orders that if any one knew where He was, he should give information, so that they might arrest Him. 54 55 56 57

44. *Cloths*] The Greek word here used occurs nowhere else in the N.T., but is probably synonymous with the one found Luke xxiv. 12; John xix. 40; xx. 5, 6, 7. *Towel*] Or 'handkerchief.'

47. *That man*] 'This man' would suggest that Jesus was present and in their power, which was by no means the case. Cp. ix. 16; Luke xiii. 2. *Miracles*] Cp. ii. 11.

48. *City*] Lit. 'place.'

51. *As a mere man*] Lit. 'from himself.'

55. *From that district*] Or 'from (all parts of) the country.' But if this had been the sense we should have expected the verb to be in the imperfect. Here it is in the aorist.

Affection and Gratitude.

Jesus, however, six days before the Passover, 1 **12**
came to Bethany, where Lazarus was whom He
had raised from the dead. So they gave a dinner 2
there in honour of Jesus, at which Martha waited at table, but
Lazarus was one of the guests who were with Him. Availing 3
herself of the opportunity, Mary took a pound weight of pure
spikenard very costly and poured it over His feet and wiped
His feet with her hair, so that the house was filled with the
fragrance of the perfume. Then said Judas (the Iscariot, one 4
of the Twelve—the one who afterwards betrayed Jesus), "Why 5
was not that perfume sold for 300 shillings and the money given
to the poor?" The reason he said this was not that he cared 6
for the poor, but that he was a thief, and that being in charge of
the money-box he used to steal what was put into it. But 7
Jesus interposed. "Do not blame her," He said, "allow her to
keep it for this time of my preparation for burial. For the poor 8
you always have with you, but you have not me always."

Now it became widely known among the Jews that Jesus was 9
there; but they came not only on His account, but also in order
to see Lazarus whom He had brought back to life. The High 10
Priests, however, consulted together to put Lazarus also to
death, for because of him many of the Jews left them and became 11
believers in Jesus.

Jesus rides into Jerusalem.

The next day a great crowd of those who had 12
come to the Festival, hearing that Jesus was
coming to Jerusalem, took branches of the palm 13
trees and went out to meet Him, shouting as they went, "God
save Him! BLESSINGS ON HIM WHO COMES IN THE NAME OF
THE LORD (Ps. cxviii. 26)—even on the King of Israel?" And 14
Jesus, having procured a young ass, sat upon it, just as the
Scripture says, "FEAR NOT, DAUGHTER OF ZION! SEE, THY 15
KING IS COMING RIDING ON AN ASS'S COLT" (Zech. ix. 9). The 16
meaning of this His disciples did not understand at the time;
but after Jesus was glorified they recollected that this was

1. *However*] See *Aorist* Appendix B. 5. Cp. also verses 9–11.
1–11. Cp. Matt. xxvi. 6–13; Mark xiv. 3–9.
3. *Pure*] Or 'liquid.'
6. *Money-box*] The word occurs in the N.T. only here and in xiii. 29. Cp. 2 Chron. xxiv. 8–11, LXX.
7. *Allow her to keep*] Or '(her purpose was but) to keep.' The women who later on brought sweet spices to anoint Christ's dead body came too late (Mark xvi. 1).
11. *Left them and became*] Not all at once, but, as the imperfect tense implies, in long and frequent succession.
12–19. Cp. Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–44.
13. *The palm-trees*] Which were growing there.

written about Him, and that they had done this to Him. The large number of people, however, who had been present 17
when He called Lazarus out of the tomb and brought him back to life, declared what they had witnessed. This was 18
also why the crowd came to meet Him, because they had heard of His having performed that miracle. The result was that the 19
Pharisees said among themselves, "Observe how idle all your efforts are! The world is gone after him!"

A higher Life the Result of Death.

Now some of those who used to come up to 20
worship at the Festival were Greeks. They came 21
to Philip, of Bethsaïda in Galilee, with the request "Sir, we wish to see Jesus." Philip came and told Andrew: 22
Andrew and Philip told Jesus. His answer was, "The time has 23
come for the Son of Man to be glorified. In most solemn truth 24
I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest. He who holds his life dear, is 25
destroying it; and he who makes his life of no account in this world shall keep it to the Life of the ages. If a man wishes to 26
be my servant, let him follow me; and where I am, there too shall my servant be; if a man wishes to be my servant, the Father will honour him. Now is my soul full of trouble; and 27
what shall I say? Father, save me from this hour. But for 28
this purpose I have come to this hour. Father, glorify Thy name."

A Voice from the Sky.

Thereupon there came a voice from the sky, "I have glorified it and will also glorify it again." The crowd that stood by and heard it, said that 29
there had been thunder; others said, "An angel spoke to him." "It is not for my sake," said Jesus, "that that voice came, but 30
for your sakes. Now is the judgement of this world: now will 31
the prince of this world be driven out. And I—if I am lifted 32

17. *However*] See *Aorist*, Appendix B, 5.
19. *Observe &c.*] Or 'Do you see that . . . ?'
20. *To come up*] Viz. to the part of the country spoken of in all the earlier part of the chapter. Cp. Matt. xvii. 27; Rev. iv. 1; 1 Sam. xiv. 12, LXX. Or perhaps 'to go up.'
21. *They came*] Apparently the whole body with one consent.
25. *His life*] Or 'his soul;' cp. x. 11; but "not the soul in the present acceptation of that term" (Alford). *Makes of no account*] Lit. 'hates.' *Shall keep it*] Lit. 'will be keeping guard over it.' *Of the ages*] Greek 'aeonian.' Cp. iii. 15.
27. *Save me from this hour*] Cp. Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42. Or we may understand the clause to mean, "Shall I pray, 'Father . . hour'?" *For this purpose*] i.e., of triumphing over Sin, the devil, and Death, just when they seemed to be triumphing over Him.
29. *Stood by*] Lit. 'stood.' Cp. Matt. xxvi. 73.
31. *The judgement*] Or 'a judgement.'
32. *If*] Or 'when.' Cp. xiv. 3, n; 1 John iii. 2, n. *From*] More lit. 'out of.'

up from the earth—will draw all men to me." He said this to 33
indicate the kind of death He would die. The crowd answered 34
Him, "We have heard out of the Law that the Christ remains
for ever: in what sense do you say that the Son of Man must
be lifted up? Who is that Son of Man?" "Yet a little while," 35
He replied, "the light is among you. Live and act according to
the light that you have, for fear the darkness overtake you; for
a man who walks in the dark does not knew where he is going.
In the degree that you have light, believe in the Light, so that 36
you may become sons of Light."

Much Unbelief, yet many secret Disciples.

Jesus said this, and went away and hid Him-
self from them. But though He had performed 37
such great miracles in their presence, they did not
believe in Him—in order that the words of Isaiah 38
the Prophet might be fulfilled,

"LORD, WHO HAS BELIEVED OUR PREACHING?
AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN
UNVEILED?" (Isa. liii. 1.)

For this reason they were unable to believe—because Isaiah 39
said again,

"HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS 40
CALLOUS,
LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE
WITH THEIR MINDS,
AND SHOULD TURN,
AND I SHOULD HEAL THEM" (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His glory; and he 41
spoke of Him. Nevertheless even from among the Rulers many 42
believed in Him; but because of the Pharisees they did not
avow their belief, for fear they should be shut out from the
synagogue. For they loved the glory that comes from men 43
rather than the glory that comes from God.

Jesus and His heavenly Father.

But Jesus cried aloud, "He who believes in me, 44
believes not so much in me, as in Him who sent
me; and he who sees me sees Him who sent me. 45

35. *Live and act*] Lit. 'walk.' *Overtake*] Cp. i. 5, where the same verb occurs.
35, 36. *In the degree that you have light*] Lit. 'As you have the light.' For 'as' v.L. has 'while.'
36. *Hid Himself*] In classical Greek the verb would mean 'was hidden,' by some other agent. Cp. Rom. ix. 29.
37. *Such great*] Or 'so many,' but in this Gospel we find but little stress laid on the number of our Lord's miracles, only seven being recorded.
44. *Cried aloud*] The tense (aorist) of this verb does not admit of the interpretation preferred by Tholuck, Olshausen and others, "Jesus was accustomed emphati-

I have come like light into the world, in order that no one who 46
believes in me may remain in the dark. And if any one hears 47
my teachings and regards them not, I do not judge him ; for I
did not come to judge the world, but to save the world. He 48
who sets me at naught and does not receive my teachings is not
left without a judge : the Message which I have spoken will
judge him on the last day. Because I have not spoken on my 49
own authority ; but the Father who sent me, Himself gave me
a command what to say and in what words to speak. His com- 50
mand, I well know, is the Life of the ages : what therefore I
speak, I speak as the Father has said it to me."

A glorious Lesson in Humility.

Now just before the Feast of the Passover 1 **13**
this incident took place. Jesus knew that the time
had come for Him to leave this world and go to the
Father ; and having loved His own who were in the world,
He loved them to the end. While supper was proceeding, the 2
devil having by this time suggested to Judas Iscariot, the son
of Simon, the thought of betraying Him, Jesus, although He 3
knew that the Father had put everything into His hands,
and that He had come forth from God and was now going
to God, rose from table, threw off His upper garments, 4
and took a towel and tied it round His waist. Then He 5
poured water into a basin, and proceeded to wash the feet of
the disciples and to wipe them with the towel which He had
round His waist. When He came to Simon Peter, Peter 6
objected. "Master," he said, "are *you* going to wash my
feet?" Jesus answered him, "What I am doing, for the present 7
you do not know, but afterwards you shall know." "Never 8
while the world lasts," said Peter, "shall you wash my feet."
"If I do not wash you," replied Jesus, "you have no share with
me." "Master," said Peter, "wash not only my feet, but also 9

cally to declare," thus making the last seven verses of this chapter an epitome of all His discourses.

47. *Regards them not*] Lit. 'keeps on guard over them.' Cp. verse 25. This verb occurs only three times in this gospel, the third instance being xvii. 12. *Not judge*] i.e., 'not now judge.' Cp. xvii. 9, n.

48, 49. *I have spoken*] The rendering 'I spoke' would be understood by the ordinary English reader as referring to words spoken only on one definite occasion, an interpretation altogether inadmissible.

49. *Gave me*] And it still continues in my care (the Greek perfect). See *Aorist* vii. 3, 4.

50. See the Commentators, especially Westcott.

1–20. Cp. Luke xxii. 24–30.

1. *To the end*] So in Matt. x. 22 and elsewhere ; or perhaps 'wholly,' 'intensely,' 'perfectly,' as in 2 Macc. viii. 29.

6. *When He came*] There is no indication of the order in which our Lord took the disciples.

my hands and my head." Jesus answered him, "Any one who 10
has lately bathed does not need to wash more than his feet,
but is clean all over; and you my disciples are clean, and yet
this is not true of all of you." For He knew who was betraying 11
Him, and that was why He said, "All of you are not clean."

So after He had washed their feet, put on His garments again, 12
and returned to the table, He said to them, "Do you understand
what I have done to you? You call me 'The Rabbi' and 'The 13
Master,' and rightly so, for such I am. If I then, your Master 14
and Rabbi, have washed your feet, it is also your duty to wash one
another's feet. For I have set you an example in order that 15
you may do what I have done to you. In most solemn truth I 16
tell you that a servant is not superior to his master, nor is a
messenger superior to him who sent him. If you know all 17
this, blessed are you if you act accordingly. I am not speak- 18
ing of all of you. I know whom I have chosen, but things are as
they are in order that the Scripture may be fulfilled, which says,
'He who eats my bread has lifted up his heel against
me' (Ps. xli. 9). From this time forward I tell you things before 19
they happen, in order that when they do happen you may
believe that I am He. In most solemn truth I tell you that he 20
who receives whoever I send receives me, and that he who
receives me receives Him who sent me."

The Traitor indicated.

After speaking thus Jesus was troubled in spirit 21
and said with deep earnestness, "In most solemn
truth I tell you that one of you will betray me."
The disciples began looking at one another, at a loss to know to 22
which of them He was referring. There was at table one of 23
His disciples—the one Jesus loved—reclining with his head
on Jesus's bosom. Making a sign therefore to him, Simon 24
Peter said, "Tell us to whom He is referring." So he, having 25
his head on Jesus's bosom, leaned back and asked, "Master,
who is it?" Jesus answered, "It is the one for whom I will dip 26
this piece of bread and to whom I shall give it." Accordingly

10. *More than his feet*] v.l. omits these words.
13, 14. *Rabbi*] Lit. 'Teacher.' *Master*] Or 'Lord.'
18. *My bread*] v.l. 'bread with me.'
19. *I am He*] See viii. 24, n.
21–35. Cp. Matt. xxvi. 21–25; Mark xiv. 18–21; Luke xxii. 21–23.
23. *Loved*] The same word as in xxi. 7. Cp. xii. 5, n. *Reclining &c.*] In our Lord's time Roman customs were to a great extent adopted among the Jews. At meals the Romans reclined on broad sloping couches which were placed on three sides of a square. On each couch three, four, or even five guests lay at full length obliquely, each on his left side, resting his elbow on a cushion.
26. *Dip*] i.e. in the gravy.

He dipped the piece of bread, and took it and gave it to Judas
the son of the Iscariot Simon. Then after Judas had received 27
the piece of bread, Satan entered into him. Jesus said to him,
"Lose no time about it." But why He said this no one else at 28
the table understood. Some, however, supposed that because 29
Judas had the money-box Jesus meant, "Buy what we require
for the Festival," or that he should give something to the
poor. So Judas took the piece of bread and immediately went 30
out. It was now night.

The new Law—the Law of Love.

So when he was gone out, Jesus said, "Now is 31
the Son of Man glorified, and God is glorified in
him. Moreover God will glorify him in Himself, 32
and will glorify him without delay. Dear children, I am still 33
with you a little longer. You will seek me, but, as I said to the
Jews, 'Where I am going you cannot come,' so for the present I
say to you. A new commandment I give you, to love one 34
another; that as I have loved you, you also may love one
another. It is by this that every one will know that you are my 35
disciples—if you cherish mutual love."

Peter's Denial foretold.

"Master," inquired Simon Peter, "where are 36
you going?" "Where I am going," replied Jesus,
"you cannot be my follower now, but you shall
be later." Peter asked again, "Master, why cannot I follow 37
you now? I will lay down my life on your behalf." "You say 38
you will lay down your life on my behalf!" said Jesus; "in
most solemn truth I tell you that the cock will not crow before
you have three times disowned me."

Christ's Departure and Return.

"Let not your hearts be troubled. Trust in 1 **14**
God: trust in me also. In my Father's house 2
there are many resting-places: were it otherwise,
I would have told you; for I am going to make ready a place

27. *About it*] Lit.(in) 'what you are doing.'
29. *However*] See *Aorist*, Appendix A, 12.
31. *Is glorified*] Or, a shade more literally, 'has been glorified.' 'Was glorified' seriously misrepresents, in respect of time, the true meaning of the verb. See *Aorist* xi. 3.
33. *Dear*] Cp. xxi. 17.
34. *To love*] Or 'in order that you may love.' Some regard the institution of the Lord's Supper as the 'commandment' referred to by our Lord. In the order of events that institution, though not mentioned by John, precedes verse 21. See Luke xxii. 19–23.
36–38. Cp. Matt. xxvi. 31–35; Mark xiv. 27–31; Luke xxii. 31–38.
37, 38. *Life*] Or 'soul.'
38. *The cock will not crow*] "It was now night" (verse 30).
1. *Trust* (twice)] Or 'you trust.' The second half of the verse may be punctuated, 'Trust: in God and in me, trust.'
2. *To make ready*] Later on in the apostolic age the heavenly home is declared to be now ready (Heb. xi. 16). Cp. Rev. xiv. 13.

for you. And if I go and make ready a place for you, I will 3
return and take you to be with me, that where I am you also
may be. And where I am going—you all know the way." 4
"Master," said Thomas, "we do not know where you are 5
going: in what sense do we know the way?" "I am the Way," 6
replied Jesus, "and the Truth and the Life: no one comes to
the Father except through me. If you—all of you—knew me, 7
you would fully know my Father also: from this time forward
you know Him and have seen Him."

His Union with the Father.

"Master," said Philip, "cause us to see the 8
Father: that is all we need." Jesus answered 9
him, "Have I been so long among you, and yet
you, Philip, do not know me? He who has seen me has seen
the Father. How can *you* ask me, 'Cause us to see the Father'?
Do you not believe that I am in the Father and that the Father 10
is in me? The things that I tell you all I do not speak on my
own authority; but the Father dwelling within me carries on
His own work. Believe me, all of you, that I am in the Father 11
and that the Father is in me; or at any rate, believe me
because of what I do. In most solemn truth I tell you that he 12
who trusts in me—the things which I do he shall do also;
and greater things than these he shall do, because I am going
to the Father. And whatever any of you ask in my name, I 13
will do, in order that the Father may be glorified in the
Son. If you make any request of me in my name, I will do it. 14

The Holy Spirit promised to the obedient.

"If you love me, you will obey my command- 15
ments. And I will ask the Father, and He will 16
give you another Advocate to be for ever with you

3. *If I go &c.*] Or less exactly, 'when I have gone and made ready.' The 'if' does not indicate any uncertainty. Cp. xii. 32; 1 John iii. 2; and the 'si' in Vergil, Aeneid vi. 828. *Take you to be with me*] Lit. 'receive you to myself.' Some think the original significance of these words was an intimation that the ministry of the apostles as a whole would be cut short by their Master's personal return from Heaven. Cp. xxi. 22; Matt. x. 23; xvi. 28; xxiv. 34. Others find the fulfilment of the promise in the coming of the Saviour to every individual Christian in the hour of death.

5. *In what sense*] Cp. xii. 34.

10. *Believe*] 'What I have already told you, and not you alone.' See x. 38. *Dwelling*] v.L. 'who dwells.' *Work*] Lit. 'works,' but plainly not in the sense in which we commonly speak of 'the works of God.'

11. *Believe me because*] v.L. omits 'me.'

13, 14. *In my name*] Or 'on the ground that you are mine.' See the Commentators here, especially Westcott.

14. *Of me*] v.L. omits.

16. *Advocate*] According to etymology, 'one called to one's side to help.' Cp. Acts iv. 36, n. "The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate" (Westcott). If the leading thought here were that of 'comfort,' the form of the word would convey the modified sense, not of 'comforter,' but of 'comforted.'

—the Spirit of truth. That Spirit the world cannot receive, 17
because it does not see Him or know Him: you know Him,
because He remains by your side and is in you. I will not 18
leave you bereaved: I am coming to you. Yet a little while 19
and the world will see me no more, but you will see me: because
I live, you also shall live. At that time you will know that I 20
am in my Father and that you are in me and that I am in you.
He who has my commandments and obeys them—he it is who 21
loves me; and he who loves me will be loved by my Father,
and I will love him and will clearly reveal myself to him."

Obedience and Love find God.

Judas (not the Iscariot) asked: "Master, how is 22
it that you will reveal yourself clearly to us and
not to the world?" "If any one loves me," replied 23
Jesus, "he will obey my teaching; and my Father will love
him, and we will come to him and make our home with him. He 24
who has no love for me does not obey my teaching; and yet
the teaching to which you are listening is not mine, but is the
teaching of the Father who sent me.

The Holy Spirit is the great Teacher.

"All this I have spoken to you while still with 25
you. But the Advocate, the Holy Spirit whom 26
the Father will send at my request, will teach you
everything, and will bring to your memories all that I have said
to you. Peace I leave with you: my own peace I give to you. 27
It is not as the world gives its greetings that I give you peace.
Let not your hearts be troubled nor be timid.

Christ's Departure to the Father.

"You heard me say to you, 'I am going away, 28
and yet I am coming to you.' If you loved me,
you would have rejoiced because I am going to the
Father; for the Father is greater than I am. I have now told 29
you before it comes to pass, that when it has come to pass you
may believe. In future I shall not talk much with you, for the 30
Prince of this world is coming. And yet in me he has nothing;
but it is in order that the world may know that I love the 31

18. *Bereaved*] Or 'orphans.'
19. *Will see*] Lit. 'sees.'
22. *How is it*] Lit. 'What has happened.'
23. *Teaching*] Lit. 'word.' *With him*] Or 'by his side,' as in verse 17. See also verse 25. (Stapfer's rendering *chez lui* is certainly permissible, and perhaps gives the exact sense.) Cp. Acts xxi. 8, 16, where the same preposition is similarly used.
26. *At my request*] Lit. 'in my name.' See Westcott's note. *All that I have said to you*] The 'have' is indispensable here, the aorist tense being, as its name implies, indefinite, while 'I said' is definite.' See this argued at length in *Aorist* v. Both Segond and Stapfer rightly use the past indefinite—"tout ce que je vous ai dit."
28. *Greater than I am*] Cp. Phil. ii. 7.
30. *Prince*] Or 'Ruler.' *Of this world*] Lit 'of the world.'

Father, and that it is in obedience to the command which the Father gave me that I thus act. Rise, let us be going."

The True Vine and its Branches.

15 "I am the Vine—the True Vine, and my Father 1
is the vine-dresser. Every branch in me—if it 2
bears no fruit, He takes away; and every branch
that bears fruit He prunes, that it may bear more fruit. Already 3
you are cleansed—through the teaching which I have given you.
Continue in me, and let me continue in you. Just as the branch 4
cannot bear fruit of itself—that is, if it does not continue in the
vine—so neither can you if you do not continue in me. I am 5
the Vine, you are the branches: he who continues in me and
in whom I continue bears abundant fruit, for apart from me you
can do nothing. If any one does not continue in me, he is like 6
the unfruitful branch which is at once thrown away and then
withers up: such branches they gather up and throw into the
fire and they are burned.

A close Union with Christ through Obedience.

"If you continue in me and my sayings con- 7
tinue in you, ask what you will and it shall be
done for you. By this is God glorified—by 8
your bearing abundant fruit and thus being true
disciples of mine. As the Father has loved me, I have also 9
loved you: continue in my love. If you obey my command- 10
ments, you will continue in my love, as I have obeyed my Father's
commandments and continue in His love.

The Joy which will result.

"These things I have spoken to you in order 11
that I may have joy in you, and that your joy may
become perfect. This is my commandment to 12
you, to love one another as I have loved you. No one has 13
greater love than this—a man laying down his life for his
friends. You are my friends, if you do what I command 14
you. No longer do I call you servants, because a servant does 15
not know what his master is doing; but I have called you
friends, because all that I have heard from the Father I have

3. *Teaching . . given*] Lit. 'word . . spoken.'

6. *Which is thrown away*] Lit. 'he has been thrown away.' Should the connexion be severed, the result is immediately apparent—he has been flung aside for the burning. Similarly the aorist can be accounted for in verse 8.

7. *Sayings*] Of warning, rebuke, encouragement, instruction, promise.

8. *Is glorified*] Lit. 'has been glorified.' No sooner will you have shown yourselves fruitful branches—my true disciples—than at once glory has accrued to God. Cp. verse 6.

9. *Has loved*] The simple 'loved' would refer to some definite past time, or would represent the Greek imperfect rather than the aorist. *I have also &c.*] Or 'and I . . you, continue &c.'

11. *I have spoken*] And let them be treasured in your hearts—the Greek perfect. See verse 10, n.

15. *Servants . . servant*] Lit. 'bondservants . . bondservant.'

made known to you. It is not you who chose me, but it is I 16
who chose you and appointed you that you might go and be
fruitful and that your fruit might remain ; so that whatever
petition you present to the Father in my name He may give
you.

The World will hate and persecute.

"Thus I command you to love one another. If 17, 18
the world hates you, remember that it has first had
me as the fixed object of its hatred. If you 19
belonged to the world, the world would love its own property ;
but because you do not belong to the world, and I have chosen
you out of the world—for that reason the world hates you.
Bear in mind what I said to you, 'A servant is not superior to 20
his master.' If they have persecuted me, they will also perse-
cute you : if they have obeyed my teaching, they will obey
yours also. But they will inflict all this suffering upon you on 21
account of your bearing my name—because they do not know
Him who sent me.

The Guilt of sinning against Light.

"If I had not come and spoken to them, they 22
would have had no sin ; but as the case stands
they are without excuse for their sin. He who 23
hates me hates my Father also. If I had not done among 24
them, as I have, such miracles as no one else ever did, they
would have had no sin ; but they have in fact seen and also
hated both me and my Father. But this has been so, in order 25
that the saying may be fulfilled which stands written in their
Law, 'THEY HAVE HATED ME WITHOUT ANY REASON' (Ps.
xxxv. 19 ; lxix. 4).

Inward Light and external Testimony.

"When the Advocate is come whom I will send 26
to you from the Father's presence—the Spirit of
Truth who comes forth from the Father's presence
—He will be a witness concerning me ; and you also are wit- 27
nesses, because you have been with me from the first.

Excommunication and Martyrdom foretold.

"These things I have spoken to you in order to 1 **16**
clear stumbling-blocks out of your path. You 2
will be excluded from the synagogues ; nay more,
the time is coming when any one who has
murdered one of you will suppose he is offering service to God.
And they will do these things because they have failed to 3
recognize the Father and to discover who I am. But I have 4

24 *As I have*] Implied in the definite article, which is used here in the Greek. *Have . . seen*] See *Aorist* vii. 6. *Have . . hated*] Cp. verse 18, n.
3. *The Father*] I.E. 'in Me.' Cp. verse 25 ; 2 Cor. v. 19.

spoken these things to you in order that when the time for their accomplishment comes you may remember them, and may recollect that I told you. I did not, however, tell you all this at first, because I was still with you. But now I am returning 5
to Him who sent me; and not one of you asks me where I am going, but grief has filled your hearts because I have said all 6
this to you.

The Holy Spirit to come when Jesus went away.

"Yet it is the truth that I am telling you—it is 7
to your advantage that I go away. For unless I go away, the Advocate will not come to you; but if I go, I will send Him to you. And He, when 8
He comes, will convict the world in respect of sin, of righteousness, and of judgement; of sin, because they do not believe in 9
me; of righteousness, because I am going to the Father, and 10
you will no longer see me; of judgement, because the Prince 11
of this world is under sentence.

Truth, and our Capacity for receiving it.

"I have much more to say to you, but you are 12
unable at present to bear the burden of it. But 13
when He is come—the Spirit of Truth—He will guide you into all the truth; for He will not speak as Himself originating what He says, but all that He hears He will speak, and He will make known the future to you. He will 14
glorify me, because He will take of what is mine and will make it known to you. Everything that the Father has is mine; that 15
is why I said that the Spirit of Truth takes of what is mine and will make it known to you.

Eternal Joy would follow brief Sorrow.

"A little while and you see me no more, and 16
again a little while and you shall see me." Some 17
of His disciples therefore said to one another, "What does this mean which He is telling us, 'A little while and you do not see me, and again a little while and you shall see me,' and 'Because I am going to the Father'?" So they 18
asked one another repeatedly, "What can that 'little while' mean which He speaks of? We do not understand His words." Jesus perceived that they wanted to ask Him, and He said, 19

5. *Asks me*] The 'me' is not emphatic as though Jesus were upbraiding them with selfish thoughtlessness about Himself. The sense seems rather to be, 'as by this time you fully understand.' Cp. xiv. 28.

7. *I am telling*] The 'I' is expressed in the Greek, but is not emphatic. There is no antithesis implied between our Lord and some other person. Cp. xiv. 28, n.

8. *Convict*] Or 'bring demonstration to.'

10. *You will . . see*] Lit. 'you see.'

13. *All that He hears &c.*] Cp. viii. 26, 28. *The future*] Lit. 'the things that are coming.'

17. *Because*] Or 'that,' a word which may be omitted here in translating.

"Is this what you are questioning one another about—my saying, 'A little while and you do not see me, and again a little while and you shall see me'? In most solemn truth I tell you 20
that you will weep aloud and lament, but the world will be glad: you will mourn, yet your mourning will turn into gladness. A 21
woman, when she is in labour has sorrow, because her time has come; but when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So you also now have sorrow; but I shall see 22
you again, and your hearts will be glad, and your gladness no one will take away from you. You will put no questions to me 23
then.

The Advantages of Prayer in Christ's Name.

"In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for anything in 24
my name: ask, and you shall receive, that your hearts may be filled with gladness.

In the future He would speak more plainly.

"All this I have spoken to you in veiled lan- 25
guage: the time is coming when I shall no longer speak to you in veiled language, but will tell you about the Father in plain words. At that time you 26
will make your requests in my name; and I do not promise to ask the Father on your behalf, for the Father Himself holds you 27
dear, because you have held me dear and have believed that I came from the Father's presence. I came from the Father and 28
have come into the world: again I am leaving the world and am going to the Father."

"Ah, now you are using plain language," said His disciples, 29
"and are uttering no figure of speech! Now we know that you 30
have all knowledge, and do not need to be pressed with questions. Through this we believe that you came from God." "Do 31
you at last believe?" replied Jesus; "remember that the time 32

21. *Child*] Lit. 'human being.'

22. *I shall see you again*] "At my Resurrection—by my Spirit—at my second Advent" (Alford).

23. *Then*] Lit. 'in that day'—a Hebrew rather than an English idiom.

24. An indication that Christians are not to limit themselves to the use of 'the Lord's Prayer' (Matt. vi. 9; Luke xi. 2). Fulness of blessing, and especially the Father's promised gift of the Holy Spirit, come to us only as the result of our having 'linked with each petition the great Redeemer's Name.'

25. *Will tell you*] Lit. 'will bring word to you.'

26. *At that time*] Cp. verse 23, n.

27. *Have held . . have believed*] Greek perfects, implying 'and you are still of the same mind.' See *Aorist* vii. 3, 4.

28. *From the Father*] Lit. 'out of the Father;' the preposition is different from that used in the last clause of verse 27, and also from the one in the last clause of verse 30.

is coming, nay, is already come, for you all to be dispersed each to his own home and to leave me alone; and yet I am not alone, for the Father is with me.

Concluding Words of Encouragement.

"I have spoken all this to you in order that in me you may have peace. In the world you have affliction; but keep up your courage: *I* have won the victory over the world." 33

Christ prays for Himself.

When Jesus had thus spoken, He raised His eyes towards heaven and said, "Father, the hour is come: glorify Thy Son that the Son may glorify Thee; even as Thou hast given Him authority over all mankind, so that on all whom Thou hast given Him He may bestow the Life of the ages. And in this consists the Life of the ages—in knowing Thee the only true God and Jesus Christ whom Thou hast sent. I have glorified Thee on earth, having done perfectly the work which by Thine appointment has been mine to do. And now, Father, do Thou glorify me in Thine own presence, with the glory that I had in Thy presence before the world existed. 17 1 2 3 4 5

Christ prays for His Apostles.

"I have revealed Thy perfections to the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them to me, and they have obeyed Thy message. Now they know that whatever Thou hast given me is from Thee. For the truths which Thou didst teach me I have taught them; and they have received them, and have known for certain that I came out from Thy presence, and have believed that Thou didst send me. 6 7 8

"I am making request for them: for the world I do not make any request, but for those whom Thou hast given me; because they are Thine, and everything that is mine is Thine, and 9 10

3. *Knowing*] Or, as the tense implies, 'an ever-enlarging knowledge of.'

4. *By Thine appointment has been mine*] Lit. 'Thou hast given me.' The perfect tense is used in the Greek, implying 'and it remains in my hands.' Cp. xv. 10.

6. *Perfections*] Or 'name' (of Father). But cp. Exod. xxxiv. 5–7; Isa. ix. 6; Jer. xxiii. 6. *They have obeyed*] Greek perfect. Cp. xv. 10, n. Perhaps proleptically spoken; cp. verse 10.

7. *From Thee*] Or (sent) 'from Thy presence.'

8. *Teach . . taught*] Lit. 'give . . given.' Cp. Mark xiii. 11.

9. *I am making request*] John nowhere, either in the Gospel or in his Epistles, uses the ordinary word for 'pray' or 'prayer,' but this may be a mere matter of style. *For*] The same preposition in the Greek is employed in Luke xxii. 32; Acts viii. 15; Col. i. 3; 2 Thess. iii. 1; and elsewhere. Some, however, prefer to render 'concerning.' *I do not make*] I.E. 'I do not now make.' In Greek the present tense is more emphatically present than in English. Cp. vii. 8, n.

10. *Am crowned with glory*] Such is the force of the tense (the Greek perfect), used proleptically; I.E. our Lord spoke as though the act of crowning was already complete. Cp. verse 22.

everything that is Thine is mine; and I am crowned with glory in them. I am now no longer in the world, but they are in the world and I am coming to Thee. 11

"Holy Father, keep them true to Thy name—the name which Thou hast given me to bear—that they may be one, even as we are. While I was with them, I kept them true to Thy name— 12 the name Thou hast given me to bear—and I kept watch over them, and not one of them has perished except the one doomed to destruction, that the Scripture may be fulfilled.

"But now I am coming to Thee, and I speak these words 13 while I am in the world, in order that they may have my gladness within them filling their hearts. I have given them Thy 14 Message, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. I do 15 not ask that Thou wilt remove them out of the world, but that Thou wilt protect them from the Evil one. They do 16 not belong to the world, just as I do not belong to the world. Make them holy in the truth: Thy Message is truth. Just as 17, 18 Thou didst send me into the world, I also have sent them; and on their behalf I consecrate myself, in order that they may 19 become perfectly consecrated in truth.

Christ prays for His future Followers.

"Nor is it for them alone that I make request: 20 it is also for those who trust in me through their teaching; that they may all be one, even as Thou 21 art in me, O Father, and I am in Thee, that they also may be in us; that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given them, 22 that they may be one, just as we are one: I in them and Thou 23

11. *True to*] Lit. 'in' (Thy name), as men representing Thee. Cp. v. 43. What the Father gave to the Son, the Son in turn has given to His disciples—the teaching (verse 8), the glory (verse 22), and here the unspeakable dignity and honour of being the representatives of God among men, and of bearing His name. Cp. 'a man of God' (2 Kings i. 9; 1 Tim. vi. 11), 'a man in Christ' (2 Cor. xii. 2).

11, 12. *To bear*] Or 'to make known.'

12. *Doomed to*] Lit. 'a son of.' Cp. the Hebrew idioms 'a son of stripes,' Deut. xxv. 2, 'a son of death,' 1 Sam. xx. 31; and for the genitive cp. 'the people of my wrath,' Isa. x. 6.

14, 17. *Message*] Lit. 'word;' God's whole revelation—instruction, correction, warning, encouragement, promises—as often in the O.T.

15. *From the Evil one*] I.E. 'from its ruler.' Cp. xiv. 30. Or 'from the evil' (which is in the world).

17. *In the truth*] Let them live and move and have their being in the truth, and so grow holy under its influence. Or 'by the truth.'

18. *Have sent*] Proleptic. Cp. verse 10 and xx. 21.

19. *Consecrate myself*] Or 'make myself a holy' (sacrifice).

20. *Those who trust*] I.E. all believers, future as well as present.

21. *May believe*] The tense indicates as the exact sense, 'in order that it may be the prevailing and standing belief of the world that &c.'

22. *I have given them the glory*] Proleptic. Cp. verse 10; Rom. viii. 17, 29.

23. *In one*] Lit. (perfectly united) 'into one.'

in me, that they may stand perfected in one, that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.

"Father, those whom Thou hast given me—I desire that 24
where I am they also may be with me, that they may see the glory—my glory—my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world. And, righteous Father, though the world has failed to 25
recognize Thee, I have known Thee, and these have perceived that Thou didst send me; and I have made known Thy name 26
to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them."

Judas brings armed Men.

After offering this prayer Jesus went out with 1 18
His disciples to a place on the further side of the Ravine of the Cedars, where there was a garden which He entered—Himself and His disciples. Now 2
Judas also, who at that very time was betraying Him, knew the place, for Jesus had often resorted there with His disciples. So Judas, followed by the battalion and by a 3
detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and lamps and weapons. Jesus therefore, knowing all that was about to befall Him, went 4
out to meet them. "Who are you looking for?" He asked them. "For Jesus the Nazarene," was the answer. "I am he," 5
He replied. (Now Judas who was betraying Him was also standing with them.) As soon then as He said to them, "I am he," 6
they went backwards and fell to the ground. Again therefore He asked them, "Who are you looking for?" "For 7
Jesus the Nazarene," they said. "I have told you," replied 8
Jesus, "that I am he; if therefore you are looking for me, let my disciples go their way." He made this request in order that 9

24. *Those whom*] Lit. 'that which,' or (the gift) 'which,' i.e. the Church in the widest sense of the word, as in Matt. xvi. 18. *May see*] Certainly not as mere listless or uninterested spectators. The word (one out of six which all signify 'see') is a favourite word with John and Luke, though it is not once used by Paul. Some prefer 'behold.'

25. *And, righteous Father*] Lit. 'Righteous Father, and.' In Greek a vocative is often placed before a conjunction.

1. Cp. Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39.

2–11. Cp. Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53.

3. *Followed by*] Lit. 'having' 'received' or 'got.' *Lamps*] Such as might easily be carried out of doors. Cp. Matt. xxv. 1.

4, 7. *Who*] The objective interrogative 'Whom?' is now obsolescent.

6. *Fell to the ground*] A proof that had He chosen to exert His supernatural power He was infinitely stronger than they, and that in reality He was voluntarily surrendering Himself to death. See x. 18, and cp. the angel's act in putting Jacob's thigh out of joint (Gen. xxxii. 25).

the words He had spoken might be fulfilled, "As for those whom Thou hast given me, I have not lost one."

Peter's rash Act.

Simon Peter, however, having a sword drew it, 10
and aiming at the High Priest's servant cut off his
right ear. The servant's name was Malchus. Jesus 11
therefore said to Peter, "Put back your sword: shall I refuse to drink the cup of sorrow which the Father has given me to drink?"

Jesus arrested and taken to Annas.

So the battalion and their tribune and the 12
Jewish police closed in and took Jesus and bound
Him. They then brought Him to Annas first; for 13
Annas was the father-in-law of Caïaphas who was High Priest that year. (It was this Caïaphas who had advised the Jews, 14
saying, "It is to your interest that one man should die for the People.")

Peter disowns his Master.

Meanwhile Simon Peter was following Jesus, 15
and so also was another disciple. The latter
was known to the High Priest, and accompanied Jesus into the court of the High Priest's palace. But Peter 16
remained standing outside the door, till the disciple who was acquainted with the High Priest came out and induced the porters to let Peter in. This led the girl, the portress, to ask 17
Peter, "Are you also one of this man's disciples?" "I am not," he replied. Now because it was cold the servants and the 18
police had lighted a charcoal fire, and were standing and warming themselves; and Peter too remained with them standing and warming himself.

Annas questions Jesus.

So the High Priest questioned Jesus about His 19
disciples and His teaching. "As for me," replied 20
Jesus, "I have spoken openly to the world: I have continually taught in some synagogue or in the Temple where

10. *Servant*] Or 'slave.'

12–18, and 25–27. Cp. Matt. xxvi. 57, 58, 69–75: Mark xiv. 53, 54, 66–72; Luke xxii. 54–62.

12. *Tribune*] This title is found in Mark. vi. 21 (where see note), 18 times in the Acts, and twice in the Revelation.

13. *Annas*] See Acts iv. 6.

18. *Servants*] Or 'slaves.' *Charcoal fire*] In the N.T. the word is only found here and in xxi. 9.

19–24. Cp. Matt. xxvi. 59–68; Mark xiv. 55–65; Luke xxii. 63–71.

20. *I have spoken*] This is the perfect tense in the Greek, and implies (see *Aorist* vii. 3, 4) that 'the world' was in possession of full knowledge as to His teaching. Cp. verse 21. *Openly*] Or, perhaps, 'without reserve.' *Have taught . . have said nothing*] These are not perfects, but aorists; it was unnecessary to keep the same shade of meaning as just before. Yet the English idiom demands the perfect, for here our simple past tense would represent the Greek imperfect. With 'always,' or any equivalent phrase, the Greek perfect is extremely rare; not once is it to be found in the N.T. Cp. *Aorist* viii.

all the Jews are wont to assemble, and I have said nothing in secret. Why do you question me? Question those who heard 21
what it was I said to them: these witnesses here know what I said." Upon His saying this, one of the police standing by 22
struck Him with his open hand, asking Him as he did so, "Is that the way you answer the High Priest?" "If I have spoken 23
wrongly," replied Jesus, "bear witness to it as wrong; but if rightly, why that blow?"

So Annas sent Him bound to Caïaphas the High Priest. 24

Peter again disowns his Master.

But Simon Peter remained standing and warming himself, and this led to their asking him, "Are 25
you also one of his disciples?" He denied it, and said, "I am not." One of the High Priest's servants, a 26
relative of the man whose ear Peter had cut off, said, "Did I not see you in a garden with him?" Once more Peter denied, 27
and immediately a cock crowed.

Christ taken before the Roman Governor.

So they brought Jesus from Caïaphas's house to 28
the Praetorium. It was the early morning, and they would not enter the Praetorium themselves for fear of defilement, and in order that they might be able to eat the Passover. Accordingly Pilate came out to 29
them and inquired, "What accusation have you to bring against this man?" "If the man were not a criminal," they replied, 30
"we would not have handed him over to you." "Take him yourselves," said Pilate, "and judge him by your Law." "We have 31
no power," replied the Jews, "to put any man to death;" that 32
the words might be fulfilled in which Jesus predicted the kind of death He was to die.

Pilate questions Him.

Re-entering the Praetorium therefore, Pilate 33
called Jesus and asked Him, "Are *you* the King of the Jews?" Jesus answered, "Do you say this 34

21. *Those who heard*] Such is assuredly the English idiom (not with 'have'), although it is the perfect tense in the Greek. See *Aorist* vii. 9.

22. *With his open hand*] Or perhaps 'with a rod.'

24. *So Annas sent*] It is quite possible to render, 'Annas, however, had sent.' See *Aorist*, pp. 19, 53. *Sent*] "Across the court-yard" (Farrar).

25. *Warming himself*] The fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able (Luke xxii. 61) while in the palace of Caïaphas to turn round and look at Peter. See Geikie, *Life of Christ*, ii. 514.

26. *Servants*] Or 'slaves.'

28. Cp. Matt. xxvii. 1–2; Mark xv. 1; Luke xxiii. 1.

28, 33. *Praetorium*] Or 'Governor's Palace.'

29–32. Cp. Luke xxiii. 2.

29. *Came out* (or outside) *to them*] The formal trial not beginning till xix. 13. **V.L.** omits 'out' or 'outside.'

33–38. Cp. Matt. xxvii. 11–14; Mark xv. 2–5; Luke xxiii. 3–5.

of yourself, or have others told it you about me?" "Am I a Jew?" exclaimed Pilate; "it is your own nation and the High Priests who have handed you over to me: what have you done?" 35
"My kingdom," replied Jesus, "does not belong to this world. If my kingdom did belong to this world, my subjects would have resolutely fought to save me from being delivered up to the Jews; but as a matter of fact my kingdom has not this origin." 36
"So then *you* are a king!" rejoined Pilate. Jesus answered, "You say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world —to give testimony for the truth. Every one who is a friend of the truth listens to my voice." 37

Pilate is willing to release Him.

"What is truth?" said Pilate; but no sooner had he spoken the words than he went out again to the Jews and told them, "I find no crime in him. But you have a custom that I should release one prisoner to you at the Passover; so shall I release to you the King of the Jews?" With a roar of voices they again cried out, saying, "Not this man, but Barabbas!" Now Barabbas was a robber. 38 39 40

Jesus is scourged and mocked.

Then Pilate took Jesus and scourged Him. And the soldiers, twisting twigs of thorn into a wreath, put it on His head, and threw round Him a crimson cloak. Then they began to march up to Him, saying in a mocking voice, "Hail, King of the Jews!" And they struck Him with the palms of their hands. 19 1, 2 3

Pilate pronounces Him innocent.

Once more Pilate came out and said to the Jews, "See, I am bringing him out to you to let you clearly understand that I find no crime in him." So Jesus came out, wearing the wreath of thorns and the crimson cloak; and Pilate said to them, "See, there is the man." As soon then as the High Priests and officers saw Him, they shouted, "To the cross! to the cross!" "Take him yourselves and crucify him," said Pilate; "for I find no crime in him." "We have a Law," replied the Jews, "and according to 4 5 6 7

36. *Would have resolutely fought*] A hard and determined struggle—here in battle, usually in wrestling—is signified by the verb employed, which occurs also in Luke xiii. 24 and is used six times by Paul (1 Cor. ix. 25, &c.) while the tense (imperfect) marks the prolonged nature of the struggle whether now or at some undefined past time.

37. *I was born*] Greek perfect. See verse 21, n. *A friend of the truth*] Or 'a child of the truth.' Cp. viii. 47; 1 John iii. 19.

39–40. Cp. Matt. xxvii. 15–23; Mark xv. 6–14; Luke xxiii. 18–23.

4. *Came out*] Apparently from the vaulted hall (supposed to have been lately discovered) where he had witnessed the hideous torture of the scourging.

that Law he ought to die, for having claimed to be the Son of God."

He again questions Him.

More alarmed than ever, Pilate no sooner heard 8
these words than he re-entered the Praetorium and 9
began to question Jesus. "What is your origin?" he asked. But Jesus gave him no answer. "Do you refuse to 10
speak even to me?" asked Pilate; "do you not know that I have it in my power either to release you or to crucify you?" 11
"You would have had no power whatever over me," replied Jesus, "had it not been granted you from above; on that account he who has delivered me up to you is more guilty than you are."

He passes Sentence of Death.

Upon receiving this answer, Pilate was for 12
releasing Him; but the Jews kept shouting, "If you release that man, you are no friend of Caesar's: every one who sets himself up as king declares himself a rebel against Caesar." On hearing this, Pilate brought Jesus out, and 13
made Him sit on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day of Preparation 14
for the Passover, about six o'clock in the morning. Then he said to the Jews, "There is your king!" This caused a storm 15
of outcries, "Away with him! away with him! crucify him!" "Am I to crucify your king?" Pilate asked. The High Priests answered, "We have no king, except Caesar." Then Pilate gave 16
Him up to them to be crucified.

Jesus is taken to Golgotha and crucified.

Accordingly they took Jesus; and He went out 17
carrying His own cross, to the place called Skull-
place—or in Hebrew Golgotha—where they nailed 18
Him to a cross, and two others at the same time, one on each side and Jesus in the middle. And Pilate wrote a notice and 19
had it fastened to the top of the cross. It ran thus: JESUS THE NAZARENE, THE KING OF THE JEWS. Many 20
of the Jews read this notice, for the place where Jesus was crucified was near the city, and the notice was in three languages—Hebrew, Latin and Greek. This led the Jewish High Priests to 21
remonstrate with Pilate. "You should not write 'The King of

12. *Kept shouting*] Imperfect tense. v.l. has the Aorist indicating the utterance of a loud and simultaneous shout.

13. *Made Him sit*] In mockery. And said (verse 14) "There is your king!" Or as in the A.V. the verb may be intransitive: 'took his seat.'

16. *They took Jesus*] v.l. adds, 'and led Him away.'

16–17. Cp. Matt. xxvii. 31–34; Mark xv. 20–23; Luke xxiii. 26–33.

17. *His own cross*] Lit. 'the cross for Himself.'

18–24. Cp. Matt. xxvii. 35–38; Mark xv. 24–27; Luke xxiii. 33, 34, 38.

the Jews,'" they said, "but that he claimed to be King of the Jews." "What I have written I have written," was Pilate's answer. 22

The Soldiers take Possession of His Clothes.

So the soldiers, as soon as they had crucified Jesus, took His garments, including His tunic, and divided them into four parts—one part for each soldier. The tunic was without seam, woven from the top in one piece. So they said to one another, "Don't tear it: let us draw lots for it." This happened that the Scripture might be fulfilled which says, "THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING" (Ps. xxii. 18). That was just what the soldiers did. 23 24

Mary and John.

Now standing close to the cross of Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary of Magdala. So Jesus, seeing His mother, and seeing the disciple whom He loved standing near, said to His mother, "He is now your son." Then He said to the disciple, "She is now your mother." And from that time the disciple received her into his own home. 25 26 27

Jesus dies.

After this, Jesus, knowing that everything was now brought to an end, said—with a view to the fulfilment of the Scripture (Ps. lxix. 21)—"I am thirsty." There was a jar of sour wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. As soon as Jesus had taken the wine, He said, "It is finished;" and bowing His head He died. 28 29 30

His Body is pierced.

Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus Himself: but when they saw that He was already dead, they refrained from 31 32 33

23. *Tunic*] The close-fitting under garment.

25. *Mary the wife of Clopas*] This seems the most probable sense; lit. 'Clopas's Mary.' There is nothing in the Greek to settle the question whether she was Christ's 'mother's sister,' just mentioned.

25–27. Cp. Matt. xxvii. 39–44; Mark xv. 29–32; Luke xxiii. 35–37, and 39–43.

28–30. Cp. Matt. xxvii. 45–50; Mark xv. 33–37; Luke xxiii. 44–46.

30. *Died*] Lit. 'yielded up His spirit.' Cp. Luke xxiii. 46.

31. *Meanwhile*] Lit. 'Therefore'—the resumptive 'therefore.' See *Aorist*, Appendix B; and the notes of Alford and De Wette on Acts xvii. 17. *The Sabbath*] Commencing at sunset.

breaking His legs. One of the soldiers, however, made a 34
thrust at His side with a lance, and immediately blood and
water flowed out. This statement is the testimony of an eye- 35
witness, and it is true. He knows that he is telling the truth—in
order that you also may believe. For all this took place that 36
the Scripture might be fulfilled which declares, "NOT ONE OF
HIS BONES SHALL BE BROKEN" (Exod. xii. 46; Ps. xxxiv. 20);
and again another Scripture says, "THEY SHALL LOOK ON 37
HIM WHOM THEY HAVE PIERCED" (Zech. xii. 10).

Joseph and Nicodemus bury it.

After this, Joseph of Arimathaea, who was a 38
disciple of Jesus, but for fear of the Jews a secret
disciple, asked Pilate's permission to carry away
the body of Jesus; and Pilate gave him leave. So he came and
removed the body. Nicodemus too—he who at first had visited 39
Jesus by night—came bringing a mixture of myrrh and aloes, in
weight about seventy or eighty pounds. Taking down the body 40
they wrapped it in linen cloths along with the spices, in accord-
ance with the Jewish mode of preparing for burial. There was 41
a garden at the place where Jesus had been crucified, and in the
garden a new tomb, in which no one had yet been buried.
Therefore, because it was the day of Preparation for the Jewish 42
Passover, and the tomb was close at hand, they put Jesus
there.

The Tomb found empty.

On the first day of the week, very early, while it 1 20
was still dark, Mary of Magdala came to the tomb
and saw that the stone had been removed from it.
So she ran as fast as she could to find Simon Peter and the 2
other disciple—the one who was dear to Jesus—and to tell them,
"They have taken the Master out of the tomb, and we do not
know where they have put Him." Peter and the other disciple 3
started at once to go to the tomb, both of them running, but 4
the other disciple ran faster than Peter and reached it before he
did. Stooping and looking in he saw the linen cloths lying there 5
on the ground, but he did not go in. Simon Peter, however, also 6
came, following him, and entered the tomb. There on the ground

34. *Blood and water*] "Emblematical of the removal of our guilt by His atoning sacrifice, and the purifying of our souls by His grace" (Scott).

38–42. Cp. Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56.

39. *A mixture*] v.l. 'a roll.' 70 *or* 80 *pounds*] Lit. '100 (Roman) pounds.'

1. *Removed from*] Or possibly, 'lifted out of.' But the original notion, conveyed by the verb here used, of vertical motion upwards seems to be lost in a large number of cases. Cp. Matt. xxviii. 1–4; Mark xvi. 1–4; Luke xxiv. 1–3.

2. Cp. Matt. xxviii. 8; Mark xvi. 8; Luke xxiv. 9–11.

3–10. Cp. Luke xxiv. 12.

5. *Stooping and looking in*] One word in the Greek. Cp. verse 11 and 1 Pet. i. 12, n. The tombs were cut into the solid rock.

he saw the cloths; and the towel, which had been placed over 7
the face of Jesus, not lying with the cloths, but folded up and
put by itself. Then the other disciple, who had been the first to 8
come to the tomb, also went in and saw and was convinced.
For until now they had not understood the inspired teaching, 9
that He must rise again from among the dead (Ps. xvi. 10).
Then they went away and returned home. 10

Mary sees two Angels.

Meanwhile Mary remained standing near the 11
tomb, weeping aloud. She did not enter the tomb,
but as she wept she stooped and looked in, and 12
saw two angels clothed in white raiment, sitting one at the head
and one at the feet where the body of Jesus had been. They 13
spoke to her. "Why are you weeping?" they asked. "Because,"
she replied, "they have taken away my Lord, and I do not know
where they have put Him."

Mary talks with Jesus.

While she was speaking, she turned round and 14
saw Jesus standing there, but did not recognize
Him. Jesus asked her, "Why are you weeping? 15
Who are you looking for?" She, supposing that He was the
gardener, replied, "Sir, if you have carried Him away, tell me
where you have put Him and I will remove Him." "Mary!" 16
said Jesus. She turned to Him. "Rabbuni!" she cried in
Hebrew: the word means 'Teacher!' "Do not cling to me," 17
said Jesus, "for I have not yet ascended to the Father; but
take this message to my brethren: 'I am ascending to my
Father and your Father, to my God and your God.'" Mary of 18
Magdala came and brought word to the disciples, saying, "I
have seen the Master"—and she told them that He had said
these things to her.

Jesus appears to the Apostles.

On that same first day of the week, when it was 19
evening and for fear of the Jews the doors of the
house where the disciples were were locked, Jesus

7. *Towel*] Or 'handkerchief.' *Over the face of Jesus*] Lit. 'on His head.'
11–18. Cp. Matt. xxviii. 9, 10; Mark xvi. 9–11.
12. *Saw*] Or 'observed.' That the fourth Evangelist has employed in some 23 passages a somewhat uncommon word (*theoreo*) for 'to see' may be a mere matter of style.
13,15. *Why*] Lit. 'Woman, why;' but in modern English we seldom use the simple vocative in the language of sympathy and condolence. Cp. ii. 4.
15. *Who*] The objective interrogative 'Whom?' is now obsolescent.
16. *Rabbuni*] The word occurs also in Mark x. 51. *Do not cling*] The time for Him to leave His disciples again not having yet come there was no need to attempt to detain Him. The tense of the verb implies that she was clinging to Him. *But*] Lit. 'for' parenthetically. The meaning may be, "for there is this duty for you to discharge first." V.L., as in the A.V., omits the words 'in Hebrew.'
19–25. Cp. Mark xvi. 14; Luke xxiv. 36–43.

came and stood in their midst, and said to them, "Peace be to you!" Having said this He showed them His hands and also 20
His side; and the disciples were filled with joy at seeing the
Master. A second time therefore He said to them, "Peace be 21
to you! As the Father sent me, I also now send you." Having 22
said this He breathed upon them and said, "Receive the Holy
Spirit. If you remit the sins of any persons, they remain 23
remitted to them: if you bind fast the sins of any, they remain
bound."

Thomas, who was absent, is sceptical.

Thomas, one of the twelve—surnamed 'the 24
Twin'—was not among them when Jesus came.
So the rest of the disciples told him, "We have 25
seen the Master!" He replied, "Unless I see in His hands the
wound made by the nails and put my finger into the wound, and
put my hand into His side, I will never believe it."

Jesus appears again. Thomas is satisfied.

A week later the disciples were again in the 26
house, and Thomas was with them, when Jesus
came—though the doors were locked—and stood
in their midst, and said, "Peace be to you." Then He said to 27
Thomas, "Bring your finger here and feel my hands; bring your
hand and put it into my side, and do not be ready to disbelieve
but to believe." Thomas answered, "My Lord and my God!" 28
"Because you have seen me," replied Jesus, "you have be- 29
lieved: blessed are they who have not seen and yet have
believed."

The Object of the fourth Gospel.

There were also a great number of other signs 30
which Jesus performed in the presence of the
disciples, which are not recorded in this book; but 31
these have been recorded in order that you may believe that
He is the Christ, the Son of God, and that through believing
you may have Life through His name.

21. *He said*] v.L. 'Jesus said.'

22. *The Holy Spirit*] Or (a bestowment of the) 'Holy Spirit,' there being no article here in the Greek.

23. *Remain*] Twice the Greek perfect is used here. See *Aorist* vii. 3, 4. Some have questioned whether the apostles ever exercised the august prerogative, thus conferred on them, of forgiving (or leaving unforgiven) the sins of their fellow men. The true answer seems to be that the gift of the Holy Spirit, in the N.T. sense of the words, carries with it—as nothing else does—complete forgiveness. And in the Acts (viii. 17; xix. 6, etc.) we find the Holy Spirit conveyed through the laying on of the hands of the apostles, and by the exercise of their wills.

25. *Finger into the wound*] v.L. 'finger into the place.'

27. *Feel*] Or 'examine.' Lit. 'see.'

30. On the absence of a connecting adverb at the beginning of this verse (where 'however' might, with little or no advantage, be inserted—but certainly not 'therefore') see *Aorist*, Appendix E, 4.

Jesus at the Sea of Galilee.

21 After this, Jesus again showed Himself to the 1
disciples. It was at the Lake of Tiberias. The
circumstances were as follows.

A marvellous Number of Fish caught.

Simon Peter was with Thomas, called the Twin, 2
Nathanael of Cana in Galilee, the sons of Zabdai,
and two others of the Master's disciples. Simon 3
Peter said to them, "I am going fishing." "We will go too,"
said they. So they set out and went on board their boat; but
they caught nothing that night. When, however, day was 4
now dawning, Jesus stood on the beach, though the disciples
did not know that it was Jesus. He called to them, "Children, 5
have you any food there?" They answered, "No." "Throw 6
the net in on the right hand side," He said, "and you will find
fish." So they threw the net in, and now they could scarcely
drag it along for the quantity of fish. This made the disciple 7
whom Jesus loved say to Peter, "It is the Master." Simon
Peter therefore, when he heard the words, "It is the Master,"
drew on his fisherman's shirt—for he had not been wearing it—
put on his belt, and sprang into the water. But the rest of 8
the disciples came in the small boat (for they were not far from
land—only about a hundred yards off), dragging the net full of
fish.

A Meal of Bread and Fish.

As soon as they landed, they saw a charcoal 9
fire burning there, with fish broiling on it, and
bread close by. Jesus told them to fetch some of 10
the fish which they had just caught. So Simon Peter went on 11
board the boat and drew the net ashore full of large fish, a
hundred and fifty-three in number; and yet, although there
were so many, the net had not broken. "Come this way and 12
have breakfast," said Jesus. But no one of the disciples
ventured to question Him as to who He was, for they felt
sure that it was the Master. Then Jesus came and took the 13
bread and gave them some, and the fish in the same way.
This was now the third occasion on which Jesus showed Him- 14
self to the disciples after He had risen from among the dead.

1. *After this*] Whether a week later, or a month, or even more, there is nothing to indicate.

7. *Loved*] The stronger and more emphatic word is used here, as it is in xix. 26, though not in xx. 2. *Fisherman's shirt*] Or 'outer tunic.' *He had not been wearing it*] Lit. 'he was naked.' It is said that to this day fishermen are to be seen at the Sea of Galilee at work at their nets, wearing no clothes.

8. *Small boat*] The nearest English word would perhaps be 'dinghy.' It was probably large enough to hold six men.

11. *The boat*] Not the fishing smack, but the small boat (verse 8) to which the ropes of the net were made fast.

Peter's Love for Jesus.

When they had finished breakfast, Jesus asked 15
Simon Peter, "Simon, son of John, do you love
me more than these others do?" "Yes, Master,"
was his answer; "you know that you are dear to me."
"Then feed my lambs," replied Jesus. Again a second time 16
He asked him, "Simon, son of John, do you love me?" "Yes,
Master," he said, "you know that you are dear to me." "Then
be a shepherd to my sheep," He said. A third time Jesus put 17
the question: "Simon, son of John, am I dear to you?" It
grieved Peter that Jesus asked him the third time, "Am I dear
to you?" "Master," he replied, "you know everything, you
can see that you are dear to me." Jesus answered him, "Then
feed my dear sheep. In most solemn truth I tell you that 18
whereas, when you were young, you used to put on your belt
and walk whichever way you chose, when you have grown old
you will stretch out your arms and some one else will put a belt
round you and carry you where you have no wish to go." This 19
He said to indicate the kind of death by which that disciple
would bring glory to God; and after speaking thus He said to
him, "Follow me."

John and the Return of Jesus.

Peter turned round and noticed the disciple 20
whom Jesus loved following—the one who at the
supper had leaned back on his breast and had
asked, "Master, who is it that is betraying you?" On seeing 21
him, Peter asked Jesus, "And, Master, what about him?"
Jesus replied, "If I desire him to remain till I come, what 22
concern is that of yours? You, yourself, must follow me."

15, 16. *Love . . are dear*] The former emphatic word the humbled Peter does not now dare to apply to his own affection for the Master. *More &c.*] Cp. xiii. 6, 8, 37. To this part of the question Peter gives no answer.

15–17. *Then feed . . then be . . then feed*] Lit. 'Feed . . be . . feed;' omitting 'then.' v.L. has 'Jonas' for 'John' in each of these three verses.

17. *Dear sheep*] Such seems to be the force of the diminutive. Cp. xiii. 33; 1 John ii. 1, n. v.L. simply 'sheep.'

18. *Some one else*] The centurion under whose orders the details of Peter's crucifixion would be carried out. *A belt*] The rope which would be put round his waist to bind him to the cross. *Carry*] When both cross and victim were lifted, for the cross to be planted in the hole dug to receive its foot. Or possibly 'bring' or 'lead,' as in Matt. xi. 2.

22, 23. *Till I come*] Lit. 'While I am coming.' A baldly literal interpretation of these two verses is to be found in the idea that our Lord's return was to take place in John's lifetime, but that John was to survive the event and become the apostle of the new era—the Christian era of love to God and man. Others have found in the words a suggestion that the 'Rapture' or 'Translation' of the saints at the coming of the Lord (Matt. xxiv. 31; 1 Thess. iv. 17) will not exempt their earthly bodies from physical death, but will mean the ascension of their spirits—their real and innermost selves—to Heaven in new and glorified bodies, resembling the resurrection body in which the Lord Jesus ascended (Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 1 Cor. xv. 51, 52). In that case even if John had lived until the Parousia —and the possibility of his doing so is hinted at here by our Lord—this would not

Hence the report spread among the brethren that that disciple 23
would never die; but Jesus did not say, "He is not to die,"
but, "If I desire him to remain till I come, what concern is
that of yours?"

The Testimony of an Eye Witness.

That is the disciple who gives his testimony as 24
to these matters, and has written this history;
and we know that his testimony is true. But there 25
are also many other things which Jesus did—so vast a number
indeed that if they were all described in detail, I suppose that
the world itself could not contain the books that would have
to be written.

have meant that he escaped death, but that, through his union with the Saviour, death became to him the gate of eternal Life and Glory.

23. *What concern is that of yours?*] v.L. omits these words.

25. v.L. omits this verse. Another v.L. adds 'Amen' at the end.

THE ACTS OF THE APOSTLES

THE authorship of this book has occasioned much modern discussion, but it may be affirmed with confidence that the writer of our third Gospel is also the author of "the Acts," and that he speaks from the standpoint of an eye-witness in the four "we" sections (xvi. 10–17 ; xx. 5–15 ; xxi. 1–18 ; xxvii.–xxviii. 16) who is known in Paul's Letters as "Luke the beloved physician" (Col. iv. 14 ; 2 Tim. iv. 11 ; Philem. 24). The date necessarily depends upon that of the third Gospel. If, as some think, the latter was written before the destruction of Jerusalem, then Luke's second work may well have been issued between 66 A.D. and 70 A.D. But the tendency of modern research is to date the Gospel after the destruction of the City, somewhere between 75 A.D. and 85 A.D., in which case "the Acts" may be assigned to any period between 80 A.D. and 90 A.D. The latter conclusion, though by no means certain, is perhaps the more probable. The familiar title of the book is somewhat unfortunate, for it is manifestly not the intention of the writer to describe the doings of the apostles generally, but rather just so much of the labours of Peter and Paul—and especially the latter—as will serve to illustrate the growth of the early Church, and at the same time exhibit the emancipation of Christianity from its primitive Judaic origin and environment. It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly connects his narrative with history, in no case has he been proved to be in error. The intricacy of the connexions between this record and the Pauline Letters will be best estimated from a study of Paley's *Horae Paulinae*. We know nothing definite as to the place where the Acts was written, nor the sources whence the information for the earlier portion of the narrative was obtained. But it may be truthfully affirmed that from the modern critical ordeal the work emerges as a definite whole, and rather confirmed than weakened in regard to its general authenticity.

THE ACTS OF THE APOSTLES

Introduction.

The risen Jesus seen for six Weeks.

My former narrative, Theophilus, dealt with all 1 **1**
that Jesus did and taught as a beginning, down to 2
the day on which, after giving instructions through
the Holy Spirit to the apostles whom He had chosen, He was
taken up to Heaven. He had also, after He suffered, shown 3
Himself alive to them with many sure proofs, appearing to
them at intervals during forty days, and speaking of the King-
dom of God. And while in their company He charged them 4
not to leave Jerusalem, but to wait for the Father's promised
gift, "which you have heard of," He said, "from me. For John 5
indeed baptized with water, but before many days have passed
you shall be baptized with the Holy Spirit." Once when they 6
were with Him, they asked Him, "Master, is this the time at
which you are about to restore the kingdom for Israel?" "It is 7
not for you," He replied, "to know times or epochs which the
Father has reserved within His own authority; and yet you 8
will receive power when the Holy Spirit has come upon you,
and you will be my witnesses in Jerusalem and in all Judaea
and Samaria and to the remotest parts of the earth."

Christ is taken up into Heaven.

When He had said this, and while they were 9
looking at Him, He was carried up, and a cloud
closing beneath Him hid Him from their sight.

1. *As a beginning*] So laying the first foundation of the Christian church. Or 'from the beginning.'
2. *Taken up to Heaven*] Lit. simply 'taken up.' Or 'taken up again;' the ascent reversing the previous descent. See Eph. iv. 9, n.
3. *Shown*] More lit. 'presented.' In xxiii. 33; Eph. v. 27; Col. i. 22; the same verb is used. *Proofs*] Of the reality of His Resurrection. *Appearing to them at intervals*] Or 'being seen repeatedly.'
4. *While in their company*] Or 'while eating with them.'
6. *Once . . asked Him*] More lit. 'They, then, having assembled to meet Him, began to ask Him.'
7. *Times or epochs*] The former word 'implies something longer' (Bengel) than the latter. *The Father*] Cp. Mark xiii. 32.
8. "These words contain the whole plan of the Acts" (De Wette). *Will receive*] Or 'shall receive,' according as we take the word to be a prediction or a promise.

But while they stood intently gazing into the sky as He went, 10
suddenly there were two men in white garments standing by
them, who said, "Galilaeans, why stand looking into the sky? 11
This same Jesus who has been taken up from you into Heaven
will come in just the same way as you have seen Him going
into Heaven."

The Church in Jerusalem.

The Apostles meet in Jerusalem for Prayer.

Then they returned to Jerusalem from the moun- 12
tain called the Olivеyard, which is near Jerusalem,
about a mile off. They entered the city, and then 13
went up to the upper room which was now their
fixed place for meeting. Their names were Peter and John,
James and Andrew, Philip and Thomas, Bartholomew and
Matthew, James the son of Alphaeus, Simon the Zealot, and
Judas the brother of James. All of these with one mind con- 14
tinued earnest in prayer, together with some women, and Mary
the mother of Jesus, and His brothers.

Peter's Speech.

It was on one of these days that Peter stood up 15
in the midst of the brethren—the entire number
of persons present being about 120—and said,
"Brethren, it was necessary that the Scripture should be ful- 16
filled—the prediction, I mean, which the Holy Spirit uttered by
the lips of David, about Judas, who acted as guide to those who
arrested Jesus. For Judas was reckoned as one of our number, 17
and a share in this ministry was allotted to him." (Now having 18
bought a piece of ground with the money paid him for his
wickedness he fell there with his face downwards, and, his body
bursting open, he became disembowelled. This fact became 19
widely known to the people of Jerusalem, so that the place
received the name, in their language, of Achel-damach, which

The Holy Spirit was sent by the Father (John xiv. 16, 26), and also by the Son (John xvi. 7). *Earth*] Or 'land.'

10, 11. *Sky . . Heaven*] The same word in the Greek.

11. *In just the same way*] Suddenly, personally, visibly, and (some have supposed) with a measure of secrecy. Cp. John xiv. 19, 21; Heb. ix. 28; xii. 14.

12. *About a mile*] Lit. 'a Sabbath's journey.'

13. *To the upper room . . meeting*] Or 'to the upper room of the house which was now their residence.' The relative clause may be rendered 'where they had been residing.' See *Aorist*, p. 12. *John, James*] v.l. 'James, John.'

16. *Brethren*] Preceded in the Greek by 'Men' (approaching in sense our 'Gentlemen' or 'Sirs'). 'Men and brethren' suggests the erroneous notion that two classes of persons were addressed.

17. *A share . . to him*] Lit. 'he obtained his lot.'

18, 19. Some are of opinion that these verses are not (as here printed) a parenthetical statement by Luke, but a part of Peter's address, as if the 120 believers needed to be informed of a fact which was "widely known to the people of Jerusalem."

means 'The Field of Blood.') "For it is written in the Book 20
of Psalms,

'LET HIS ENCAMPMENT BE DESOLATE:
LET THERE BE NO ONE TO DWELL THERE' (Ps. lxix. 25);
and

'HIS WORK LET ANOTHER TAKE UP' (Ps. cix. 8).

"It is necessary, therefore, that of the men who have been 21
with us all the time that the Lord Jesus went in and out among
us—beginning from His baptism by John down to the day on 22
which He was taken up from us into Heaven—one should be
appointed to become a witness with us as to His resurrection."

Matthias selected in Place of Judas.

So two names were proposed, Joseph called 23
Bar-Sabbas—and surnamed Justus—and Matthias.
And the brethren prayed, saying, "Thou, Lord, 24
who knowest the hearts of all, show clearly which of these two
Thou hast chosen to occupy the place in this ministry and 25
apostleship from which Judas through transgression fell in order
to go to his own place." Then they drew lots between them; 26
the lot fell on Matthias, and a place among the eleven apostles
was voted to him.

The Outpouring of the Holy Spirit.

2 At length, on the day of the Harvest Festival, 1
they had all met in one place; when suddenly 2
there came from the sky a sound as of a strong
rushing blast of wind. This filled the whole house where they
were sitting; and they saw tongues of what looked like fire 3
distributing themselves over the assembly, and on the head of
each person a tongue alighted. They were all filled with the 4
Holy Spirit, and began to speak in foreign languages according
as the Spirit gave them words to utter.

Now there were Jews residing at Jerusalem, devout men 5

20. *Encampment*] So the same Greek word, as representing the same Hebrew word, is translated in the R.V. in Gen. xxv. 16; Num. xxxi. 10. ('Castles' and 'goodly castles' in the A.V.). *Work*] Lit. 'overseership.' The same word sometimes rendered 'visitation' or 'bishopric,' is found in Luke xx. 44; 1 Tim. iii. 1; 1 Pet. ii. 12.

23. *Two names were proposed*] Lit. 'they caused two to stand.' *Justus*] Or 'the Just.'

24. *Who knowest the hearts*] Lit. 'Heart-knower.' The word is also found in xv. 8.

25. *Which*] I.E. 'which ministry and apostleship.' *Through transgression fell*] Lit. 'transgressed.'

1. *At length, on the day of the Harvest Festival*] Lit. 'when the day was completing itself as the fiftieth day.'

3. *Distributing themselves*] The present participle. Or 'parting asunder.' 'Cloven' would be a perfect participle in the Greek.

4. *In foreign languages*] Lit. 'with tongues of a different kind.'

5. *Residing*] Or perhaps 'staying.' But see verse 9, n.

'The Gift of Tongues.'

from every part of the world. So when this noise was heard, they came crowding together, and were amazed because every one heard his own language spoken. They were beside themselves with wonder, and exclaimed, "Are not all these speakers Galilaeans? How then does each of us hear his own native language spoken by them? Some of us are Parthians, Medes, Elamites; some are inhabitants of Mesopotamia, of Judaea or Cappadocia, of Pontus or the Asian Province, of Phrygia or Pamphylia, of Egypt or of the parts of Africa towards Cyrene; others are visitors from Rome—being either Jews or converts from heathenism,—and others are Cretans or Arabians. Yet we all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done." They were all astounded and bewildered, and asked one another, "What can this mean?" though others, scornfully jeering, said, "They are brim-full of sweet wine."

6 7 8 9 10 11 12 13

Peter's Speech.

Peter however, together with the Eleven, stood up and addressed them in a loud voice: "Men of Judaea, and all you inhabitants of Jerusalem," he said, "be in no uncertainty about this matter but pay attention to what I say: for this is not intoxication, as you suppose, it being only the third hour of the day. But that which was predicted by the Prophet Joel has happened:

14 15 16

These Marvels, the Fulfilment of Prophecy.

'AND IT SHALL COME TO PASS IN THE LAST DAYS, GOD SAYS,
THAT I WILL POUR OUT MY SPIRIT UPON ALL MANKIND;

17

6. *This noise was heard*] See verse 2, though the word for 'sound' is different. The word here employed commonly signifies the human voice, but it is also used of wind (John iii. 8), musical instruments, millstones, wings, chariots, waters, etc.

9. *Parthians &c.*] I.E. Parthian Jews, etc. *Inhabitants*] The same word as in verse 5. It usually signifies settled residence. It seems, therefore, that we must understand these to have been Jews who had spent most of their lives in Mesopotamia—and so probably of all the rest from Parthians down to Arabians—but who had come back to die in the Holy City, this being an object of ambition with many Jews throughout the world. But there can be no doubt that along with these residents many Jews who were visitors to Jerusalem from foreign countries to the Pentecost would also come, attracted by the strange sound. *The Asian Province*] Lit. 'Asia,' which in the N.T. always signifies the Roman Province of Asia, embracing about one-third of Asia Minor on the west, with Ephesus for its capital.

13. *Sweet wine*] One very intoxicating species of this is said to be produced by steeping raisins in old wine.

14. *Inhabitants*] See verse 9, n.

15. *Third hour*] About 9 a.m. "The first hour of prayer, before which no Jew might eat or drink" (Alford).

16. *By*] Or perhaps 'through.'

17. *The last days*] Perhaps of the Jewish dispensation. Right down to the destruction of Jerusalem the apostles always appear to have recognized that they were living at the end of an ancient era. The phrase 'the End' occurs Matt. x. 22; xxiv

AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY,
AND YOUR YOUNG MEN SHALL SEE VISIONS,
AND YOUR OLD MEN SHALL HAVE DREAMS;
YES, AND UPON MY BONDSERVANTS, BOTH MEN AND WOMEN, 18
AT THAT TIME, I WILL POUR OUT MY SPIRIT AND THEY SHALL PROPHESY.
I WILL DISPLAY MARVELS IN THE SKY ABOVE, 19
AND SIGNS ON THE EARTH BELOW,
BLOOD AND FIRE, AND PILLARS OF SMOKE.
THE SUN SHALL BE TURNED INTO DARKNESS 20
AND THE MOON INTO BLOOD,
TO USHER IN THE DAY OF THE LORD—
THAT GREAT AND ILLUSTRIOUS DAY;
AND EVERY ONE WHO CALLS ON THE NAME OF THE LORD 21
SHALL BE SAVED' (Joel ii. 28–32).

The Resurrection of Jesus of Nazareth.

"Listen, Israelites, to what I say. Jesus, the 22
Nazarene, a man accredited to you from God by
miracles and marvels and signs which God did
among you through Him, as you yourselves know, Him— 23
delivered up through God's settled purpose and foreknowledge
—you by the agency of heathens have nailed to a cross and
have put to death. But God has raised Him to life, having 24
terminated the throes of death, for in fact it was not possible
for Him to be held fast by death. For David says in reference 25
to Him,

'I CONSTANTLY FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT I MAY CONTINUE UNSHAKEN.

6, 13, 14; Mark xiii. 7, 13; Luke xxi. 9, 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; 1 Peter ii. 7; Rev. ii. 26, and (in a different sense) 1 Cor. xv. 24. Cp. 1 Cor. x. 11. 'The last time,' 'the last times,' 'the latter times,' 'the last days,' are spoken of in 1 Tim. iv. 1; 2 Tim. iii. 1; Heb. i. 2; James v. 3; 1 Peter i. 5, 20; 2 Peter iii. 3; Jude 8. 'The last day' is referred to in John vi. 39, 40, 44, 54; xi. 24; and 'the last hour' in 1 John ii. 18. *My Spirit*] Here, and in verse 18, lit. 'of' or 'from My Spirit'—a share or portion, as it were, of the infinite wealth of power, wisdom and grace, potentially included in that wondrous gift. In the original Hebrew of Joel ii. 28, 29, this 'of' or 'from' is not expressed. *Mankind*] Lit. 'flesh.' Or we may render 'on all classes.' Cp. Mark i. 5, n.

20. *That great and illustrious day*] Such to the first Christians was the epoch of the fall of Judaism and the establishmeat of the Kingdom of Heaven over the earth in 70, A.D. Such also to all consecrated believers is the day of their own death. And such to the whole world will be the day of final judgement.

22. *From God*] I.E. "a man (sent) from God, accredited as such."

23. *Heathens*] Lit. 'men without the Law,' or perhaps simply 'wicked,' 'impious.'

24. *Terminated the throes*] As of childbirth. So in Job xxxix. 2, LXX., "Hast thou numbered the full months for their bringing forth, and terminated their throes?" Christ was, as it were, born from the grave into a new life. *Terminated*] Lit. 'untied.'

FOR THIS REASON MY HEART IS GLAD AND MY TONGUE EXULTS. 26
MY BODY ALSO SHALL REST IN HOPE;
FOR THOU WILT NOT LEAVE ME IN THE UNSEEN WORLD FORSAKEN, 27
NOR GIVE UP THY HOLY ONE TO UNDERGO DECAY.
THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE: 28
THOU WILT FILL ME WITH GLADNESS IN THY PRESENCE'
(Ps. xvi. 8–11).

"As to the Patriarch David, I need hardly remind you, 29
brethren, that he died and was buried, and that we still have
his tomb among us. Being a prophet, however, and knowing 30
that God had solemnly sworn to him to seat a descendant
of his upon his throne (Ps. cxxxii. 11), with prophetic 31
foresight he spoke of the resurrection of the Christ, to the
effect that He was not left forsaken in the Unseen World, nor
did His body undergo decay (Ps. xvi. 10). This Jesus, God
has raised to life—a fact to which all of us testify. 32

It is He who has now sent the Holy Spirit.

"Being therefore lifted high by the mighty 33
hand of God, He has received from the Father
the promised Holy Spirit and has poured out this
which you see and hear. For David did not ascend into 34
Heaven, but he says himself,

26. *Is glad . . exults*] On the tense see *Aorist* vi. 6. *Shall rest*] According to etymology this verb signifies 'to dwell as in a tent,' but in Matt. xiii. 32; Mark iv. 32; Luke xiii. 39; it is used of the roosting of birds in trees.

27. *The Unseen World*] Greek, 'Hades,' the abode of departed spirits; Hebrew, 'Sheol.' "Hades is, as it were, the sepulchre of souls" (Bengel). See Rev. vi. 8, n. *Decay*] The word denotes the decomposition of the body after death. See 1 Cor. xv. 42, n.

28. *In Thy presence*] Lit. 'with' (i.e. 'together with,' not 'by') 'Thy presence.'

30. *To seat*] Or 'that . . should take his seat,' as in Mark xi. 7.

31. The stress in this sentence lies on the words 'the Christ.' It is a mistake to suppose that even incipient corruption is indicated by the 'blood and water' that flowed from the pierced heart of the dead Jesus. The separation of the blood into clot and *serum* would not take place till the body had grown cold, several hours after death. It follows that what was seen by the apostle (who gives his 'evidence,' John xix. 34, 35, expressly as an eye-witness) consisted of a certain quantity of the living blood and living *serum* (*Liquor pericardii*). The quantity need not have been great, but just sufficient for the astonished apostle to be able to say with certainty that he had seen it.

32. *A fact of which all of us are witnesses*] Or the relative may be masculine, and refer to Jesus: 'whose witnesses we all are.' Cp. i. 8; xiii. 31. Bengel prefers 'whose, as referring to God, and compares x. 41; 1 Cor. xv. 15.

33. *By the mighty hand of God*] Or 'to God's right hand.' *See and hear*] They saw the tongues of fire, and heard the languages spoken.

34. *Did not ascend*] When he died. Cp. John iii. 13. That he did ascend when our Lord ascended was the belief of the mediæval Church. But Dr. J. S. Russell (author of *The Parousia*) has argued for the belief that 70, A.D., the time of the destruction of Jerusalem and the full establishment of Christ's heavenly kingdom,

'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND
UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY FEET' 35
(Ps. cx. 1).

"Therefore let the whole House of Israel know beyond all 36
doubt that God has made Him both LORD and CHRIST—
this Jesus whom you crucified."

3,000 new Adherents are gained.

Stung to the heart by these words, they said to 37
Peter and the rest of the apostles, "Brethren,
what are we to do?" "Repent," replied Peter, 38
"and be baptized, every one of you, in the name of Jesus Christ,
with a view to the remission of your sins, and you shall receive
the gift of the Holy Spirit. For to you belongs the promise, 39
and to your children, and to all who are far off, whoever the
Lord our God may call." And with many more appeals he 40
solemnly warned and entreated them, saying, "Escape from
this crooked generation." Those, therefore, who joyfully wel- 41
comed his Message were baptized; and on that one day about
three thousand persons were added to them; and they were 42
constant in listening to the teaching of the apostles and in their
attendance at the Communion, that is, the Breaking of the
Bread, and at prayer.

The daily Life of the Church.

Fear came upon every one, and many marvels 43
and signs were done by the apostles. And all 44
the believers kept together, and had everything in
common. They sold their lands and other property, and dis- 45
tributed the proceeds among all, according to every one's

was the date when the O.T. saints passed from Paradise (the outer court or garden of Heaven) to Heaven itself, the way into the most holy place not having been made manifest so long as the Jewish temple was still in existence (Heb. ix. 8).

36. *The whole House*] Not 'every house.' See *Theological Monthly*, April, 1889, p. 274.

37. *Stung*] Lit. 'pierced' or 'stabbed deep,' as with the thrust of a spear. A less emphatic verb occurs in John xix. 34.

38. *With a view to*] Or 'for.' *The gift*] "The word for 'gift' (*dorea*) is generic, and differs from the specific 'gift' (*charisma*) of 1 Cor. xiii. 4, 9, 28" (Plumptre).

39. *Far off*] Either locally (i. 8) or as to spiritual condition (Eph. ii. 13, 17), or both. *May call*] Lit. 'shall have called to Himself.'

40. *Escape*] Or 'secure your salvation.' Lit. 'be saved.' 'Save yourselves' (but without emphasis on the pronoun) is also a possible translation, as shown by Jas. iv. 7, 10; 1 Pet. v. 6.

42. *Communion*] Some interpret the word (which is literally 'partnership') to mean 'distribution.' This however would have been only the act of a few rich persons. It is better (with Beza and Grotius) to take the word in apposition (there being no 'and' in the best texts) with the verbal noun next mentioned. See 1 Cor. x. 16 for 'communion,' in almost the same sense. *At prayer*] Lit. 'at the prayers.'

43. *Were done by*] More lit. 'took place through.' All the indicative verbs in verses 42 to 47 are in the imperfect tense, pointing to continuous, repeated, and habitual action.

45. *Lands*] Such is the meaning of the same word in v. 1. Cp. v. 3, 8.

necessities. And, day by day, attending constantly in the 46
Temple with one accord, and breaking bread in private houses,
they took their meals with great happiness and single-hearted-
ness, praising God and being regarded with favour by all the 47
people. Also, day by day, the Lord added to their number
those whom He was saving.

A lame Beggar cured.

One day Peter and John were going up to the 1 3
Temple for the hour of prayer—the ninth hour—
and just then some men were carrying there one 2
who had been lame from his birth, whom they were wont to place
every day close to the Beautiful Gate (as it was called) of the
Temple, for him to beg from the people as they went in. Seeing 3
Peter and John about to go into the Temple, he asked them for
alms. Peter fixing his eyes on him, as John did also, said, 4
"Look at us." So he looked and waited, expecting to receive 5
something from them. "I have no silver or gold," Peter said, 6
"but what I have, I give you. In the name of Jesus Christ, the
Nazarene—walk!" Then taking his hand Peter lifted him up, 7
and immediately his feet and ankles were strengthened. Leap- 8
ing up, he stood upright and began to walk, and went into the
Temple with them, walking, leaping, and praising God. All the 9
people saw him walking and praising God; and recognizing him 10
as the man who used to sit at the Beautiful Gate of the Temple
asking for alms, they were filled with awe and amazement at
what had happened to him.

Peter's Speech. This Miracle the Work of Christ.

While he still clung to Peter and John, the 11
people, awe-struck, ran up crowding round them
in what was known as Solomon's Portico. Peter, 12

46. *Temple*] See Matt. xxi. 12, n. *In private houses*] No doubt the upper rooms (i. 13, n.) in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the "church in the house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2). 'At home' (R.V.) is unlikely. It would suggest that the Breaking of the Bread (as well as the love-feast which preceded it) took place in the house of every individual believer. 'From house to house' is a possible rendering.

47. *To their number*] Lit. 'to the same thing (or place).' The expression occurs in i. 16 and signifies 'together' or 'assembled.' *Whom He was saving*] Lit. 'who were being saved' or 'who were saving themselves' (the 'themselves' being unemphatic). "They were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church" (Wordsworth).

1. *The hour of prayer*] i.e. of evening prayer—about 3.0 p.m. Cp. ii. 15, n.

2. *To place*] That he lay down is not implied by the Greek, and is in itself improbable. *Gate*] or 'door.'

6. *Walk*] The tense (present) implies the continual power to do this. v.l., as in the A.V., 'rise up and walk.'

7. *Feet*] Lit. 'soles.' *Strengthened*] Lit. 'made firm.'

10. *Recognizing*] One after another looked at him, and then saw and knew the familiar face.

12. *Spoke to*] Lit. 'answered.' Cp. Matt. xii. 38, n. *At this man*] Or 'at this' (which has happened).

seeing this, spoke to the people. "Israelites," he said, "why do you wonder at this man? or why gaze at us, as though by any power or piety of our own we had enabled him to walk? The God of Abraham, Isaac, and Jacob, the God of our 13
forefathers, has conferred this honour on His Servant Jesus, whom you delivered up and disowned before Pilate, when he had decided to let Him go. Yes, you denied the holy and 14
righteous One, and asked as a favour the release of a murderer. The Prince of Life you put to death; but God has raised Him 15
from the dead, and we are witnesses as to that. It is His name 16
—faith in that name being the condition—which has strengthened this man whom you behold and know; and the faith which He has given has made this man sound and strong again, as you can all see.

An Appeal for Faith and Obedience.

"And now, brethren, I know that it was in 17
ignorance that you did it, as was the case with your rulers also. But in this way God has fulfilled the 18
declarations He made through all the Prophets, that His Christ would suffer. Repent, therefore, and reform your lives, so that 19
the record of your sins may be cancelled, and that there may 20
come seasons of revival from the Lord, and that He may send the Christ appointed beforehand for you—even Jesus. Heaven 21
must receive Him until those times of which God has spoken from the earliest ages through the lips of His holy prophets—the times of the reconstitution of all things. Moses declared, 'THE 22
LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME; IN ALL THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM; AND EVERY 23
ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT

13. *Servant*] Or perhaps 'Child.' See Matt. xii. 18; Isa. xi. 1.

14. *A murderer*] Lit. 'a man a murderer.' So 'a man a prophet,' Luke xxiv. 19; 'a man a magician,' Acts xiii. 6. Cp. Matt. xviii. 23; xxii. 2.

16. *Faith*] That of the apostles, according to some interpreters, but see xiv. 9. *Faith . . being the condition*] Lit. 'on condition of the faith.' Cp. ii. 38; Heb. x. 28. *As you can all see*] Lit. 'before you all.'

19. *Reform your lives*] Lit. 'turn back;' not merely turn aside from your evil way, but go straight back in the precisely opposite direction. See *Theological Monthly*, ii. 121, August, 1889.

20. *Seasons*] Not 'the seasons,' as Alford. *Seasons of revival*] I.E. times of spiritual blessing. Such have come to the penitent right down through the Christian era. *Appointed beforehand for*] V.L. 'preached beforehand to.'

21. *Heaven must receive Him*] Or 'He must take possession of Heaven.' So most of the Lutheran divines. *From the earliest ages*] Lit. 'from the age.' *Reconstitution*] Or 'restoration,' namely "to a state of primeval order, purity and happiness" (Hackett). Others explain the word as referring to the new and infinitely better order of things inaugurated when the Christian era succeeded the Jewish dispensation upon the fall of Jerusalem in 70 A.D. The word is found only here. Cp. i. 6; Matt. xvii. 11.

22. *Declared*] V.L. adds 'to our forefathers.'

PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE' (Deut. xviii. 15–19; Lev. xxiii. 29). Yes, and all the Prophets, from Samuel onwards—all who have spoken—have also announced the coming of this present time. 24

"You are the heirs of the Prophets, and of the covenant which God made with your forefathers when He said to Abraham, 'AND THROUGH YOUR POSTERITY ALL THE FAMILIES OF THE WORLD SHALL BE BLESSED' (Gen. xii. 3; xxii. 9). It is to you first that God, after raising His Servant from the grave, has sent Him to bless you, by causing every one of you to turn from your wickedness." 25 26

Arrest of Peter and John.

While they were saying this to the people, the Priests, the commander of the Temple Guard, and the Sadducees came upon them, highly incensed at their teaching the people and proclaiming in the case of Jesus the Resurrection from among the dead. They arrested the two apostles and lodged them in custody till the next day; for it was already evening. But many of those who had listened to their preaching believed; and the number of the adult men had now grown to about five thousand. 4 1 2 3 4

Their Trial and Defence.

The next day a meeting was held in Jerusalem of their rulers, elders, and scribes, with Annas the High Priest, Caïaphas, John, Alexander, and the other members of the high-priestly family. So they made the apostles stand in the centre, and demanded, "By what power or in what name have you done this?" Then Peter was filled with the Holy Spirit, and he replied: "Rulers and Elders of the people, if we to-day are under examination concerning the benefit conferred on a man helplessly lame, as to how this man has been cured; be it known to you all, and to all the 5 6 7 8 9 10

24. *Yes*] See vii. 43, n. *Announced the coming of*] Lit. simply 'announced.'

25. *Heirs*] Lit. 'sons.' *Covenant . . made with*] Or 'charter . . granted to.'

1. *Commander of the Temple Guard*] "The captain of the Levitical guard of the Temple who was on duty" (Olshausen). See Luke xxii. 52, n.

6. *Annas*] Or probably more correctly 'Hannas.'

7. *In the centre*] "The Sanhedrin sat in a semicircle" (Wordsworth). *By*] Lit. 'in.' Apparently a Hebraism. *In*] Or 'by.' In the Greek the preposition is the same in both clauses. *What . . what*] Cp. John x. 32, n.

8. *Of the people*] On the order of the words see verse 13, and Phil. i. 2, n. Cp. Matt. xxi. 23; xxvi. 3, 47.

9. *The benefit*] The 'this' of the question in verse 7. Possibly 'a benefit' would be a better translation; but see Middleton, on *The Article*, I. iii. 6. *How*] Lit. 'in whom' or 'in what,' the pronoun being either masculine or neuter. *This man*] Peter while he speaks points to the man. *Has been cured*] And continues cured—the perfect tense in the Greek. See *Aorist* vii. 3, 4.

10. *Through the name*] Lit. 'in the name.' Cp. verse 7 and notes. *The Anointed*] Or 'Christ.' But we must not forget that 'Jesus Christ' was by no means yet in common use as an ordinary compound name, if indeed it ought ever to be so regarded in the N.T. *Through that name*] Or 'in Him.' Cp. verse 9, n.

people of Israel, that through the name of Jesus the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—through that name this man stands here before you in perfect health. This Jesus is THE STONE 11
TREATED WITH CONTEMPT BY you THE BUILDERS, BUT IT
HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in 12
no other is the great salvation to be found ; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved."

The two Apostles are released.

As they looked on Peter and John so fearlessly 13
outspoken—and also discovered that they were illiterate persons, untrained in the schools—they were surprised ; and now they recognized them as having been with Jesus. And seeing the man standing with them—the man 14
who had been cured—they had no reply to make. So they 15
ordered them to withdraw from the Sanhedrin while they conferred among themselves. "What are we to do with these 16
men ?" they asked one another ; "for the fact that a remarkable miracle has been performed by them is well known throughout Jerusalem, and we cannot deny it. But to prevent the matter 17
spreading any further among the people, let us stop them by threats from speaking in future in this name to any one whatever." So they recalled the apostles, and ordered them 18
altogether to give up speaking or teaching in the name of Jesus. But Peter and John replied, "Judge whether it is right in God's 19
sight to listen to you instead of listening to God. As for us, 20
what we have seen and heard we cannot help speaking about." The Court added further threats and then let them go, being 21
quite unable to find any way of punishing them on account of the people, because all gave God the glory for the thing that had

12. *The great salvation*] The cure of all spiritual maladies. It is, in the Greek, the same noun or the cognate verb that is used at the end of verse 9, at the end of this verse, and in this phrase ; as well as in Matt. i. 21.

13. *Peter &c.*] Lit. 'Peter's freedom of speech and John's.' See Phil. i. 2, n. *Now they recognized*] One after another (imperfect tense) they recalled the appearance, and perhaps the features, of the two whom they had seen with the Nazarene.

16. *Miracle*] Lit. 'sign.' *By them*] Or possibly 'through them,' if we can believe that the Sadducees would recognize the apostles as "the accredited agents of a higher power" (Hackett).

17. *The matter*] Lit. 'it.' They use a pronoun, being unwilling to mention the unquestionable miracle (and the teaching inevitably associated with it) if they can possibly avoid doing so. *In this name*] A name which they hated so much that they would not utter it, unless obliged, as immediately below. Cp. Luke x. 37, n.

18. "*Speaking*, in private conversation : *teaching*, in public discourse" (Bengel).

19. *Judge*] 'Judge ye' at the end of the clause, although that is the order of the words in the original, lends an emphasis to the pronoun which is not warranted by the Greek.

happened. For the man was over forty years of age on whom 22
this miracle of restoration to health had been performed.

The Church prays for Courage.

After their release the two apostles went to their 23
friends, and told them all that the High Priests
and Elders had said. And they, upon hearing the 24
story, all lifted up their voices to God and said, "O Sovereign
Lord, it is Thou who didst make heaven and earth and sea,
and all that is in them, and didst say through the Holy Spirit 25
by the lips of our forefather David, Thy servant,

'WHY HAVE THE NATIONS STAMPED AND RAGED,
AND THE PEOPLES FORMED FUTILE PLANS?
THE KINGS OF THE EARTH CAME NEAR, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED'
(Ps. ii. 1, 2).

They did indeed assemble in this city in hostility to Thy 27
holy Servant Jesus whom Thou hadst anointed—Herod and
Pontius Pilate with the Gentiles and also the tribes of Israel—
to do all that Thy power and Thy will had predetermined should 28
be done. And now, Lord, listen to their threats, and enable 29
Thy servants to proclaim Thy Message with fearless courage,
whilst Thou stretchest out Thine arm to cure men, and to give 30
signs and marvels through the name of Thy holy Servant
Jesus."

The Request is immediately granted.

When they had prayed, the place in which they 31
were assembled shook, and they were, one and all,
filled with the Holy Spirit, and proceeded to tell
God's Message with boldness.

The perfect brotherly Love of the Church.

Among all those who had embraced the faith 32
there was but one heart and soul, so that none of
them claimed any of his possessions as his own,
but everything they had was common property;
while the apostles with great force of conviction delivered their 33
testimony as to the resurrection of the Lord Jesus; and great

24. *All*] Lit. 'with one mind.'

25. *Through the Holy Spirit by the lips of our forefather David*] v.L. 'through the lips of David.' The Greek here on which most modern critics are agreed is untranslatable. Tischendorf, Meyer and Scrivener reject it. *Stamped and raged*] Lit. 'pawed the ground' (or perhaps 'snorted') like restive horses.

26. *Earth*] Or 'land.' *Kings of the earth*] Here denotes the rulers of Palestine.

27. *In this city*] v.L. omits. *Tribes*] Lit. 'peoples,' alluding to verse 25.

28. *Power*] Lit. 'arm.' See *Aorist* i. 2.

29. *Listen to*] Lit. 'look upon.' The same Greek word occurs Luke i. 25.

30. *Whilst Thou stretchest out*] Or 'by Thy stretching out.' *Servant*] or 'Child. See iii. 13, n. It is the same word as in verses 25, 27; iii. 26.

grace was upon them all. And, in fact, there was not a needy 34
man among them, for all who were possessors of lands or
houses sold them, and brought the money which they realised,
and gave it to the apostles, and distribution was made to every 35
one according to his wants. In this way Joseph, whom the 36
apostles gave the name of Bar-Nabas—signifying 'Son of En-
couragement'—a Levite, a native of Cyprus, sold a farm which 37
he had, and brought the money and gave it to the apostles.

Falsehood terribly punished.

There was a man of the name of Ananias 1 5
who, with his wife Sapphira, sold some property
but, with her full knowledge and consent, dis- 2
honestly kept back part of the price which he received for it,
though he brought the rest and gave it to the apostles.
"Ananias," said Peter, "why has Satan taken possession of 3
your heart, that you should try to deceive the Holy Spirit and
dishonestly keep back part of the price paid you for this land?
While it remained unsold, was not the land your own? and 4
when sold, was it not at your own disposal? How is it that
you have cherished this design in your heart? It is not to men
you have told this lie, but to God." Upon hearing these words 5
Ananias fell down dead, and all who heard the words were
awe-struck. The younger men, however, rose, and wrapping 6
the body up, carried it out and buried it.

34. *All*] In the Hebrew sense, by no means implying absolute universality. In the present case we know that Mark's mother did not sell her house, xii. 12. *Sold . . brought*] These and all the verbs in verses 32–35 are in the imperfect tense. The sales did not all take place simultaneously and once for all.

35, 37. *Gave it to the apostles*] Lit. 'laid it at the feet of the apostles.'

36. *Encouragement*] The primary meaning of this noun, as well as the verb from which it is derived (which occur, in all, about 134 times in the N.T.), is that of 'calling to one's side,' as an officer heading his troops, or a leader in any hazardous enterprise, may call his followers to keep close to him. By both word and example he rouses the sluggish and cheers the disheartened. Hence the words may signify (1) both exhortation and comfort; the latter of these ideas, apart from the former, being often expressed by a different word in Greek (John xi. 19, 31). To convey this double sense in English the most appropriate words appear to be 'encourage' and 'encouragement.' But (2) a mother, too, may call her weeping child to her side, and the element of cheer may predominate (2 Cor. i. 3–7). (3) The thought of danger, suffering or sorrow, being dropped, these words often widen their significance into the more general one of 'entreating,' 'beseeching,' 'earnestly requesting' (Matt. viii. 5, 31, 34).

37. *A native of Cyprus*] See xviii. 2, n. *A farm*] Or 'an estate.' A 'field' erroneously suggests a few acres of ground surrounded by a hedge.

1. *Ananias*] Perhaps more correctly 'Hananias.'

2. *Dishonestly kept back*] "The person defrauded is God" (Wordsworth). The word also occurs in Titus ii. 10.

3. *Has Satan taken*] I.E. 'have you allowed Satan to take.'

4. *Cherished*] Lit. 'placed.' *It is not to men &c.*] I.E., 'your attempt to deceive us men is nothing in comparison with your idle attempt to deceive God.' But the order of the words (the negative being connected with 'lied,' not with 'men'), though this is not a decisive argument, suggests as possibly the preferable rendering, 'in men's estimation this was not a lie, but God judges otherwise.' It may be that Ananias acted the lie without speaking it.

About three hours had passed, when his wife came in, know- 7
ing nothing of what had happened. Peter at once questioned 8
her. "Tell me," he said, "whether you sold the land for so
much." "Yes," she replied, "for so much." "How was it," 9
replied Peter, "that you two agreed to try an experiment upon
the Spirit of the Lord? The men who have buried your hus-
band are already at the door, and they will carry you out."
Instantly she fell down dead at his feet, and the young men 10
came in and found her dead. So they carried her out and
buried her by her husband's side. This incident struck terror 11
into the whole church, and into the hearts of all who heard
of it.

Many other Miracles.

Many signs and marvels continued to be done 12
among the people by the apostles; and by com-
mon consent they all met in Solomon's Portico.
But none of the others dared to attach themselves to them. 13
Yet the people held them in high honour—and more and more 14
believers in the Lord joined them, including great numbers
both of men and women—so that they would even bring out 15
their sick friends into the streets and lay them on light couches
or mats, in order that when Peter came by, at least his shadow
might fall on one or other of them. The inhabitants, too, of 16
the towns in the neighbourhood of Jerusalem came in crowds,
bringing sick persons and some who were harassed by foul
spirits, and they were cured, one and all.

The Apostles miraculously released from Prison.

This roused the High Priest. He and all his 17
party—the sect of the Sadducees—were filled with
angry jealousy and laid hands upon the apostles, 18
and put them into the public jail. But during the 19
night an angel of the Lord opened the prison doors and brought
them out, and said, "Go and stand in the Temple, and go on 20

8. *Questioned*] Lit. 'answered.' Cp. Matt. xii. 38, n.

9. *To try an experiment upon*] "To test the omniscience of the Spirit, then visibly dwelling in the apostles and the Church, was in the highest sense to tempt the Spirit of God" (Alford). See Matt. iv. 7, n. *The men*] Lit. 'the feet of those.'

10. *Came in and*] Or perhaps 'when they came in.' So Alford.

13. *None of the others &c.*] The meaning seems to be either (1) that none of the Jewish rulers had the courage to avow themselves Christians—cp. John ix. 22; xii. 42; (2) that no unbeliever ventured to intrude on these gatherings; or (3) that so great was the respect and awe inspired by the apostles that ordinary Christians held aloof from them. But the last-named explanation is an unlikely one.

15. *Would bring out . . would lay*] The tense implies repeated or habitual action. *Their sick friends*] Lit. 'the sick.'

16. *Came . . were cured*] The tense is the imperfect, and implies that this went on for some time.

20. *This Message of Life*] Lit. 'the words of this life.' "Among the Hebrews the adjective often agrees with the latter noun of two" (Bengel). Cp. xiii. 26; John vi. 68.

proclaiming to the people all this Message of Life." Having 21
received that command they went into the Temple just before
daybreak and began to teach.

They openly teach in the Temple Courts.

So when the High Priest and his party came,
and had called together the Sanhedrin as well as
all the elders of the descendants of Israel, they
sent to the jail to fetch the apostles. But the 22
officers went and could not find them in the prison ; so they
came back and brought word, saying, "The jail we found quite 23
safely locked, and the warders were on guard at the doors, but
upon going in we found no one there." When the commander 24
of the Temple Guards and the High Priests heard this state-
ment, they were utterly at a loss with regard to it, wondering
what would happen next. And some one came and brought 25
them word, saying, "The men you put in prison are actually in
the Temple, standing there, teaching the people."

Peter again testifies to the Resurrection.

Upon this the commander went with the officers, 26
and brought the apostles ; but without using
violence, for they were afraid of being stoned by
the people. So they brought them and made them stand in 27
front of the Sanhedrin. And then the High Priest questioned
them. "We strictly forbad you to teach in that name—did 28
we not?" he said ; "and see ! you have filled Jerusalem with
your teaching, and are trying to make us responsible for that
man's death." Peter and the other apostles replied : "We 29
must obey God in preference to man. The God of our fore- 30
fathers has raised Jesus to life, whom you crucfied and put to
death. God has exalted Him to His right hand as chief Leader 31
and as Saviour, to give Israel repentance and forgiveness of
sins. And we are witnesses as to these things, and so is the 32
Holy Spirit which God has given to those who obey Him."

Infuriated at getting this answer, they were disposed to 33

21. *Elders*] Lit. 'Eldership' or 'Senate.' The word here employed occurs nowhere else in the N.T., though it is found more than twenty times in the LXX. *Descendants*] Lit. 'sons,' here and elsewhere, when followed by 'of Israel.'

23. *Upon going in*] Lit. 'having opened' (the doors).

25. *Actually*] Lit 'behold.' Cp. Matt. viii. 24, n.

27. *In front of*] Lit. 'in.' See iv. 7, n.

30. *Raised to life*] Lit. 'raised up. The verb occurs in x. 40 ; xiii. 37 ; 1 Cor. vi. 14, and nearly 80 other passages, in most of which it is in the passive. Others explain the word as meaning 'sent into the world ; ' so in xiii. 22 ; Matt. xi. 11.

31. *To His right hand*] Or 'with His mighty hand.' Cp. ii. 33, n. *Chief Leader*] Not 'a Prince, to whom you owe obedience' (Alford), a meaning which this word never bears. See Heb. xii. 2, n.

33. *Infuriated*] Lit. 'sawn asunder.' The word occurs here and in vii. 54. *Were disposed*] v.l. 'consulted together.'

Gamaliel urges the Sanhedrin to be cautious.

kill the apostles. But a Pharisee of the name of 34
Gamaliel, a teacher of the Law, held in honour by
all the people, rose from his seat and requested
that they should be sent outside the court for a few minutes.

"Israelites," he said, "be careful what you are about to do in 35
dealing with these men. Years ago Theudas appeared, pro- 36
fessing to be a person of importance, and a body of men, some
four hundred in number, joined him. He was killed, and all
his followers were dispersed and annihilated. After him, at 37
the time of the Census, came Judas, the Galilaean, and was the
leader in a revolt. He too perished, and all his followers were
scattered. And now I tell you to hold aloof from these men 38
and leave them alone—for if this scheme or work is of human
origin, it will come to nothing; but if it is really from God, 39
you will be powerless to put them down—lest perhaps you find
yourselves to be actually fighting against God."

The Apostles discharged.

His advice carried conviction. So they called 40
the apostles in, and—after flogging them—ordered
them not to speak in the name of Jesus, and then
let them go. They, therefore, left the Sanhedrin and went 41
their way, rejoicing that they had been deemed worthy to suffer
disgrace on behalf of the NAME; but they did not desist from 42
teaching every day, in the Temple or in private houses, and
telling the Good News about Jesus, the Christ.

Seven Church Officers appointed.

About this time, as the number of the disciples 1 6
was increasing, complaints were made by the Greek-
speaking Jews against the Hebrews because their
widows were habitually overlooked in the daily ministration.
So the Twelve called together the general body of the disciples 2
and said, "It does not seem fitting that we apostles should
neglect God's message and minister at tables. Therefore, 3

34. *They*] Lit. 'the fellows,' 'the men.' v.l. 'the apostles.'

40. *Flogging*] This would be the Jewish 'forty stripes save one,' not the Roman scourging (with the *horribile flagellum*) which our Lord suffered. See Deut. xxv. 2, 3; 2 Cor. xi. 24.

41. *Left the Sanhedrin*] Lit. 'went from the face of the Sanhedrin.' See xii. 24, n. *Rejoicing*] Cp. the Lord's beatitudes (Matt. v. 10-12). *The NAME*] Of Jesus. Cp. Lev. xxiv. 11, 16; 3 John 7.

1. *The Greek-speaking Jews*] Lit. 'the Hellenists.' *Hebrews*] When used as here in opposition to Hellenists, this word denotes the Jews of Palestine, who spoke Aramaic.

1, 2, 4. The two words 'ministration' and 'minister' are derivatives of the one which we have anglicized into 'deacon,' and hence the officials named below are commonly called 'the seven deacons.' The term 'deacon' itself had not yet acquired its distinctive sense.

2. *Fitting*] Lit. 'pleasing.' *We apostles*] Lit. simply 'we.' *Minister at tables*] Or more freely 'wait at table,' i.e. attend to business matters.

brethren, pick out from among yourselves seven men of good repute, full of the Spirit, and of wisdom, and we will appoint them to undertake this duty ; but, as for us, we will devote ourselves to prayer and to the delivery of the Message." The suggestion met with general approval, and they selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the apostles, and, after prayer, they laid their hands upon them.

Rapid Growth of the Church.

Meanwhile God's Message continued to spread and the number of the disciples in Jerusalem very greatly increased, and very many priests obeyed the faith. And Stephen, full of grace and power, performed great marvels and signs among the people.

Stephen is arrested.

But some members of the so-called 'Synagogue of the Freed-men,' together with some Cyrenaeans, Alexandrians, Cilicians and Asians, were roused to encounter Stephen in debate. They were quite unable, however, to resist the wisdom and the Spirit with which he spoke. Then they privately put forward men who declared, "We have heard him speak blasphemous things against Moses and against God;" and in this way they excited the people, the elders, and the scribes. At length they came upon him, seized him with violence, and took him before the Sanhedrin. Here they brought forward false witnesses who declared, "This fellow is incessantly speaking against the Holy Place and the Law. For we have heard him say that Jesus, the Nazarene, will pull this place down to the ground and will change the customs which Moses handed down to us."

The High Priest questions him.

At once the eyes of all who were sitting in the Sanhedrin were fastened on him, and they saw his face looking just like the face of an angel. Then the High Priest asked him, "Are these statements true?"

Stephen replied, "Sirs—brethren and fathers—listen to me.

4. *Delivery*] Lit. 'ministration.'

7. *Very many priests*] "4289 priests returned from Babylon (Ezra ii. 36–39), and the number would probably have much increased since then" (Alford).

9. *Asians*] Not 'Asiatics,' which would convey a widely different sense. See ii. 9, n.

12. *Before*] Lit. 'in.'

14. *This place*] The Temple with its courts. "The Sanhedrin, usually assembled under the presidency of the High Priest, sat in the chamber called *Gazith*, on the south side of the Temple."

2. *God Most Glorious*] Lit. 'the God of Glory,' a common Hebraism. "In the Hebrew language there is a want of adjectives in proportion to the substantives" (Gesenius). Alford, who manifests a strange reluctance to recognize the frequent

Stephen's Defence. A Review of the Nation's History.

God Most Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, 'Leave your country and your relatives, and come into whatever land I point out to you' (Gen. xii. 1). Thereupon he left Chaldaea and settled in Haran till after the death of his father, when God caused him to remove into this country where you now live. But he gave him no inheritance in it, no, not a single square yard of ground (Deut. ii. 5); and yet He promised to bestow the land as a permanent possession on him and his posterity after him—and promised this at a time when Abraham was childless (Gen. xvii. 8). And God declared that Abraham's posterity should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed. 'And the nation, whichever it is, that enslaves them, I will judge,' said God; 'and afterwards they shall come out' (Gen. xv. 13, 14), 'and they shall worship Me in this place' (Exod. iii. 12). Then He gave him the covenant of circumcision (Gen. xvii. 10), and under this covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

"The Patriarchs were jealous of Joseph and sold him into slavery in Egypt (Gen. xxxvii. 11, 28); but God was with him (Gen. xxxix. 2, 21) and delivered him from all his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, however, Jacob heard that there was wheat to be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph made himself known to his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph's parentage. Then Joseph sent and invited his father Jacob and all his family, numbering seventy-five persons (Gen. xlv. 9; xlvi. 27), to come to him, and

occurrence of Hebraisms in the Greek of the New Testament, explains thus—"the God of (i.e. who possesses and manifests Himself by) Glory, i.e. the Shechinah."

4. *You*] Not 'we,' Stephen being probably a Hellenist.

5. *Square yard*] Lit. 'as much as a man can step across.'

14. *Seventy five*] Instead of the five less of the original Hebrew. So in the LXX., Gen. xlvi. 27. "Stephen, as a Hellenistic Jew, naturally accepted the number which he found in the Greek version" (Plumptre).

Jacob went down into Egypt (Gen. xlvi. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were 16
taken to Shechem and were laid in the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. l. 13; Josh. xxiv. 32).

"But as the time drew near for the fulfilment of the promise 17
which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over 18
Egypt who knew nothing of Joseph (Exod. i. 7, 8). He 19
adopted a crafty policy towards our race, and oppressed our forefathers, making them cast out their infants so that they might not be permitted to live (Exod. i. 10, 22). At this time 20
Moses was born—a wonderfully beautiful child (Exod. ii. 2); and for three months he was cared for in his father's house. At 21
length he was cast out, but Pharaoh's daughter adopted him, and brought him up as her own son (Exod. ii. 5, 10). So Moses 22
was educated in all the science of the Egyptians, and possessed great influence through his eloquence and his achievements.

"And when he was just forty years old, it occurred to him to 23
visit his brethren the descendants of Israel. Seeing one of them 24
wrongfully treated he took his part, and secured justice for the sufferer by striking down the Egyptian. He supposed his 25
brethren to be aware that by him God was sending them deliverance; this, however, they did not understand. The next 26
day, also, he came and found two of them fighting, and he endeavoured to make peace between them. 'Sirs,' he said, 'you are brothers: why are you wronging one another?' But the 27
man who was doing the wrong resented his interference, and asked, 'Who appointed you magistrate and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?' 28
Alarmed at this question, Moses fled from the country and went 29
to live in the land of Midian (Exod. ii. 11–15). There he became the father of two sons.

'But at the end of forty years there appeared to him in the 30
desert of Mount Sinai an angel in the middle of a flame of fire in a bush. When Moses saw this he wondered at the sight; 31

16. *Shechem*] "In the time of Jerome the tombs of the twelve Patriarchs were shown at Shechem" (Plumptre). *Abraham had bought*] Probably a Samaritan tradition. For 'at Shechem' v.L. has 'the father (or, the son) of Shechem.'
19. *Be permitted to live*] The same verb is used in Exod. i. 17, LXX.
20. *Wonderfully beautiful*] Lit. 'beautiful to God,' a Hebraism. So in Jonah iii. 3, Nineveh is described as (literally) "a city great to God."
24. *The sufferer*] Lit. 'him who was being oppressed.'
27. *Resented his interference*] Or 'pushed him away.'

but on his going up to look further, the voice of the Lord was heard, saying, 'I am the God of your forefathers, the God of 32
Abraham, of Isaac, and of Jacob.' Quaking with fear Moses did not dare gaze. 'Take off your shoes,' said the Lord, 'for 33
the spot on which you are standing is holy ground. I have seen, 34
yes, I have seen the oppression of My people who are in Egypt and have heard their groans: and I have come down to deliver them. And now I will send you to Egypt' (Exod. iii. 10).

"The Moses whom they rejected, asking him, 'Who appointed 35
you magistrate and judge?'—that same Moses we find God sending as a magistrate and a deliverer by the help of the angel who appeared to him in the bush. This was he who brought 36
them out, after performing marvels and signs in Egypt and at the Red Sea, and in the desert for forty years. This is the 37
Moses who said to the descendants of Israel, 'GOD WILL RAISE UP A PROPHET FOR YOU, FROM AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP' (Deut. xviii. 15, 18). This is he 38
who was among the Congregation in the desert, together with the angel who spoke to him on Mount Sinai and with our forefathers, who received living utterances to hand on to us.

"Our forefathers, however, would not submit to him, but 39
spurned his authority and in their hearts turned back to Egypt. They said to Aaron, 'Make gods for us, to march in front of us; 40
for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him' (Exod. xxxii. 1–8). Moreover they made a calf at that time, and offered a sacrifice 41
to the idol and kept rejoicing in the gods which their own hands had made. So God turned from them and gave them up to the 42
worship of the Host of Heaven, as it is written in the Book of the Prophets,

34. *I will send*] Lit. (according to all the best MSS.) 'let Me send.'

35. *We find God sending*] Lit. 'God has sent' It is the perfect tense: '*him*, we see in the sacred narrative, *God has sent*.' See *Aorist* vii. 8. *Deliverer*] Lit. 'redeemer,' 'ransomer.'

36. *After performing*] Or simply 'performing.'

37. v.L. adds 'to him you must listen.'

38. *Congregation*] The word here used by Luke ('ecclesia') means in the LXX. the congregation or 'assembly' of all Israel, as in Deut. xviii. 16. There are as many as 70 passages in all. Elsewhere in the N.T. it is translated 'church.' *Ever-living*] Lit. 'living.' Cp. 1 Peter i 23, 24. The sense 'life-giving' is not in the word, though suggested by it. See Rom. viii. 3; Gal. iii. 21. *Utterances*] I.E. God's utterances. The same word is found in Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11. *To us*] v.L. 'to you.'

40. *Gods*] Or 'a God.' 'Elohim,' the Hebrew word for 'God,' is plural in form, the *pluralis excellentiae*.

42. *Offered Me*] The 'Me' in the Greek is not emphatic. The emphasis is on 'victims,' etc.

'WERE THEY VICTIMS AND SACRIFICES WHICH YOU OFFERED
ME,
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
YES, YOU LIFTED UP MOLOCH'S TENT 43
AND THE STAR OF THE GOD REPHAN—
THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP
THEM;
AND I WILL REMOVE YOU BEYOND BABYLON' (Amos v. 25–27).

"Our forefathers had the Tent of the Testimony in the desert, 44
built as He who spoke to Moses had instructed him to make it
in imitation of the model which he had seen. That Tent was 45
bequeathed to the next generation of our forefathers. Under
Joshua they brought it with them when they were taking
possession of the land of the Gentiles, whom God drove out
before them. So it continued till David's time. David obtained 46
favour with God, and asked leave to provide a dwelling-place
for the God of Jacob. But it was Solomon who built a house 47
for Him. Yet the Most High does not dwell in buildings 48
erected by men's hands; but, as the Prophet declares,

'THE SKY IS MY THRONE, 49
AND EARTH IS THE FOOTSTOOL FOR MY FEET.
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS
THE LORD,
OR WHAT RESTING PLACE SHALL I HAVE?
DID NOT MY HAND FORM THIS UNIVERSE?' (Isa. lxvi. 1, 2). 50

"O stiff-necked men, uncircumcised in heart and 51
ears, you also are continually at strife with the
Holy Spirit — just as your forefathers were.
Which of the Prophets did not your forefathers 52
persecute? Yes, they killed those who announced beforehand
the advent of the righteous One, whose betrayers and murderers
you have now become—you who received the Law given through 53
angels, and yet have not obeyed it."

These Jews resembled their Forefathers.

43. *Yes*] Lit. 'and.' So in Hebrew the common word for 'and' is rendered 'yea' in Job v. 19; Prov. vi. 16; xxx. 18, 29; Amos i. 3, 6, 9, 11. *Lifted up*] I.E. 'as mock heave-offerings to insult Me.' *Moloch's Tent*] So there was a sacred Tent in the camps of the Carthaginian army.

44. *The Tent of the Testimony*] I.E. the Tent which contained 'the Ark of the Testimony' (Exod. xl. 20)—the Law of the Ten Commandments—which so long as they preserved it and obeyed it, bore witness to the presence of God and to His gracious promises. 'Promise,' for which the Hebrew language has no separate and distinct word, is probably the leading thought where 'testimonies' occurs so frequently in Ps. cxix.

51. *At strife*] The same word is used in Num. xxvii. 14, LXX.

53. *Given through*] Lit. 'ordinances of.' Cp. Gal. iii. 19.

Stephen is stoned to Death.

As they listened to these words, they became 54
infuriated and gnashed their teeth at him. But 55
full of the Holy Spirit and looking up to Heaven,
Stephen saw the glory of God, and Jesus standing at God's
right hand. "I can see Heaven wide open," he said, "and the 56
Son of Man standing at God's right hand." Upon this, with 57
a loud outcry they stopped their ears, rushed upon Stephen in
a body, dragged him out of the city, and stoned him, the 58
witnesses throwing off their outer garments and giving them
into the care of a young man called Saul. So they stoned 59
Stephen, while he prayed, "Lord Jesus, receive my spirit." Then 60
rising on his knees he cried aloud, "Lord, do not reckon this
sin against them;" and with these words he died. And Saul
fully approved of his murder.

Believers persecuted and scattered.

At this time a great persecution broke out 1 8
against the church at Jerusalem, and all except
the apostles were scattered throughout Judaea and
Samaria. A party of devout men, however, buried Stephen, and 2
made loud lamentation over him. But Saul cruelly harassed 3
the church. He went into house after house, and dragging off
both men and women, threw them into prison.

The Church in Judaea and Samaria.

Philip's Preaching and Miracles.

Those, however, who were scattered abroad went 4
from place to place spreading the Good News of
God's Message; while Philip went down to the city 5
of Samaria and proclaimed Christ there. Crowds of people 6
with one accord gave attention to what they heard from him,
listening, and witnessing the signs which he did. For, with a 7

55. *Full*] Lit. 'being full,' the same verb as in viii. 18, where see note. *Stephen*] Lit. 'he.' *Saw*] Perhaps with the inner spiritual eye. The vision was manifestly withheld from the bystanders. Cp. ix. 7; Matt. xxiv. 30, n.

56. *I can see*] Lit. 'I see.'

58, 59. *Stoned him*] It seems impossible to convey in a concise form in English the full force of the tense (imperfect) here employed, as indicating the protracted horrors of the cruel act.

59. *While he prayed*] Lit. 'calling on' (the Lord). *Lord Jesus, receive my spirit*] Cp. 'Father, to Thy hands I entrust my spirit' (Luke xxiii. 46).

60. *Lord, do not reckon &c.*] Cp. 'Father, forgive them' (Luke xxiii. 34); and contrast 'Lord, look on it, and require it' (2 Chron. xxiv. 22). *Died*] Lit. 'fell asleep.'

1. *All*] "All the teachers" (Bengel).

2. *Devout*] This adjective and the derivative noun and verb occur seven times in the writings of Luke and in Hebrews. The earlier meaning of simple 'fear' is found in Hebrews; but in the third Gospel and the Acts the word is limited to the fear of God. *Buried*] The word, which occurs nowhere else in the N.T., implies the wrapping up (v. 6) of the body in the garments, and the carrying it to the tomb.

loud cry, foul spirits came out of many possessed by them, and many paralytics and lame persons were restored to health. And 8
there was great joy in that city.

Simon the Magian.

Now for some time past there had been a man 9
named Simon living there, who had been practising magic and astonishing the Samaritans, pretending that he was more than human. To him people of all classes 10
paid attention, declaring "This man is the Power of God, known as the great Power." His influence over them arose from their 11
having been, for a long time, bewildered by his sorceries. But 12
when Philip began to tell the Good News about the Kingdom of God and about the Name of Jesus Christ and they embraced the faith, they were baptized, men and women alike. Simon him- 13
self also believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed.

Peter and John visit Samaria.

When the apostles at Jerusalem heard that the 14
Samaritans had accepted God's Message, they sent Peter and John to visit them. They, when 15
they came down, prayed for them that they might receive the Holy Spirit: for He had not as yet fallen upon any of them: 16
they had only been baptized into the name of the Lord Jesus. Then the apostles placed their hands upon them, and they 17
received the Holy Spirit.

The Magian is sternly rebuked.

When, however, Simon saw that it was through 18
the laying on of the apostles' hands that the Spirit was bestowed, he offered them money. "Give me 19
too," he said, "that power, so that every one on whom I place my hands will receive the Holy Spirit." "Perish your money 20
and yourself," replied Peter, "because you have imagined that you can obtain God's free gift with money! No part or lot have 21

9. *The Samaritans*] Not the people of the city only. See Olshausen.

12. *They were baptized*] Or 'they got themselves baptized.' Cp. xxii. 16. The tense (imperfect) indicates, not that the baptism was prolonged or repeated in the individual case, but that a great number of men and women came, one after another, to be baptized.

13. *Believed*] I.E. he ceased to be indifferent or hostile, and professing sympathy with the Gospel Message had himself enrolled as a disciple and adherent—a learner in Christ's school!

14. *John*] Not hereafter mentioned in this book.

16. *Had been baptized*] Lit. 'were having-been baptized' (like the Latin 'baptizati erant'). Some, misled by derivation, imagine that the word here used for 'were' properly indicates original condition. But it is plain that the original condition of these Samaritans was that they were unbaptized. *Into the name*] Or 'unto the name.'

17. *Placed . . received*] Imperfect tenses, implying oft-repeated action. Cp. John xx. 23, n.

21. *No part or lot*] "No part by purchase, no lot gratuitously" (Bengel). *Matter*] Lit. 'word;' a Hebraism.

you in this matter, for your heart is not right in God's sight. Repent, therefore, of this wickedness of yours, and pray to the 22
Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have fallen 23
into the bitterest bondage of unrighteousness." Simon answered, 24
"Pray, both of you, to the Lord for me, that nothing of what you have said may come upon me."

Philip and the pious Abyssinian.

So the apostles, after giving a solemn charge 25
and delivering the Lord's Message, travelled back to Jerusalem, making known the Good News also in many of the Samaritan villages. And an angel of the Lord 26
said to Philip, "Rise and proceed south to the road that runs down from Jerusalem to Gaza crossing the desert." Upon this 27
he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in 28
chariot he was reading the Prophet Isaiah. Then the Spirit 29
said to Philip, "Go and enter that chariot." So Philip ran up 30
and heard the eunuch reading the Prophet Isaiah. "Do you understand what you are reading?" he asked. "Why, how can 31
I," replied the eunuch, "unless some one explains it to me?" And he earnestly invited Philip to come up and sit with him.
The passage of Scripture which he was reading was this: 32

"LIKE A SHEEP HE WAS LED TO SLAUGHTER,
AND JUST AS A LAMB BEFORE ITS SHEARER IS DUMB
SO HE OPENED NOT HIS MOUTH.
IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33

22. *Repent of*] Lit. 'repent' (and turn) 'from' Cp. 2 Cor. xii. 21; Heb. vi. 1; Rev. ii. 21. *In the hope that*] Lit. 'if (or. whether) therefore.' The exact sense seems to be, "Find out by prayer *whether*, the offence being so rank and *therefore* the possibility of pardon so doubtful, the sin can nevertheless be forgiven." Elsewhere the expression occurs only in xvii. 27; Mark xi. 13. *Purpose*] The word occurs only here in the N.T. The purpose was no doubt that of making money out of the spiritual gift.

23. *Have fallen into*] Lit. 'are into.' The literal rendering of the rest of the verse (as in the A.V.) exhibits the figure of speech 'hendiadys.'

26. *South*] Or possibly 'towards noon.' *The road . . crossing the desert*] "There were several ways leading from Jerusalem to Gaza" (Robinson). *Crossing the desert*] Or 'a town which is desert;' the reference in that case being to the more ancient of the two towns which bore the name of Gaza.

27. *As it happened*] Lit. 'behold.'

28. *Reading &c.*] Whether in the Hebrew or the Greek Version (the LXX.) is not stated. It is still a custom with the Orientals, even when reading to themselves, to read aloud.

29. *Enter that*] Lit. 'join yourself to this.'

30. *Do you*] Or 'Yes, but you do not . . do you?'

33. *Who will &c.*] Or perhaps 'Who shall declare His duration?' Although He is cut off as man, yet He is the Son of the Eternal.

WHO WILL MAKE KNOWN HIS POSTERITY?
FOR HE IS DESTROYED FROM AMONG MEN" (Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the 34
eunuch; "of himself or of some one else?" Then Philip began 35
to speak, and, commencing with that same portion of Scripture, told him the Good News about Jesus.

Philip baptizes him.

So they proceeded on their way till they came 36
to some water; and the eunuch exclaimed, "See, here is water; what is there to prevent my being baptized?" So he stopped the chariot; and both of them— 38
Philip and the eunuch—went down into the water, and Philip baptized him. But no sooner had they come up out of the water 39
than the Spirit of the Lord caught Philip away, and the eunuch did not see him again. With a glad heart he resumed his journey; but Philip found himself at Ashdod. Then visiting 40
town after town he everywhere made known the Good News until he reached Caesarea.

Saul of Tarsus is suddenly converted.

Now Saul, whose every breath was a threat of 1 9
destruction for the disciples of the Lord, went to the High Priest and begged from him letters 2
addressed to the synagogues at Damascus, in order that if he found any believers there, either men or women, he might bring them in chains to Jerusalem. But on the journey as he was 3
getting near Damascus, suddenly there flashed round him a light from heaven; and falling to the ground he heard a voice 4
which said to him, "Saul, Saul, why are you persecuting Me?" "Who art thou, Lord?" he asked. "I am Jesus, whom you are 5
persecuting," was the reply; "but rise and go to the city, and 6

35. *Began &c.*] Lit. 'opened his mouth.' "Imperfect Hebraism; i.e. it was not peculiar to the Hebrews or Hellenistic writers, but most common to them" (Hackett).

37. v.l. inserts a verse here. "You may," said Philip, "if you believe with all your heart." "I believe," he replied, "that Jesus Christ is the Son of God."

39. *The Spirit of the Lord &c.*] The Codex Alexandrinus has the v.l. 'the Holy Spirit fell on the eunuch, and an angel of the Lord caught Philip away.'

40. *Ashdod*] Lit. 'Azotus.' Cp. Josh. xi. 22; xiii. 3; xv. 46, 47; 1 Sam. v. 1–7; 2 Chron. xxvi. 6; Neh. iv. 7; xiii. 24; Jer. xxv. 20; xlvii. 5; Amos i. 8; Zeph. ii. 4; Zech. ix. 6; 1 Macc. v. 18; x. 84.

2. *Any believers there*] Lit. 'Any persons who were of the new Way.' Cp. xix. 9, 23; xxii. 4, 22. As a class name, 'believers' (first in x. 45), was perhaps not yet in common and recognised use, nor 'holy ones' (first in this chapter, verses 13, 32), nor 'brethren' (first in verse 30), and still less 'Christians' (xi. 26). Cp. xi. 30, n.

4. *Saul, Saul*] Notice the impressiveness gained, as so often in Hebrew, by the repetition of the word. Cp. "Abraham, Abraham" (Gen. xxii. 11); "Babylon is fallen, is fallen" (Rev. xiv. 8; xviii. 2); "Crucify him, crucify him" (Luke xxiii. 21); "O Jerusalem, Jerusalem" (Luke xiii. 34); "Lord, Lord" (Matt. xxv. 11; Luke xiii. 25); "Martha, Martha" (Luke x. 41); "Master, Master" (Luke viii. 24); "Moses, Moses" (Exod. iii. 4); "My God, my God" (Matt. xxvii. 46); "Samuel, Samuel" (1 Sam. iii. 10); "Simon, Simon" (Luke xxii. 31).

6. *But rise*] v.l. 'you are finding it painful to kick against the ox-goad. And

you will be told what you are to do." Meanwhile the men who travelled with Saul were standing dumb with amazement, hearing a sound, but seeing no one. Then he rose from the ground, but when he had opened his eyes, he could not see, and they led him by the arm and brought him to Damascus. And for two days he remained without sight, and did not eat or drink anything.

Now at Damascus there was a disciple of the name of Ananias. The Lord spoke to him in a vision, saying, "Ananias!" He answered, "I am here, Lord." "Rise," said the Lord, "and go to Straight Street, and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying. He has seen a man called Ananias come and lay his hands upon him so that he may recover his sight." Ananias answered, "Lord, I have heard about that man from many, and I have heard of the great mischief he has done to Thy people in Jerusalem; and here he is authorized by the High Priests to arrest all who call upon Thy name." The Lord replied, "Go; he is a chosen instrument of Mine to carry My name to the Gentiles and to kings and to the descendants of Israel. For I will let him know the great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, laying his two hands upon Saul, said, "Saul, brother, the Lord—even Jesus who appeared to you on your journey—has sent me, that you may recover your sight and be filled with the Holy Spirit." Instantly there dropped from his eyes what seemed to be scales, and he could see once more. Upon this he rose and received baptism; after which he took food and regained his strength.

He preaches at Damascus.

Then he remained some little time with the disciples at Damascus. And in the synagogues he began at once to proclaim Jesus as the Son of God; and his hearers were all amazed, and began to ask one

he, trembling and amazed, said, Lord, what dost Thou wish me to do? And the Lord said to him, Rise.'

7. *Sound*] Or 'voice.' See ii. 6, n.; xxii. 9.

8. *Had opened*] The tense (perfect) implies 'although they remained wide open.' *Arm*] Or 'hand.'

9. *For two days*] Lit. 'for three days.' The blindness lasted the latter part of the first day, the whole of the second, and the morning of the third. Cp. x. 30, n.; Luke ii. 46, n.

12. *Come and lay*] More exact than 'coming and laying.' Cp. Luke x. 18, n.

13. *People*] Lit. 'saints' or 'holy ones.'

15. *Instrument*] See Mark xi. 16, n. *To the Gentiles*] Lit. 'before nations.'

19. *Some little time*] Lit. 'some days.'

21. *Tried to exterminate*] Lit. 'laid waste' or 'destroyed.' *Came*] Lit. 'had come.'

another, "Is not this the man who at Jerusalem tried to exterminate those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?" Saul, however, gained more and more influence, and as for the Jews living at Damascus he bewildered them with his proofs that Jesus is the Christ. 22

A Plot to kill Saul.

At length the Jews plotted to kill Saul; but information of their intention was given to him. They even watched the gates, day and night, in order to murder him; but his disciples took him by night and let him down through the wall, lowering him in a hamper. 23, 24 25

He goes to Jerusalem, Caesarea, and Tarsus.

So he came to Jerusalem and made several attempts to associate with the disciples, but they were all afraid of him, being in doubt as to whether he himself was a disciple. Barnabas, however, came to his assistance. He brought Saul to the apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how at Damascus he had fearlessly taught in the name of Jesus. Henceforth Saul was one of them, going in and out of the city, and speaking fearlessly in the name of the Lord. And he often talked with the Hellenists and had discussions with them. But they kept trying to take his life. On learning this, the brethren brought him down to Caesarea, and then sent him by sea to Tarsus. 26 27 28 29 30

The Church greatly prospers.

The church, however, throughout the whole of Judaea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit. 31

Peter cures Aenĕas at Lud.

Now Peter, as he went to town after town, came down also to God's people at Lud. There he found a man of the name of Aenĕas, who for eight years had kept his bed, through being paralysed. Peter said to him, "Aenĕas, Jesus Christ cures you: rise and make your own 32 33 34

22. *Gained . . influence*] Or 'grew stronger and stronger.'
23. *At length*] More lit. 'but when a large sum total of days was forming.'
25. *Through the wall*] I.E. 'through an opening in the wall.' Cp. 2 Cor. xi. 33. *Hamper*] See Matt. xv. 37, n.
30. *Sent him by sea*] Lit. 'sent him out.' He would disembark at Seleuceia, go up to Antioch, and then proceed by land to Tarsus.
31. *Living*] Lit. 'walking.' *Receiving encouragement from*] Lit. 'in the encouragement of.' *Encouragement*] Or 'consolation.' Cp. iv. 37, n.
32. *God's people*] Lit. 'the saints' or 'the holy ones'
33. *Bed*] Lit. 'mat.'
34. *Make*] Lit. 'spread out flat.'

bed." He at once rose to his feet. And all the people of Lud and Sharon saw him ; and they turned to the Lord. 35

At Jaffa he brings back Dorcas to Life.

Among the disciples at Jaffa was a woman called Tabitha, or, as the name may be translated, 'Dorcas.' Her life was wholly devoted to the good and charitable actions which she was constantly doing. But, as it happened, just at that time she was taken ill and died. After washing her body they laid it out in a room upstairs. Lud, however, being near Jaffa, the disciples, who had heard that Peter was at Jaffa, sent two men to him with an urgent request that he would come across to them without delay. So Peter rose and went with them. On his arrival they took him upstairs, and the widow women all came and stood by his side, weeping and showing him the underclothing and cloaks and garments of all kinds which Dorcas used to make while she was still with them. Peter, however, putting every one out of the room, knelt down and prayed, and then turning to the body, he said, "Tabitha, rise." Dorcas at once opened her eyes, and, seeing Peter, sat up. Then, giving her his hand, he raised her to her feet and, calling God's people and the widow women, he gave her back to them alive. This incident became known throughout Jaffa, and many believed in the Lord ; and Peter remained for a considerable time at Jaffa, staying at the house of a man called Simon, a tanner. 36 37 38 39 40 41 42 43

An Angel brings a Message to Cornelius.

Now a captain of the Italian Regiment, named Cornelius, was quartered at Caesarea. He was religious and God-fearing—and so was every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, and distinctly saw an angel of God enter his house, who called him by name, saying, "Cornelius!" Looking steadily at him, and being much alarmed, he said, "What do you want, Sir?" He replied, "Your prayers and charities have gone up and have been recorded before God. And now send to Jaffa and fetch Simon, surnamed Peter. He is staying as a guest with Simon, a tanner, who has a house close to the sea." 10 1 2 3 4 5 6

36. *Dorcas*] I.E. 'gazelle,' this being the English both of the Aramaic *tabîthâ* and of the Greek *dorkas*. *Her life was wholly devoted to*] Lit. 'she was full of.'
41. *Gave her back*] Lit. 'presented her.'
42. *Believed*] I.E. 'became believers.' See *Aorist* vi. 6.
3. *Enter*] Not 'entering.' Cp. ix. 12. *His house*] Lit. 'to him.'
4. *What do you want?*] Lit. 'What is it?'
6. V.L. adds 'He will tell you what you ought to do.'

So when the angel who had been speaking to him was gone, 7
Cornelius called two of his servants and a God-fearing soldier
who was in constant attendance on him, and after telling 8
them everything he sent them to Jaffa.

Peter's Vision.

The next day, while they were still on their jour- 9
ney and were getting near the town, about noon
Peter went up on the house-top to pray. He had become 10
unusually hungry and wished for food ; but while they were pre-
paring it, he fell into a trance. The sky had opened to his 11
view, and what seemed to be an enormous sail was descending,
being let down to the earth by ropes at the four corners. In it 12
were all kinds of quadrupeds, reptiles and birds, and a voice 13
came to him which said, " Rise, Peter, kill and eat." " On no 14
account, Lord," he replied ; " for I have never yet eaten any-
thing unholy and impure." Again a second time a voice was 15
heard which said, " What God has purified, you must not regard
as unholy." This was said three times, and immediately the 16
sail was drawn up out of sight.

Arrival of the Servants of Cornelius.

While Peter was greatly perplexed as to the 17
meaning of the vision which he had seen, just then
the men sent by Cornelius, having by inquiry
found out Simon's house, had come to the door and had called 18
the servant, and were asking, " Is Simon, surnamed Peter, stay-
ing here ?" And Peter was still earnestly thinking over the 19
vision, when the Spirit said to him, " Three men are now
inquiring for you. Rise, go down, and go with them without 20
any misgivings ; for it is I who have sent them to you." So 21
Peter went down and said to the men, " I am the Simon you
are inquiring for : what is the reason of your coming ?" They 22
replied, " Cornelius, a captain, an upright and God-fearing man,
of whom the whole Jewish nation speaks well, has been divinely
instructed by a holy angel to send for you to his house and
listen to what you have to say." Accordingly Peter invited 23
them in, and gave them a lodging.

Peter with Cornelius at Caesarea.

The next day he set out with them, some of the
brethren from Jaffa going with him, and the day 24
after that they reached Caesarea. There Cornelius

7. *Servants*] Lit. 'men of the house,' meaning usually 'house-slaves.'
12. *All kinds of*] Lit. simply 'all the.' The derivative adjective which means 'all kinds of' in classical Greek is not used in the N.T. : the simple 'all' doing duty in its place. Cp. 1 Pet. i. 15 (A.V.).
16. *Was said*] Lit. 'took place.' *Out of sight*] Lit. 'into the sky.'
19. *Three*] Another reading omits this word, and a third reading has 'two.'

was awaiting their arrival, and had invited all his relatives and intimate friends to be present. When Peter entered the house, 25
Cornelius met him, and threw himself at his feet to do him homage. But Peter lifted him up. "Stand up," he said; "I myself 26
also am but a man." So Peter went in and conversed with him, 27
and found a large company assembled. He said to them, "You 28
know better than most that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unholy or unclean. So for this reason, when sent for, I 29
came without raising any objection. I therefore ask why you sent for me." Then Cornelius said, "It is just three days ago, 30
reckoning up to this hour, that I was offering evening prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 'Cornelius, your prayer has been heard, 31
and your charities have been put on record before God. Send 32
therefore to Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea.' Immediately, therefore, I sent to you, and I 33
thank you heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say."

Peter's Speech.

Then Peter began to speak. "I clearly see," he 34
said, "that God makes no distinctions between one man and another; but that in every nation 35
those who fear Him and live good lives are acceptable to Him.

28. *You better than most*] Lit. an emphatic 'you.' Cp. verse 37. *Is strictly forbidden*] By the usage of the nation, not by the Mosaic Law.

30. *Three days*] Lit. 'four days.' The details given in this chapter show that the interval, when stated in idiomatic English, was three days. Supposing (in order to make this clear) that the angel appeared to Cornelius on the Sabbath (Saturday), the messengers, starting the same evening and doubtless sympathizing with their master's eager haste, completed their forced march of 34 miles by about 1.0 p.m. on the Sunday (verse 9). The remainder of that day, and the night following, they rested and enjoyed Peter's hospitality (verse 23). With him and six other Christian Jews in their company, they set out on the Monday, probably early in the morning, on their return journey (verse 23); and on the Tuesday (verse 24) about 3.0 or 4.0 p.m., the party reached the centurion's quarters. This interval from Saturday evening to Tuesday afternoon, according to the Greek, Roman and Hebrew mode of reckoning, is four days, both the first and the last of the days being included. We English are mathematically more correct in calling it three days. So what the French call fifteen days (quinze jours) we more accurately name a fortnight (fourteen nights). Cp. Luke ii. 46, n. *Offering evening prayer*] Lit. 'praying the ninth' (hour), i.e. 'during' that hour; not necessarily implying that the whole hour was spent in prayer. 'At the ninth hour' (A.V.) meaning, in modern phrase, 'when the clock struck three,' is inexact. The real time was between three and four o'clock. Cp. John iv. 52. v.l. inserts 'fasting and' before 'offering.'

32. v.l. adds 'He, when he comes, will speak to you.'

33. *I thank you heartily*] Lit. 'you have done well.' Cp. Matt xvii. 4.; Phil. iv. 14. (The classical scholar may also compare Plato, *Phoed.* iv.; Steph. p. 60, C).

34. *God makes no distinctions*] See Luke xx. 21, n.

The Message which He sent to the descendants of Israel, when 36
He announced the Good News of peace through Jesus Christ
—He is Lord of all—that Message you cannot but know; the 37
story, I mean, which has spread through the length and breadth
of Judaea, beginning in Galilee after the baptism which John
proclaimed. It tells how God anointed Jesus of Nazareth with 38
the Holy Spirit and with power, so that He went about every-
where doing acts of kindness, and curing all who were crushed
by the power of the devil—for God was with Jesus.

"And we are witnesses as to all that He did both in the 39
country of the Jews and at Jerusalem. But they even put Him
to death, by crucifixion. That same Jesus God raised to life on 40
the third day, and permitted Him to appear unmistakably, not 41
to all the people, but to witnesses—men previously chosen by
God—namely, to us, who ate and drank with Him after He rose
from the dead. And He has commanded us to preach to the 42
people and solemnly declare that this is He who has been
appointed by God to be the Judge of the living and the dead.
To Him all the Prophets bear witness, and testify that through 43
His name all who believe in Him receive the forgiveness of
their sins."

Gentiles receive the Holy Spirit and Baptism.

While Peter was speaking these words, the Holy 44
Spirit fell on all who were listening to the Mes-
sage; and all the Jewish believers who had come 45
with Peter were astonished that on the Gentiles
also the gift of the Holy Spirit was poured out. For they heard 46
them speaking in tongues and extolling the majesty of God.
Then Peter said, "Can any one forbid the use of water, and 47
object to these persons being baptized—men who have received
the Holy Spirit just as we did?" And he directed that they 48

37. *You cannot but*] Not 'you yourselves.' Lit. an emphatic 'you;' you, i.e. as men religiously disposed, living in Judaea, and at the headquarters of the Roman provincial government; you perhaps best of all men.

38. *Anointed*] Thus making Him the Anointed One, the Christ, the Messiah. *Holy Spirit and . . power*] Or (hendiadys), 'power of the Holy Spirit.' Cp. viii. 23.

39. *By crucifixion*] Lit. 'hanging' Him 'on wood.' Cp. xvi. 24. 'Tree' in modern English conveys an altogether wrong sense.

42. *The living*] A special reference may be intended to those who were alive at the time Peter spoke. If so the word shows that he expected Christ to return as King and Judge within the lifetime of that generation. Cp. Matt. x. 23; xvi. 28; xxiv. 34.

43. *Believe*] Or 'trust.'

44. *Was speaking*] Lit. 'was still speaking.'

45. *Jewish*] Or 'circumcised.'

46. *Said*] Lit. 'answered.' Cp. Matt. xii. 38, n.

48. *That they should be*] Lit. 'them to be.' *He directed*] To whom was the work assigned? Not to the new converts: (1) because the 'them' would in that

should be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

Peter is censured. His Defence.

Now the apostles, and the brethren in various parts of Judaea, heard that the Gentiles also had received God's Message; and when Peter returned to Jerusalem, the champions of circumcision found fault with him. "You went into the houses of heathen men," they said, "and you ate with them." Peter, however, explained the whole matter to them from the beginning. "While I was in the town of Jaffa, offering prayer," he said, "in a trance I saw a vision. There descended what seemed to be an enormous sail, being let down from the sky by ropes at the four corners, and it came close to me. Fixing my eyes on it, I examined it closely, and saw various kinds of quadrupeds, wild beasts, reptiles and birds. I also heard a voice saying to me, 'Rise, Peter, kill and eat.' 'On no account, Lord,' I replied, 'for nothing unholy or impure has ever gone into my mouth.' But a voice answered, speaking a second time from the sky, 'What God has purified, you must not regard as unholy.' This was said three times, and then everything was drawn up again out of sight.

"Now at that very moment three men came to the house where we were, having been sent from Caesarea to find me; and the Spirit told me to accompany them without any misgivings. There also went with me these six brethren who are now present, and we reached the centurion's house. Then he described to us how he had seen the angel come and enter his house and say, 'Send to Jaffa and fetch Simon, surnamed Peter: he will teach you truths by which you and all your family will be saved.' And no sooner had I begun to speak than the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord's words, how He used to say, 'John baptized with water, but you shall be baptized in the Holy Spirit.' If therefore God gave them the same gift as He gave us when we

11 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

case be in the dative case, and it is not; and (2) because, if the verb was intended to express 'to get themselves baptized' it would probably be in the middle voice, as in xxii. 16. The injunction was therefore probably addressed to the six Jewish disciples who had accompanied Peter from Jaffa.

1. *In various parts of*] Or 'throughout.' Cp. xiii. 1; Luke viii. 39; xv. 14.

12. *Without any misgivings*] Or possibly 'making no distinction.' The verb is the same as in x. 20, and it is difficult to believe that a totally different sense can have been intended, in spite of the difference of voice (active instead of middle). It is more likely that (as in other instances) Peter's Greek was faulty. *Centurion's*] Lit. 'man's.'

13. *The angel*] The article shows that Peter's hearers were already acquainted with the outline of the story. *Enter*] Lit. 'stand in.'

17. *Same*] Lit. 'equal.' *First*] See *Aorist* vi. 6.

first believed on the Lord Jesus Christ, why, who was I to be able to thwart God?"
18 This statement of Peter's silenced his opponents; they extolled the goodness of God, and said, "So, then, to the Gentiles also God has given the repentance which leads to Life."

The Church in Antioch.

The first Gentile Church.

19 Those, however, who had been driven in various directions by the persecution which broke out on account of Stephen made their way to Phoenicia, Cyprus and Antioch, delivering the Message to none but Jews.
20 But some of them were Cyprians and Cyrenaeans, who, on coming to Antioch, spoke to the Greeks also and told them the Good News concerning the Lord Jesus.
21 The power of the Lord was with them, and there were a vast number who believed and turned to the Lord.

Barnabas sent to Antioch.

22 When tidings of this reached the ears of the church at Jerusalem, they sent Barnabas as far as Antioch.
23 On getting there he was delighted to see the grace which God had bestowed; and he encouraged them all to remain, with fixed resolve, faithful to the Lord.
24 For he was a good man, and was full of the Holy Spirit and of faith; and the number of believers in the Lord greatly increased.

He brings Saul from Tarsus.

25 Then Barnabas paid a visit to Tarsus to try to find Saul.
26 He succeeded, and brought him to Antioch; and for a whole year they joined in the meetings of the church, and taught a large number of people. And it was at Antioch that the disciples first received the name of 'Christians.'

Relief for the poor Christians in Judaea.

27 At that time certain prophets came down from Jerusalem to Antioch,
28 one of whom, named Agabus, being instructed by the Spirit, publicly predicted the speedy coming of a great famine throughout the world. (It came in the reign of Claudius.)
29 So the disciples decided to send relief, every one in proportion to his means, to
30 the brethren living in Judæa. This they did, forwarding their contributions to the elders by Barnabas and Saul.

20. *Greeks*] v.L. 'Hellenists;' i.e. Greek-speaking Jews.
21. *Power*] Lit. 'hand' or 'arm.' See *Aorist* i. 2.
23. *Encouraged*] Or 'besought.' See iv. 37, n.
27. *That*] Lit. 'this.'
28. *Publicly*] Lit. 'standing up' (in the assembly).
30. *Elder.*] The 'deacons' mentioned in ch. vi. But there is no evidence that

James beheaded. Peter imprisoned.

Now, about that time, King Herod arrested 1 12
certain members of the church, in order to ill-
treat them; and James, John's brother, he be- 2
headed. Finding that this gratified the Jews, he 3
proceeded to seize Peter also; these being the days of Un-
leavened Bread. He had him arrested and lodged in jail, hand- 4
ing him over to the care of sixteen soldiers; and intended after
the Passover to bring him out again to the people. So Peter 5
was kept in prison; but long and fervent prayer was offered to
God by the church on his behalf.

An Angel rescues Peter.

Now when Herod was on the point of taking 6
him out of prison, that very night Peter was asleep
between two soldiers, bound with two chains, and
guards were on duty outside the door. Suddenly an angel of 7
the Lord stood by him, and a light shone in the cell; and
striking Peter on the side he woke him and said, "Rise quickly."
Instantly the chains dropped off his wrists. "Fasten your belt," 8
said the angel, "and tie on your sandals." He did so. Then
the angel said, "Throw your cloak round you, and follow me."
So Peter went out, following him, yet could not believe that 9
what the angel was doing was real, but supposed that he saw a
vision. And passing through the first ward and the second, 10
they came to the iron gate leading into the city. This opened
to them of itself; and going out they passed on through one of
the streets, and then suddenly the angel left him. Peter coming 11
to himself said, "Now I know for certain that the Lord has sent
His angel and has rescued me from the power of Herod and
from all that the Jewish people were anticipating."

The Surprise and Joy of the Church.

So after thinking things over, he went to the 12
house of Mary, the mother of John surnamed
Mark, where a large number of people were
assembled praying. When he knocked at the wicket in the 13
door, a maidservant named Rhoda came to answer the knock;
and recognizing Peter's voice, for very joy she did not open the 14
door, but ran in and told them that Peter was standing there.

the word 'deacon' was used as yet for a special class of Church officers. Cp. ix. 2, n.

4. *Sixteen*] Lit. 'four parties of four each.'

6. *Guards*] The other two men of the four then on duty. *On duty*] Lit. 'keeping their watch.'

10. *The first ward and the second*] Apparently parts of the prison, which Peter had to pass in succession, where the two other soldiers of the quaternion—called 'guards' in verse 6—were separately posted, and were doubtless asleep. Between 'going out' and 'they passed' Codex Bezae inserts 'and going down the seven steps.'

"You are mad," they said; but she strenuously maintained 15
that it was true. "It is his guardian angel," they said. Mean- 16
while Peter went on knocking, until at last they opened the door and saw that it was really he, and were filled with amazement. But he motioned with his hand for silence, and then 17
described to them how the Lord had brought him out of the prison. "Tell all this to James and the brethren," he added. Then he left them, and went to another place.

The two Sentries executed.

When morning came, there was no little com- 18
motion among the soldiers, as to what could possibly have become of Peter. And when Herod 19
had had him searched for and could not find him, after sharply questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there.

Herod's dreadful Death.

Now the people of Tyre and Sidon had incurred 20
Herod's violent displeasure. So they sent a large deputation to wait on him; and having secured the good will of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, 21
Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them; and the assembled 22
people kept shouting, "It is the voice of a god, and not of a man!" Instantly an angel of the Lord struck him, because he 23
had not given the glory to God, and being eaten up by worms, he died.

Barnabas and Saul return to Antioch.

But God's Message prospered, and converts 24
were multiplied. And Barnabas and Saul returned 25
from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

They are ordained as Missionaries.

Now there were at Antioch, in the church 1 13
there — as prophets and teachers — Barnabas, Symeon surnamed 'the black,' Lucius the Cyrenaean, Manaen (who was Herod the Tetrarch's foster-brother),

13. *Rhoda*] Or 'Rose;' a feminine form (as alone suitable for a woman's name) of the neuter noun *rhodon*, a rose. Cp. Matt. xvi. 18.
15. *Guardian angel*] Lit. 'angel.'
20. *To be friendly with them again*] Lit. 'for peace;' being apprehensive, if not of actual war, at least of hostility in commercial matters.
23. Josephus states that Herod died after five days of agony (*Antiquities* xix. 8).
1. *In the church*] Lit. 'throughout the church' (cp. xi. 1); an easily intelligible expression if we suppose the 'church' to signify the entire body of believers in the city, and that they were wont to meet for worship in private houses (xviii. 7)

and Saul. While they were worshipping the Lord and fasting, 2
the Holy Spirit said, "Set apart for Me, now at once,
Barnabas and Saul, for the work to which I have called them."
So, after fasting and prayer and the laying on of hands, they 3
let them go.

First Missionary Tour of Barnabas and Saul.

Cyprus. They therefore, being thus sent out by the Holy 4
Spirit, went down to Seleuceia, and from there
sailed to Cyprus. Having reached Salamis, they began to 5
announce God's Message in the synagogues of the Jews. And
they had John as their assistant.

Sergius Paulus and Elymas. When they had gone through the whole length 6
of the island as far as Paphos, they there met with
a Jewish magician and false prophet, Bar-Jesus
by name, who was a friend of the Proconsul Sergius Paulus. 7
The Proconsul was a man of keen intelligence. He sent for
Barnabas and Saul and asked to be told God's Message.
But Elymas (or 'the Magician,' for such is the meaning of the 8
name) opposed them, endeavouring to prevent the Proconsul
accepting the faith. Then Saul, who is also called Paul, was 9
filled with the Holy Spirit, and, fixing his eyes on Elymas,
said, "You who are full of every kind of craftiness and un- 10
scrupulous cunning—you son of the devil and foe to all that
is right—will you never cease to misrepresent the straight
paths of the Lord? The Lord's hand is now upon you, and you 11
will be blind for a time and unable to see the light of day."
Instantly there fell upon him a mist, and a darkness, and, as
he walked about, he begged people to lead him by the hand.
Then the Proconsul, seeing what had happened, believed, 12
being struck with amazement at the teaching of the Lord.

in distinct and scattered congregations, each probably with its own leader. *Symeon*] Or 'Simon.' Cp. xv. 14. Possibly the man who bore the cross for Jesus. *Who was Herod the Tetrarch's foster-brother*] Or 'who had been Herod the Tetrarch's companion in his boyhood.'

4. *Down*] Seleuceia being on the sea-coast, the port of Antioch.

5. *Assistant*] "For the administration of baptism" (Alford). Cp. xix. 22, n.

6. *Bar-Jesus*] I.E. 'son of Joshua.'

8. *Elymas*] Either an Arabic word, meaning 'the wise man,' or an Aramaic word meaning 'the mighty man.' *Prevent . . accepting the faith*] Lit. 'turn aside . . from the faith.'

10 *To misrepresent &c.*] Lit. 'to distort' (in your representations to those who will listen to you) 'the Lord's straight paths' (i.e. the paths of faith and holiness in which He bids us walk).

11. *By the hand*] Or 'by the arm.' See Matt. xii. 10, n.; Acts ix. 8; xii. 7.

12. *The teaching of the Lord*] I.E. either the teaching concerning the Lord Jesus, or that which emanated from Him.

Perga and the Pisidian Antioch.

From Paphos, Paul and his party put out to sea 13
and sailed to Perga in Pamphylia. John, how-
ever, left them and returned to Jerusalem. But 14
they themselves, passing through from Perga, came to Antioch
in Pisidia.

Paul's great Speech to the Jews at Antioch.

Here on the Sabbath day they went into the
synagogue and sat down. After the reading of 15
the Law and the Prophets, the wardens of the
Synagogue sent word to them, "Brethren, if you
have anything encouraging to say to the people, speak." So 16
Paul rose, and motioning with his hand for silence, said,
"Israelites, and you others who fear God, pay attention to me.
The God of this people of Israel chose our forefathers, and 17
made the people great during their stay in Egypt, until with
wondrous power He brought them out from that land. For 18
a period of about forty years, He fed them like a nurse in the
desert. Then, after overthrowing seven nations in the land of 19
Canaan, He divided that country among them as their in-
heritance for about four hundred and fifty years; and after- 20
wards He gave them judges down to the time of the prophet
Samuel. Next they asked for a king, and God gave them Saul 21
the son of Kish, a Benjamite, who reigned forty years. After 22
removing him, He raised up David to be their king, to whom
He also bore witness when He said, 'I have found David the
son of Jesse, a man I love, who will obey all My commands.'
It is from among David's descendants that God, in fulfilment 23
of His promise, has brought a Saviour to Israel, even Jesus.
Before the coming of Jesus, John had proclaimed to all the 24
people of Israel a baptism of repentance. But John, towards 25
the end of his career, repeatedly asked the people, 'What do
you suppose me to be? I am not the Christ. But there is
One coming after me whose shoe I am not worthy to untie.'
"Brethren, descendants of the family of Abraham, and all 26
among you who fear God, to us has the announcement of this
salvation been sent. For those who live at Jerusalem, and 27
their rulers, by the judgement they pronounced on Jesus have
actually fulfilled the predictions of the Prophets which are read
Sabbath after Sabbath, through ignorance of those predictions

17. *Wondrous power*] Lit. 'uplifted arm.'
18. *Fed*] Lit. 'carried.' v.l. 'bore patiently with their perverseness.'
27. *By the judgement they pronounced*] Lit. 'having judged,' the verb being used absolutely, as in John v. 30; viii. 50; 1 Pet. ii 23.

and of Him. Without having found Him guilty of any capital offence they urged Pilate to have Him put to death; and when they had carried out everything which had been written about Him, they took Him down from the cross and laid Him in a tomb. 28 29

"But God raised Him from the dead. And after a few days He appeared to the people who had gone up with Him from Galilee to Jerusalem and are now His witnesses to the Jews. And we bring you the Good News about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, 'THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER' (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: 'I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID' (Isa. lv. 3); because in another Psalm also He says, 'THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay; but He whom God raised to life underwent no decay. 30, 31 32 33 34 35 36 37

"Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, lest what is spoken in the Prophets should come true of you: 'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU'" (Hab. i. 5). 38, 39 40 41

The People are deeply impressed.

As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following Sabbath; and, when the congregation had broken up, many of the Jews 42 43

29. *Cross*] Lit. 'timber.' Cp. x. 39.

33. *Raising up*] Either 'from the dead' as in verse 34, or as the same verb is employed in verse 22 and vii. 37. *The second Psalm*] v.l. 'the first Psalm.'

34. *Speaks*] See *Aorist* vii. 8.

35. *Give up*] Lit. 'give.' This is one of the many Hebraisms of the N.T. The Hebrew verb for 'to give,' even in its simplest forms, is translated in 56 different ways in the Greek of the LXX.

36. *After having been useful &c.*] Or 'after having in his own life-time served God's purpose.'

42. *Paul and Barnabas were*] Or 'the congregation was.' v.l. 'the Jews were.'

and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

But, being opposed, the Apostles turn to the Gentiles.

On the next Sabbath almost the whole popu- 44
lation of the city came together to hear the Lord's
Message. Seeing the crowds, the Jews, filled 45
with angry jealousy, opposed Paul's statements
and abused him. Then, throwing off all reserve, Paul and 46
Barnabas said, "We were bound to proclaim God's Message
to you first; but since you spurn it and judge yourselves to be
unworthy of the Life of the ages—well, we turn to the Gentiles.
For such is the Lord's command to us. 'I HAVE PLACED 47
THEE,' He says of Christ, 'AS A LIGHT TO THE GENTILES,
IN ORDER THAT THOU MAYEST BE A SAVIOUR AS FAR AS
THE REMOTEST PARTS OF THE EARTH'" (Isa. xlix. 6). The 48
Gentiles listened with delight and extolled the Lord's Message;
and all who were appointed to the Life of the ages believed.

Persecution drives them to Iconium.

So the Lord's Message spread through the 49
whole district. But the Jews influenced the 50
gentlewomen of rank who worshipped with them,
and also the leading men in the city, and stirred up persecution
against Paul and Barnabas and drove them beyond their
frontier. But they shook off the dust from their feet as a 51
protest against them and came to Iconium; and as for the
disciples, they were more and more filled with joy and with
the Holy Spirit.

There they escape from the Jews into Lycaonia.

At Iconium the apostles went together to the 1 **14**
Jewish synagogue and preached, with the result
that a great number both of Jews and Greeks be-
lieved. But the Jews who had refused obedience 2
stirred up the Gentiles and embittered their minds against the
brethren. Yet Paul and Barnabas remained there for a con- 3
siderable time, speaking freely and relying on the Lord, while
He bore witness to the Message of His grace by permitting
signs and marvels to be done by them. At length the people 4

46. *Of the ages*] Greek 'aeonian.' See Matt. xviii. 8, n.
51. *More and more*] Implied in the tense (imperfect) of the verb.
1. *Together*] Or 'in the same way.'
2. *Had*] See *Aorist* x. 2, p. 33. *Obedience*] Or possibly 'belief;' if (as the A.V translators seem to have supposed) the distinction between *apeitheo* and *apisteo* was disregarded by the writers of the N.T. But the Lord's Message is authoritative: to refuse to believe is to disobey.
4. *Split into parties*] The Greek indicates their act of dividing themselves, not the condition consequent on that act, as 'were divided' would imply.

of the city split into parties, some siding with the Jews and some with the apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the apostles, after thinking the matter over, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country; and there they continued to tell the Good News.

A lame Man cured at Lystra. The Result.

Now a man who had no power in his feet used to sit in the streets of Lystra. He had been lame from his birth and had never walked. After this man had listened to one of Paul's sermons, the apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice, "Stand upright upon your feet!" So he sprang up and began to walk about. Then the crowds, seeing what Paul had done, rent the air with their shouts in the Lycaonian language, "The gods have assumed human form and have come down to us." They called Barnabas 'Zeus,' and Paul, as being the principal speaker, 'Hermes,' and the priest of Zeus—the temple of Zeus being at the entrance to the city—brought bullocks and garlands to the gates, and in company with the crowd was intending to offer sacrifices to them. But the apostles, Barnabas and Paul, heard of it; and tearing their clothes they rushed out into the middle of the crowd, exclaiming, "Sirs, why are you doing all this? We also are but men, with natures kindred to your own; and we bring you the Good News that you are to turn from these unreal things to worship the ever-living God, the Creator of earth and sky and sea and of everything that is in them. In times gone by He allowed all the nations to go their own ways; and yet by His beneficence He has not left His existence unattested—His beneficence, I mean, in sending you rain from heaven and fruitful seasons, satisfying your hearts with food and joyfulness." Even with words like these they had difficulty in stopping the thronging crowd from offering sacrifices to them.

Paul stoned. The Apostles retrace their Steps.

But now a party of Jews came from Antioch and Iconium, and, having won over the crowd, they stoned Paul and dragged him out of the town, believing him to be dead. When, however,

8. *Had never walked*] See *Aorist* viii. 1, p. 28.
9. *After . . had listened*] v.l. 'While . . was listening.'
13. *The gates*] i.e. of the city. The Greek word in the plural can hardly have been applicable to the entrance to a house.
15. *Natures*] Lit. 'feelings.'

the disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe ; and after proclaiming the Good News to the people there 21
and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they 22
strengthened the disciples by encouraging them to hold fast to the faith, and warned them saying, "It is through many afflictions that we must make our way into the Kingdom of God." And in every church, after prayer and fasting, they 23
selected elders by show of hands, and commended them to the Lord on whom their faith rested.

They make a Stay in Antioch.

Then passing through Pisidia they came into 24
Pamphylia ; and after telling the Message at 25
Perga they came down to Attaleia. Thence they 26
sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival they called the church 27
together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable 28
time at Antioch with the disciples.

Gentile Christians and the Law of Moses.

But certain persons who had come down from 1 15
Judaea tried to convince the brethren, saying, "Unless you are circumcised in accordance with
the Mosaic custom, you cannot be saved." Be- 2
tween these new comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the apostles and elders at Jerusalem on this
matter. So they set out, being accompanied for a short dis- 3
tance by some other members of the church ; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

23. *Selected*] I.E. 'caused to be selected,' themselves presiding at the meeting. *By show of hands*] The verb itself (lit. 'hand-stretch') implies this, and it is the meaning perhaps universally in the classical writers, both of the simple verb and of its compounds. One of those compounds is found in x. 41, where the notion of an uplifted hand is hardly admissible ; but in 2 Cor. viii. 19, the only other place in the N.T. where the verb occurs, there is no necessity for understanding it in any other than its usual sense. And so in *The Teaching of the Apostles*, ch. 15, "Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord." That the ancients, like ourselves, stretched out the arm upwards in voting, not horizontally as in imposition of hands, is evident from Xenophon, *Anabasis* iii. 2, 33. The use of the word in later Ecclesiastical writers is not decisive of its meaning here.

Upon their arrival in Jerusalem they were cordially received 4
by the church, the apostles, and the elders; and they reported
in detail all that God, working with them, had done. But certain 5
men who had belonged to the sect of the Pharisees but were
now believers, stood up in the assembly, and said, "Yes, they
ought to be circumcised and ordered to keep the Law of
Moses."

A Council in Jerusalem. Peter's Speech.

Then the apostles and elders met to consider 6
the matter; and after there had been a long dis- 7
cussion Peter rose to his feet. "It is within your
own knowledge," he said, "that God originally
made choice among you that from my lips the Gentiles were to
hear the Message of the Good News and believe. And God, 8
who knows all hearts, gave His testimony in their favour by be-
stowing the Holy Spirit on them just as He did on us; and He 9
made no difference between us and them, in that He cleansed
their hearts by their faith. Now therefore why try an experi- 10
ment upon God, by laying on the necks of these disciples a
yoke which neither our forefathers nor we have been able to
bear? On the contrary we believe that it is by the grace of the 11
Lord Jesus that we, as well as they, shall be saved."

A Statement by Paul and Barnabas.

Then the whole assembly remained silent while 12
they listened to the statement made by Paul
and Barnabas as to all the signs and marvels
that God had done among the Gentiles through their instru-
mentality.

The Advice of James.

When they had finished speaking, James said, 13
"Brethren, listen to me. Symeon has related how 14
God first looked graciously on the Gentiles to take
from among them a People to be called by His name. And 15
this is in harmony with the language of the Prophets, which
says:

4. *The elders*] No mention is made of either bishops or deacons, both being included under the one name 'elders.'

6. *Matter*] Lit. 'word.' One of Luke's many Hebraisms.

7. *Your own knowledge*] The 'your' is emphatic; 'you certainly know whether others do or not.' Cp. x. 37 and note. *Originally*] Lit. 'from days of the beginning' (of proclaiming the Good News to the Gentiles, about fifteen years before this time).

10. *By laying*] Lit. 'to lay,' a Hebraistic use of the infinitive. Cp. Luke i. 54, n.

12. *Remained silent*] See *Aorist* vi. 6, p. 20, n., the last line of which, however, is an error.

14. *Symeon*] Cp. 2 Pet. i. 1. It was no doubt Peter's original Hebrew name; for which his parents or himself chose to substitute at a later time the Latin 'Simo(n)'—a word of like form, though totally different in derivation and meaning. Cp. xiii. 7, 9.

"'AFTERWARDS I WILL RETURN, AND WILL REBUILD 16
DAVID'S FALLEN TENT:
ITS RUINS I WILL REBUILD, AND I WILL SET IT UP
AGAIN;
IN ORDER THAT THE REST OF MANKIND MAY EARNESTLY 17
SEEK THE LORD—
EVEN ALL THE NATIONS WHICH ARE CALLED BY MY
NAME,"
SAYS THE LORD WHO HAS BEEN MAKING THESE THINGS
KNOWN FROM AGES LONG PAST' (Amos ix. 11, 12). 18

"My judgement, therefore, is against inflicting unexpected an- 19
noyance on those of the Gentiles who are turning to God. Yet 20
let us send them written instructions to abstain from things polluted by connexion with idolatry, from fornication, from meat killed by strangling, and from blood. For Moses from 21
the earliest times has had his preachers in every town, being read, as he is, Sabbath after Sabbath, in the various synagogues."

A Letter to the Gentile Churches.

Thereupon it was decided by the apostles and 22
elders, with the approval of the whole church, to choose suitable persons from among themselves and send them to Antioch with Paul and Barnabas. Judas, called Bar-Sabbas, and Silas, leading men among the brethren, were selected, and they took with them the following letter: 23

"The apostles and the elder brethren send greeting to the Gentile brethren throughout Antioch, Syria and Cilicia. As we 24
have been informed that certain persons who have gone out from among us have disturbed you by their teaching and have unsettled your minds, without having received any such instructions from us; we have unanimously decided to select certain 25

16. *Up again*] See iv. 9, n.

17. *Who has been making*] Lit. 'making,'—one word only. This Greek, if it occurred in a classical author, would be incapable of being rendered by a relative, but we have here a literal translation of the Hebrew in which the simple participle may be used. On the tense ('has been making') see *Aorist* iii. 2, 3.

18. *From ages long past*] Lit. 'from (the) age.' The expression occurs only in one other place, Luke i. 70, where the thought is the same.

19. *Unexpected*] The same prefix (for it is a compound verb in the Greek) is used to signify 'unawares,' 'privily,' 'stealthily,' 'insidiously,' in Luke xx. 20; Gal. ii. 4; 2 Pet. ii. 1; Jude 4; Judges xvi. 16 (LXX., Alex.). *To God*] Lit. 'to the (true) God.'

20. *Things polluted*] See verse 29. 'Pollution' is an inexact rendering.

21. *The earliest times*] Lit. 'the generations of the beginning' (of the Mosaic legislation), a sense which evidently must not be pressed. Cp. verse 7, n. *Has had*] See *Aorist* iii. 2, 3.

25. *Unanimously*] Lit. 'having become unanimous,' implying diversity of opinion at first, and serious discussion. Some follow the Vulgate in understanding oneness of *place* to be intended, but neither the usage of the word elsewhere (in ten passages in

men and send them to you in company with our dear friends Barnabas and Paul, who have endangered their very lives for 26
the sake of our Lord Jesus Christ. We have therefore sent 27
Judas and Silas, who are themselves bringing you the same message by word of mouth. For it has seemed good to the 28
Holy Spirit and to us to lay upon you no burden heavier than these necessary requirements—You must abstain from things 29
sacrificed to idols, from blood, from things strangled, and from fornication. Keep yourselves clear of these things, and it will be well with you. Farewell."

They, therefore, having been solemnly sent, came down to 30
Antioch, where they called together the whole assembly and delivered the letter. The people read it, and were delighted 31
with the comfort it brought them. And Judas and Silas, being 32
themselves also prophets, gave them a long and cheering address, and strengthened them in the faith. After spending some 33
time there they received an affectionate farewell from the brethren to return to those who had sent them. But Paul and 35
Barnabas stayed at Antioch, teaching and, in company with many others, telling the Good News of the Lord's Message.

St. Paul's Second Missionary Tour.

Silas takes the Place of Barnabas.

After a while Paul said to Barnabas, "Suppose 36
we now revisit the brethren in the various towns in which we have made known the Lord's Message —to see whether they are prospering." Barnabas, however, was 37
bent on taking with them John, whose other name was Mark, while Paul deemed it undesirable to have as their companion 38
one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose a serious disagreement 39
between them, which resulted in their parting from one another, Barnabas taking Mark and setting sail for Cyprus. But Paul 40
chose Silas as his travelling companion and set out, after being commended by the brethren to the grace of the Lord; and he 41
passed through Syria and Cilicia, strengthening the churches.

the Acts and one in Romans) sanctions this sense, nor does the etymology favour it. In English it might be roughly represented by 'same-minded-ly.'

31. *Read*] No doubt, as was the custom in the assemblies of the people at Athens, some authorized individual read the document aloud, while the rest of the people present listened. *Cheering*] See iv. 37, n.

32. *Prophets*] The prediction of future events was but one function of a prophet, who was primarily a speaker for God receiving from Him a message to deliver to others. Cp. especially Exod. iv. 16. *Them*] Lit. 'the brethren.'

34. v.l. inserts, 'But Silas thought proper to remain there still.'

Timothy joins them at Lystra.

He also came to Derbe and to Lystra. At Lystra he found a disciple, Timothy by name— the son of a Christian Jewess, though he had a Greek father. Timothy was well spoken of by the brethren at Lystra and Iconium, and Paul desiring that he should accompany him on his journey, took him and circumcised him on account of the Jews in those parts, for they all knew that his father was a Greek.

1 16 2 3

As they journeyed on from town to town, they handed to the brethren for their observance the decisions which had been arrived at by the apostles and elders at Jerusalem. So the churches went on gaining a stronger faith and growing in numbers from day to day.

4 5

Phrygia, Galatia, Troas.

Then Paul and his companions passed through Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Message in the province of Asia. When they reached the frontier of Mysia, they were about to enter Bithynia, but the Spirit of Jesus would not permit this. So passing along Mysia they came to Troas.

6 7 8

An Appeal from Macedonia.

Here, one night, Paul saw a vision : there was a Macedonian who was standing, entreating him and saying, " Come over into Macedonia and help us." So when he had seen the vision, we immediately looked out for an opportunity of passing on into Macedonia, confidently inferring that God had called us to proclaim the Good News to the people there.

9 10

Arrival at Philippi.

Accordingly we put out to sea from Troas, and ran a straight course to Samothrace. The next day we came to Neapolis, and thence to Philippi, which is a city of Macedonia, the first in its district, a Roman colony ; and there we stayed some little time.

11 12

Conversion of Lydia.

On the Sabbath we went beyond the city gate to the riverside where we had reason to believe that there was a place for prayer ; and sitting down

13

1. *A Christian Jewess*] Lit. 'a woman, a believing Jewess.'

6. *Paul and his companions*] Lit. 'they.' *Phrygia and Galatia*] Lit. 'the Phrygian and Galatian land.' Almost all the names of countries in Greek are adjectives followed by " land " expressed or understood.

8. *Passing along*] Or 'passing by,' 'neglecting' so far as their work of preaching was concerned. *Troas*] Here apparently the town. See 2 Cor. ii. 12, n. The Troad, as a territory, was not at this period a part of Mysia, and was accessible to travellers from Phrygia who might leave Mysia on their left without entering it. Thus the passing by may be understood in both senses above stated.

12. *Which is &c.*] Or 'which is a very important city in the Province of Macedonia;' or perhaps 'which is the first city (the traveller arrives at) in that

we talked with the women who had come together. Among our 14
hearers was one named Lydia, a dealer in purple goods. She
belonged to the city of Thyateira, and was a worshipper of the
true God. The Lord opened her heart, so that she gave
attention to what Paul was saying. When she and her house- 15
hold had been baptized, she urged us, saying, "If in your
judgement I am a believer in the Lord, come and stay at my
house;" and she made us go.

Cure of a mad Slave Girl.

One day as we were on our way to the place of 16
prayer, a slave girl met us who claimed to be in-
spired and was accustomed to bring her owners
large profits by telling fortunes. She kept following close 17
behind Paul and the rest of us, crying aloud, "These men are
the bondservants of the Most High God, and are proclaiming
to you the way of salvation." This she persisted in for a con- 18
siderable time, until Paul, wearied out, turned round and said
to the spirit, "I command you in the name of Jesus Christ to
come out of her." And it came out immediately.

Paul and Silas arrested.

But when her owners saw that their hopes of 19
gain were gone, they seized Paul and Silas and
dragged them off to the magistrates in the public
square. Then they brought them before the praetors, and 20
said, "These men are creating a great disturbance in our city.
They are Jews, and are teaching customs which we, as Romans, 21
are not permitted to adopt or practise." The crowd, too, joined 22
in the outcry against them, till at length the praetors ordered
them to be stripped and beaten with rods; and after severely 23
flogging them they threw them into jail and bade the jailer keep
them safely. He, having received an order like that, lodged 24
them in the inner prison, and secured their feet in the stocks.

division of Macedonia.' But there seems to be no way of rendering the clause not open to some objection. The chief town of Macedonia as a whole was not Philippi but Thessalonica; and the chief town of Macedonia Prima was Amphipolis.

14. *Of the true God*] Lit. 'of the God;' expressed in the Greek here and in xviii. 7, though not in xiii. 43, 50; xvii. 4, 17.

15. *In your judgement I am*] Lit. 'if you have judged me, and still judge me, to be.' In the Greek it is the perfect tense. See *Aorist* vii. 3, 4.

16. *Claimed to be inspired*] Lit. 'had a spirit, a Python.'

18. *For a considerable time*] Lit. 'for many days,' meaning probably what we should express by 'for some weeks.' *Wearied out*] Or 'deeply grieved.' *Immediately*] Or 'that very instant.' The Greek word commonly rendered by our word 'hour' and etymologically identical with it, is yet by no means equivalent to it in meaning, except when used of the 12 (or 24) divisions of the day, and it is not absolutely equivalent even then.

19. *Magistrates*] Their proper title was 'duumviri,' but they often assumed the higher rank of praetors, to which they had no right, although Luke concedes it to them five times in this chapter.

22. *Joined in the outcry*] Or 'rose as one man.' *Ordered*] The tense (imperfect)

Conversion of their Jailer.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, when suddenly there was such a violent shock of earthquake that the prison shook to its foundations. Instantly the doors all flew open, and the chains fell off from every prisoner. Starting up from sleep and seeing the doors of the jail wide open, the jailer drew his sword and was on the point of killing himself, supposing that the prisoners had escaped. But Paul shouted loudly to him, saying, "Do yourself no injury: we are all here." Then, calling for lights, he sprang in and fell trembling at the feet of Paul and Silas; and bringing them out of the prison he exclaimed, "O sirs, what must I do to be saved?" "Believe on the Lord Jesus," they replied, "and both you and your household will be saved." And they told the Lord's Message to him as well as to all who were in his house. Then he took them, even at that time of night, washed the blood and dirt from their wounds, and he and all his household immediately received baptism; and bringing the apostles up into his house, he spread a meal for them, and was filled with gladness, with his whole household, his faith resting on God. 25 26 27 28 29 30 31 32 33 34

The two Apostles released.

In the morning the praetors sent their lictors with the order, "Release those men." So the jailer brought Paul word, saying, "The praetors have sent orders for you to be released. Now therefore you can go, and proceed on your way in peace." But Paul said to them, "After cruelly beating us in public, without trial, Roman citizens though we are, they have thrown us into prison, and are they now going to send us away privately? No, indeed! Let them come in person and fetch us out." This answer the lictors took back to the praetors, who were alarmed when they were told that Paul and Silas were Roman citizens. Accordingly 35 36 37 38 39

indicates protracted action. They kept hounding on the lictors to do the cruel deed throughly.

26. *Fell off*] The verb signifies more than the mere loosening of the chains. They quite let go their hold. Cp. Heb. xiii. 5, where the same verb is inadequately rendered 'leave' in the A.V. and 'fail' in the R.V.

32. *The Lord's*] v.l. 'God's.'

34. *With his whole household*] Grammatically these words may belong both to those which immediately precede and to those which follow. (The classical student may refer to Euripides, *Phoen.* 4, with Paley's note, and to Horace, *Epistles* i. 19, 17, with Orelli's note.) *His faith resting on God*] Lit. 'having believed on God with a continuing faith.' All this is implied by the perfect tense. Cp. verse 15.

36. *Have sent*] Again the Greek perfect, for the lictors were still standing there. Cp. verse 15.

37. *Cruelly beating*] Lit. 'flaying.' *No, indeed*] Or 'Why, no!'

39. *Apologized to*] Lit. 'entreated.'

they came and apologized to them ; and bringing them out, asked them to leave the city. Then Paul and Silas, having 40
come out of the prison, went to Lydia's house ; and after seeing the brethren and encouraging them they left Philippi.

Paul preaches to the Jews at Thessalonica.

Then, passing through Amphipolis and Apollonia, 1 **17**
they came to Thessalonica. Here there was a synagogue of the Jews. Paul—following his usual 2
custom—betook himself to it, and for three successive Sabbaths reasoned with them from the Scriptures, which he clearly 3
explained, pointing out that it had been necessary for the Christ to suffer and rise again from the dead, and insisting, "The Jesus whom I am announcing to you is the Christ." Some of the 4
people were won over, and attached themselves to Paul and Silas, including many God-fearing Greeks and not a few gentlewomen of high rank.

A serious Riot follows.

But the jealousy of the Jews was aroused, and 5
calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the assembly of the people. But failing to find them, they dragged 6
Jason and some of the other brethren before the magistrates of the city, loudly accusing them. "These men," they said, "who have raised a tumult throughout the Empire have come here also. Jason has received them into his house ; and they all set 7
Caesar's authority at defiance, declaring that there is another Emperor—one called Jesus." Great was the excitement among 8
the crowd and among the magistrates of the city when they heard these charges. They required Jason and the rest to find 9
substantial bail, and after that they let them go.

Beroea.

The brethren at once sent Paul and Silas away 10
by night to Beroea, and they, on their arrival, went to the synagogue of the Jews. The Jews in Beroea were of a 11
nobler disposition than those in Thessalonica, for they very

2. *For three successive Sabbaths*] Or 'for three weeks.' It was, and still is, the custom of the Jews to assemble on other days besides the Sabbath. See article 'Synagogue' in Kitto's *Biblical Cyclopaedia*. On the other hand cp. xviii. 4.

4. *Attached themselves*] Or 'were allotted by God.' *God-fearing Greeks*] Or 'Greek worshippers' (of the true God). See xiii. 43 ; xvi. 14.

6, 8. *Magistrates*] Lit 'politarchs.' It was only at Thessalonica that the magistrates of the town were so called. The word is found in an inscription on an arch from Thessalonica now in the British Museum.

7. *Authority*] Lit. 'enactments.' *Emperor*] Lit. 'King.' *One called Jesus*] Lit. simply 'Jesus.'

11. *Things were as Paul stated*] Lit. 'those things were so.'

readily received the Message, and day after day searched the Scriptures to see whether things were as Paul stated. As the result many of them became believers, and so did not a few of the Greeks—gentlewomen of good position and men. 12

Athens.

As soon, however, as the Jews of Thessalonica learnt that God's Message had been proclaimed by Paul at Beroea, they came there also, and incited the mob to a riot. Then the brethren promptly sent Paul down to the sea-coast, but Silas and Timothy remained behind. Those who were caring for Paul's safety went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy asking them to join him as speedily as possible. 13 14 15

Paul argues with Jews and Greeks.

While Paul was waiting for them at Athens, his spirit was stirred within him when he noticed that the city was full of idols. So he had discussions in the synagogue with the Jews and the other worshippers, and in the market place, day after day, with those whom he happened to meet there. A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, "What has this beggarly babbler to say?" Others said, "His business seems to be to cry up some foreign gods"—because he had been telling the Good News of Jesus and the Resurrection. Then they took him and brought him up to the Areopagus, asking him, "May we be told what this new teaching of yours is? For the things you are saying sound strange to us; we should therefore like to be told exactly what they mean." (For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.) 16 17 18 19 20 21

13. *Jews of Thessalonica*] Lit. 'Jews from Thessalonica,' the 'from' being used proleptically with reference to the 'came' in the third clause of the verse. *Had been proclaimed*] 'Was proclaimed' would more naturally be the equivalent for the Greek imperfect, but Luke has used the aorist here. See *Aorist* x. 2.

16. *Was stirred*] Lit. 'was more and more sharpened' like a keen sword.

17. *Had discussions*] Or 'reasoned.' See verse 2, and xx. 7. It is one of Luke's favourite words. The tense (imperfect) marks repeated and frequent action. *Worshippers*] Cp. verses 4, 12.

18. *Philosophers*] The word occurs only here in the N.T. Cp. 1 Cor. i. 19, n. *Encountered*] This verb occurs six times in the N.T., but only in the writings of Luke. It signifies sometimes a conference with oneself or others; sometimes a hostile meeting, as in Luke xiv. 31; sometimes, as here, a meeting which may prove hostile. *Beggarly babbler*] Lit. 'seed-picker,' 'grain-gatherer.' *Resurrection*] Greek 'Anastasis,' a word which some of them may have supposed to be the name of a new goddess.

19. *Took*] Not roughly, but courteously; by the hand probably, or rather by the wrist. See *Aorist* 1, 2. The 'took' is the verb which is used in ix. 27; Heb. ii. 16. *The Areopagus*] The hill, and possibly the Court that bore that name. At any rate one member of that Court was among Paul's hearers, verse 34.

Paul's Speech in the Areopagus.

So Paul, taking his stand in the centre of the Areopagus, spoke as follows: "Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar bearing the inscription, 'TO AN UNKNOWN GOD.' The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. GOD who made the universe and everything in it—He, being Lord of heaven and earth, does not dwell in sanctuaries built by men; nor is He ministered to by human hands, as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes; that they might seek God, if perhaps they could grope for Him and find Him; yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.' Since then we are God's offspring, we ought not to imagine that His nature resembles gold or silver or marble, or anything sculptured by the art and inventive faculty of man. Those times of ignorance God viewed with indulgence; but now He commands all men everywhere to repent, seeing that He has appointed a day on which, before long, He will judge the world in righteousness, through the instrumentality of a man whom He has pre-destined to this work, and has made the fact certain to every one by raising Him from the dead."

22 23 24 25 26 27 28 29 30 31

Opposition and Sympathy.

When they heard Paul speak of a resurrection of dead men, some began to scoff; but others said, "We will hear you again on that subject." So Paul went away from them. A few, however, attached themselves to him and believed, among them being Dionysius a member of the Council, a gentlewoman named Damăris, and some others.

32 33 34

22. *Men*] Or 'Gentlemen.' See Luke xiv. 9, n. The same respectful style of address occurs in ii. 14, 22; xix 35.

23. *To an*] Or 'To the.' *The Being*] Lit. 'What.' *Him*] Lit. 'this.'

26. *He caused to spring*] Lit. simply 'He made.' *From one forefather*] Or 'from one origin.' Lit. 'from one' simply, as in the R.V. v.l. 'from one blood.'

27. *That they might seek*] Lit. 'to seek.'

31. *The world*] Lit. 'the inhabited (earth).' *Through the instrumentality of*] Or 'in the person of.' Lit. 'in.'

Corinth. Aquila and Priscilla.

18 After this he left Athens and came to Corinth. 1
Here he found a Jew, a native of Pontus, of the 2
name of Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and 3
because he was of the same trade—that of tent-maker—he lodged with them and worked with them. But Sabbath after 4
Sabbath he preached in the synagogue and tried to win over both Jews and Greeks.

Arrival of Silas and Timothy.

Now at the time when Silas and Timothy came 5
down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing him with abusive 6
language, he shook his clothes by way of protest, and said to them, "Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles."

Eighteen Months' Stay in Corinth.

So he left the place and went to the house of a 7
person called Titius Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the synagogue, be- 8
lieved in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed and received baptism. And in a vision by night the Lord said 9
to Paul, "Dismiss your fears: go on speaking, and do not give up. I am with you, and no one shall attack you to injure 10
you; for I have very many people in this city." So Paul 11
stayed at Corinth for a year and six months, teaching among them the Message of God.

Paul is brought before Gallio.

But when Gallio became Proconsul of Greece, 12
the Jews with one accord made a dead set at Paul, and brought him before the court. "This man," 13
they said, "is inducing people to offer unlawful worship to God." But when Paul was about to begin his defence, Gallio 14
said to the Jews, "If it had been some wrongful act or piece of cunning knavery I might reasonably have listened to you Jews; but since these are questions about words and names 15

2. *A native of Pontus*] 'A man of Pontus by race' would signify that by descent he belonged to one of the savage aboriginal tribes of that country, e.g. Colchians or Taochians.

3. *Tent-maker*] Cp. Rom. xvi. 5. *And worked*] v.L. 'and they worked' (together).

8. *From time to time*] The latter part of the verse with its imperfect tenses tells the result of Paul's continued labours, while the 'believed' in the first clause refers to the occasion on which Crispus and his household were all converted.

and your Law, you yourselves must see to them: I refuse to be a judge in such matters." So he ordered them out of court. Then the people all set upon Sosthenes, the Warden of the synagogue, and beat him severely in front of the court. Gallio did not concern himself in the least about this. 16 17

Ephesus, Caesarea, Jerusalem, Antioch.

After remaining a considerable time longer at Corinth, Paul took leave of the brethren and set sail for Syria; and Priscilla and Aquila were with him. He had shaved his head at Cenchreae, because he was bound by a vow. They put in at Ephesus, and there Paul left his companions behind. As for himself, he went to the synagogue and had a discussion with the Jews. When they asked him to remain longer he did not consent, but took leave of them with the promise, "I will return to you, God willing." So he set sail from Ephesus. 18 19 20, 21

Landing at Caesarea, he went up to Jerusalem and inquired after the welfare of the church, and then went down to Antioch. 22

St. Paul's Third Missionary Tour.

Galatia and Phrygia revisited.

After spending some time at Antioch, Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples. 23

Apollos at Ephesus and Corinth.

Meanwhile a Jew named Apollos came to Ephesus. He was a native of Alexandria, a man of great learning and well versed in the Scriptures. He had been instructed by word of mouth in the way of the Lord, and being full of burning zeal he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained God's way to him yet more accurately. Then, as he had made up his mind to cross over into Greece, the brethren wrote to the disciples at Corinth begging them to 24 25 26 27

17. *The synagogue*] Some would render 'a synagogue,' supposing that there were several synagogues at Corinth; but, judging from verse 4, this was not the case. Sosthenes was most probably the successor of Crispus. *Severely*] The tense (imperfect) implies prolonged action.

18. *He*] Probably Paul, possibly Aquila.

19. *Had a discussion*] Or 'discoursed.' Apparently once only. The tense is not the imperfect (as in verse 4; xvii. 2, 17), but the aorist.

24. *A man of great learning*] Or 'an eloquent man.' But mere human eloquence is spoken of in terms of disparagement by Paul in 1 Cor. ii. 1, 4; and Luke was one of Paul's pupils.

26. *God's way*] v.L. 'the Way;' i.e. the new faith.

give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for 28
he powerfully and in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.

Disciples who had not the Holy Spirit.

19 During the stay of Apollos at Corinth, Paul, 1
after passing through the inland districts, came to Ephesus, where he found a few disciples. "Did 2
you receive the Holy Spirit when you first believed?" he asked them. They answered, "No, we did not even hear that there is a Holy Spirit." "Into what then were you baptized?" he 3
asked. "Into John's baptism," they replied. "John," he said, 4
"administered a baptism of repentance, bidding the people believe on One who was to come after him, namely, on Jesus." On hearing this, they received baptism into the name of the 5
Lord Jesus; and when Paul laid his hands upon them, the 6
Holy Spirit came on them, and they began to speak in tongues and to prophesy. They numbered in all about twelve men. 7

Ephesus a Missionary Centre for Paul.

Afterwards he went into the synagogue. There 8
for three months he continued to preach fearlessly, explaining in words which carried conviction the truths which concern the Kingdom of God. But 9
some grew obstinate in unbelief and spoke evil of the new faith before all the congregation; so Paul left them, and taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This went on for two years, so 10
that all the inhabitants of the province of Asia, Jews as well as Greeks, heard the Lord's Message.

Remarkable Miracles.

God also brought about extraordinary miracles 11
through Paul's instrumentality. Towels or aprons, 12
for example, which Paul had handled used to be carried to the sick, and they recovered from their ailments, or the evil spirits left them.

2. *First believed*] See *Aorist* vi. 6, p. 20.

3. *Into*] Or 'unto.' *Into what*] As if he had asked, "But were you not baptized into the name of the Holy Spirit?" But they quite misunderstood his question (Matt. xxviii. 19).

4. *Of repentance*] I.E. either 'to the penitent,' or 'to teach the necessity of repentance.'

6. *To prophesy*] Cp. xv. 32, n.

9. *The new faith*] Lit. 'the Way.' *Taking with him*] Lit. 'separating,' 'withdrawing.'

10. *All*] A Hebraism, not of course implying absolute universality.

12. *Towels*] Or 'handkerchiefs.' The Greek word denotes a cloth used to wipe off perspiration. Cp. Luke xix. 20; John xi. 14; xx. 7. *Or the evil spirits*] Lit. 'and the evil spirits' 'And' in this passage would imply that the invalids were also demoniacs. In translating Greek 'or' must at times be substituted for 'and.'

The seven Sons of Sceva.

But there were also some wandering Jewish exorcists who undertook to invoke the name of Jesus over those who had the evil spirits, saying, "I command you by that Jesus whom Paul preaches." There were seven sons of one Sceva, a Jew of high-priestly family, who were doing this. The evil spirit answered them, "Jesus I know and Paul I have heard of, but who are you?" And the man in whom the evil spirit was sprang on two of them, over-mastered them both, and treated them with such violence, that they fled from the house stripped of their clothes and wounded. All the people of Ephesus, Jews as well as Greeks, came to know of this. There was wide-spread terror, and they began to hold the name of the Lord Jesus in high honour.

13 14 15 16 17

The Sorcerer's Books are burned.

Many also of those who believed came confessing without reserve what their conduct had been, and not a few of those who had practised magical arts brought their books together and burnt them in the presence of all. The total value was reckoned up and found to be fifty thousand silver coins. Thus mightily did the Lord's Message spread and triumph!

18 19 20

Paul's Hopes and Plans.

When matters had reached this point, Paul decided in his own mind to travel through Macedonia and Greece, and go to Jerusalem. "After that," he said, "I must also see Rome." But he sent two of his assistants, Timothy and Erastus, to Macedonia, while he himself remained for a while at Ephesus.

21 22

Demetrius creates an Uproar.

Now just at that time there arose no small commotion about the new faith. There was a certain Demetrius, a silversmith, who made miniature silver sanctuaries of Diana, a business which brought great gain to the mechanics in his employ. He called his workmen together, and others who were engaged in similar trades, and said to them: "You men well know that our

23 24 25

15. *I have heard of*] Lit. 'I know of,' 'I know about.'
17. *Began to hold in high honour*] Instead of reviling.
18. *Believed*] Or 'had accepted the faith.' *Came*] That is, 'kept coming:' not all at once.
19. *Burnt*] A prolonged action: they kept on supplying the flames with them. 50,000 *silver coins*] Possibly worth £2,000, or 10,000 dollars.
21. *Mind*] Lit. 'spirit.' Some render 'as guided by the Spirit.'
22. *His assistants*] Lit. 'those who assisted (or, waited on) him.' This is the verb from which 'deacon' is derived, but there is no proof that that word was as yet employed in the official sense. Cp. xx. 28, n. *At Ephesus*] Lit. 'in (the province of) Asia.' Cp. ii. 9, n.
23. *The new faith*] Lit. 'the way.'
24, 27, 28, 34, 35. *Diana*] Pronounced 'Dī'ănă.' Lit. 'Artĕmis.'

prosperity depends on this business of ours ; and you see and 26
hear that not at Ephesus only but throughout almost the whole
province of Asia this fellow Paul has led away a vast number
of people by inducing them to believe that they are not gods
at all that are made by men's hands. There is danger, there- 27
fore, not only that this our trade will become of no account,
but also that the temple of the great goddess Diana will fall
into utter disrepute, and that before long she will be actually
deposed from her majestic rank—she who is now worshipped by
the whole province of Asia, nay, by the whole world." After 28
listening to this harangue, they became furiously angry and
kept calling out, "Great is the Ephesian Diana!" The riot 29
and uproar spread through the whole city, till at last with one
accord they rushed into the Theatre, dragging with them Gaïus
and Aristarchus, two Macedonians who were fellow travellers
with Paul. Then Paul would have liked to go in and address 30
the people, but the disciples would not let him do so. A few 31
of the public officials, too, who were friendly to him, sent
repeated messages entreating him not to venture into the
Theatre. The people, meanwhile, kept shouting, some one 32
thing and some another ; for the assembly was all uproar and
confusion, and the greater part had no idea why they had come
together. Then some of the people crowded round Alexander, 33
whom the Jews had pushed forward ; and Alexander, motioning
with his hand to get silence, was prepared to make a defence
to the people. No sooner, however, did they see that he was 34
a Jew, than there arose from them all one roar of shouting,
lasting about two hours. "Great is the Ephesian Diana," they
said.

A Protest from the Recorder.

At length the Recorder quieted them down. 35
"Men of Ephesus," he said, "who is there of all
mankind that needs to be told that the city of
Ephesus is the guardian of the temple of the great Diana and
of the image which fell down from Zeus? These facts, then, 36
being unquestioned, it becomes you to maintain your self-

27. *Therefore*] See *Aorist*, p. 55. *Temple*] Not the same word as the 'sanctuaries' of verse 24. The latter refers to small models of the central building only, but this to the entire sacred enclosure. See Matt. xxi. 12, n. ; xxiii. 16, n.

29. *The Theatre*]. A vast, roofless structure, accommodating on its rising circular rows of marble seats more than 56,700 spectators.

31. *Public officials*] Lit. 'Asiarchs.'

33. *Some*] Cp. John vii. 40; xvi. 17; 2 John 4. *Crowded round*] The word seems also to imply that they pressed him on towards the stage that he might address them from it. Lit. 'they together caused him to go.' A similar word is found in Mark v. 24, 31.

control and not act recklessly. For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess. If, however, Demetrius and the mechanics who support his contention have a grievance against any one, there are assize-days and there are proconsuls: let the persons interested accuse one another. But if you desire anything further, it will have to be settled in the regular assembly. For in connexion with to-day's proceedings there is danger of our being charged with attempted insurrection, there having been no real reason for this riot; nor shall we be able to justify the behaviour of this disorderly mob." With these words he dismissed the assembly.

Paul in Macedonia, Greece, and Troas.

When the uproar had ceased, Paul sent for the disciples; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia. Passing through those districts he encouraged the disciples in frequent addresses, and then came into Greece, and spent three months there. The Jews having planned to waylay him whenever he might be on the point of taking ship for Syria, he decided to travel back by way of Macedonia. He was accompanied as far as the province of Asia by Sopater the Beroean, the son of Pyrrhus; by the Thessalonians, Aristarchus and Secundus; by Gaius of Derbe, and Timothy; and by the Asians, Tychicus and Trophimus. These brethren had gone on and were waiting for us in the Troad; but we ourselves sailed from Philippi after the days of Unleavened Bread, and five days later joined them in the Troad, where we remained for a week.

He restores Eutychus to Life.

On the first day of the week, when we had met to break bread, Paul, who was going away the next morning, was preaching to them, and prolonged his discourse till midnight. Now there were a good many lamps in the room upstairs where we all were, and a youth of the name of Eutychus was sitting at the window. This lad, gradually sinking into deep sleep while Paul preached at unusual length, overcome at last by sleep, fell from the third story and was taken up dead. Paul, however, went down, threw himself upon him, and

38. *There are assize-days*] Or, perhaps, 'the assizes are now going on.'
39. *Anything further*] Any change in the law, any additional protection for our religion. 'Further,' not 'other,' is what the Greek signifies.
2. *Greece*] Or 'Hellas' (as opposed to Macedonia), a name used only here. Everywhere else in the N.T. Greece is called 'Achaia.'
8. *Room upstairs*] See i. 13, n.
10. *Do not be alarmed*] Or 'do not wail' (as in Matt. ix. 23; Mark v. 39). Perhaps they had begun to wail. *Life*] Or 'soul.' See Mark viii. 35.

folding him in his arms said, "Do not be alarmed; his life is still in him." Then he went upstairs again, broke bread and took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

11 12

Paul at the Port of Ephesus.

The rest of us had already gone on board a ship, and now we set sail for Assos, intending to take Paul on board there; for so he had arranged, he himself intending to go by land. Accordingly, when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the next day off Chios; on the next we touched at Samos; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being at Jerusalem, if possible, on the day of the Harvest Festival.

13 14 15 16

His Farewell Address.

From Miletus he sent to Ephesus for the elders of the church to come to him. Upon their arrival he said to them, "You elders well know, from the first day of my setting foot in the province of Asia, the kind of life I led among you the whole time, serving the Lord in all humility, and amid tears, and amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus our Lord.

17 18 19 20 21

"And now, impelled by a sense of duty, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, assures me that imprisonment and suffering are awaiting me. But even the sacrifice of my life I count as nothing, if only I may finish my earthly course, and be faithful to the duty which the Lord Jesus has

22 23 24

11. *Upstairs again*] Lit. 'up again.' See xxii. 13, n.

15. *Off Chios*] Apparently they lay at anchor there without going ashore. *Samos; and*] v.L. adds 'after stopping at Trogyllium.'

16. *Harvest Festival*] Lit. 'Pentecost.'

17. *Elders*] Called 'elder brethren,' xv. 23. See verse 28.

19. *In . . with . . amid*] In the Greek here the three prepositions are one and the same. (But its distinctive Classical use—*meta* with the dative—does not occur in the N.T.) *Tears*] v.L. 'many tears.'

21. *Jesus*] v.L. adds 'Christ.'

22. *Impelled by a sense of duty*] Lit. 'bound in the spirit,' though in body not bound with any material chains. Or 'led prisoner by the Holy Spirit.'

24. *The sacrifice &c.*] Lit. 'I hold my life of no account (as) precious to me.' *Duty*] Lit. 'service.'

entrusted to me of proclaiming as of supreme importance the Good News of God's grace.

"And now, I know that none of you among whom I have gone 25
in and out proclaiming the coming of the Kingdom will ever
see my face again. Therefore I protest to you to-day that I am 26
not responsible for the ruin of any one of you. For I have not 27
shrunk from declaring to you God's whole truth.

"Take heed to yourselves and to all the flock among which 28
the Holy Spirit has placed you to take the oversight for Him
and act as shepherds to God's church, which He has bought
with His own blood. I know that, when I am gone, cruel 29
wolves will come among you and will not spare the flock; and 30
that from among your own selves men will rise up who will seek
with their perverse talk to draw away the disciples after them.
Therefore be on the alert; and remember that, night and day, 31
for three years, I never ceased admonishing every one, even
with tears.

"And now I commend you to God and to the word of His 32
grace. He is able to build you up and to give you your inheri-
tance among His people. No one's silver or gold or clothing 33
have I coveted. You yourselves know that these hands of mine 34
have provided for my own necessities and for the people with me.
In all things I have set you an example, showing you that, by 35
working as I do, you ought to help the weak, and to bear in
mind the words of the Lord Jesus, how He Himself said, 'It is
more blessed to give than to receive.'"

Having thus spoken, Paul knelt down and prayed with them 36
all; and with loud lamentation they all threw their arms round 37
Paul's neck, and kissed him lovingly, grieved above all things at 38
his having told them that after that day they were not to see
his face again. And they went with him to the ship.

27. *Truth*] Lit. 'plan' or 'counsel.'

28. *For Him*] The voice (middle) of the verb here used is never without its special significance. *God's church . . with His own blood*] v.l. 'the Lord's church &c.;' and it has been plausibly suggested that 'Son' (in the Greek) has been omitted in error from the end of the verse—'with the blood of His own Son.' *Placed you . . and act*] Lit. 'appointed you as bishops to act.' The elders of the church at Ephesus (verse 17) were also its 'bishops.' Cp. 1 Peter v. 2.

33. *Have I coveted*] 'Did I covet' would here be the imperfect tense in Greek. This is the aorist.

34. *These hands of mine have provided for*] If the 'have' is omitted the words represent the imperfect, which this is not. Although Paul might often have laboured as a tent-maker at Ephesus, he does not here affirm that it was his constant practice.

37. *Lovingly*] See Matt. xxvi. 49, n.

38. *After that day*] Lit. 'soon.'

He resumes his Journey to Jerusalem.

When, at last, we had torn ourselves away and had set sail, we ran in a straight course to Cos ; the next day to Rhodes, and from there to Patara. Finding a ship bound for Phoenicia, we went on board and put to sea. After sighting Cyprus and leaving that island on our left, we continued our voyage to Syria and put in at Tyre ; for there the ship was to unload her cargo. Having searched for the disciples and found them, we stayed at Tyre for seven days ; and, taught by the Spirit, they repeatedly warned Paul not to proceed to Jerusalem. When, however, our time was up, we left and went on our way, all the disciples and their wives and children coming to see us off. Then, after kneeling down on the beach and praying, we took leave of one another ; and we went on board, while they returned home.

With Philip at Caesarea.

As for us, our voyage was over when having sailed from Tyre we reached Ptolemais. Here we inquired after the welfare of the brethren, and remained a day with them. On the morrow we left Ptolemais and went on to Caesarea, where we came to the house of Philip the Evangelist, who was one of the seven, and stayed with him.

Agabus predicts Paul's Imprisonment.

Now Philip had four unmarried daughters who were prophetesses ; and during our somewhat lengthy stay a prophet of the name of Agabus came down from Judaea. Coming to us and taking off Paul's waist-scarf, he bound his own feet and arms with it, and said, "Thus says the Holy Spirit, 'So will the Jews at Jerusalem bind the owner of this waist-scarf, and will hand him over to the Gentiles.'" As soon as we heard these words, both we and the brethren at Caesarea entreated Paul not to go up to Jerusalem. His reply was, "What can you mean by thus breaking my heart with your grief? Why, as for me, I am ready not only to go and be put in chains at Jerusalem, but even to die there for the sake of the Lord Jesus." So when he was not to be dissuaded, we ceased remonstrating with him and said, "The Lord's will be done!"

Paul reaches Jerusalem.

A few days afterwards we loaded our baggage-cattle and continued our journey to Jerusalem. Some of the disciples from Caesarea also joined

8. *We*] v.L. 'we who belonged to Paul's company.' *Went on*] By land.

10. *During our &c.*] Lit. 'while we stayed on rather many days.' We must not forget xx. 16 ; but Paul seems to have reached "Judaea in good time before the festival, and haste was now unnecessary" (Conybeare)

16. *Brought with them Mnason . . at whose house we were to lodge*] Or possibly,

our party, and brought with them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. At length we 17
reached Jerusalem, and there the brethren gave us a hearty welcome.

Paul in Jerusalem.

An Interview with James and others.

On the following day we went with Paul to call 18
on James, and all the elders of the Church came also. After exchanging friendly greetings, Paul 19
told in detail all that God had done among the Gentiles through his instrumentality. And they, when they had heard his state- 20
ment, gave the glory to God.

Paul tries to conciliate the Jewish Christians.

Then they said, "You see, brother, how many tens of thousands of Jews there are among those who have accepted the faith, and they are all zealous upholders of the Law. Now what they 21
have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs. What then ought you to do? They are sure to hear 22
that you have come to Jerusalem; so do this which we now tell 23
you. We have four men here who have a vow resting on them. Associate with these men and purify yourself with them, and 24
pay their expenses so that they can shave their heads; then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself scrupulously obey the Law. But as for the Gentiles who have accepted the faith, 25
we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication." So Paul 26
associated with the men; and the next day, having purified himself with them, he went into the Temple, giving every one to understand that the days of their purification were finished, and there he remained until the sacrifice for each of them was offered.

'brought us to the house of Mnason . . to lodge there.' But this makes the introduction to Mnason's lodgings prior to the arrival at Jerusalem, which is not mentioned till the next verse. Cp. verse 8.

20. *How many tens of thousands*] Or perhaps 'what multitudes,' the definite numeral being used for the indefinite.

24. *Scrupulously obey*] Lit. 'guard.' He only claimed exemption for Gentiles.

25. Between 'decision' and 'that' v.L. inserts 'that they obey no such rule, but only.'

26. *Having purified himself*] Apparently a preliminary ceremonial cleansing. *Went into the Temple*] See Matt. xxi. 12, n. *Every one*] Especially the priests on duty. *Until*] See Num. vi. 18.

He is seized by the Mob.

But when the seven days were nearly over, the 27
Jews from the province of Asia, having seen Paul
in the Temple, set about rousing the fury of all the
people against him. They laid hands on him, crying out, "Men 28
of Israel, help! help! This is the man who goes everywhere
preaching to everybody against the Jewish people and the Law
and this place. And besides, he has even brought Gentiles into
the Temple and has desecrated this holy place." (For they had 29
previously seen Trophimus the Ephesian with him in the city,
and imagined that Paul had brought him into the Temple.)
The excitement spread through the whole city, and the people 30
rushed in crowds to the Temple, and there laid hold of Paul and
began to drag him out; and the Temple gates were immediately
closed.

The Roman Tribune rescues him.

But while they were trying to kill Paul, word was 31
taken up to the tribune in command of the bat-
talion, that all Jerusalem was in a ferment. He 32
instantly sent for a few soldiers and their officers and came
down among the people with all speed. At the sight of the
tribune and the troops they ceased beating Paul. Then the 33
tribune, making his way to him, arrested him, and having
ordered him to be secured with two chains proceeded to ask who
he was and what he had been doing. Some of the crowd 34
shouted one accusation against Paul and some another, until, as
the uproar made it impossible for the truth to be ascertained
with certainty, the tribune ordered him to be brought into the
barracks. When Paul was going up the steps, he had to be 35
carried by the soldiers because of the violence of the mob; for 36
the whole mass of the people pressed on in the rear, shouting,
"Away with him!"

Paul explains who he is.

When he was about to be taken into the 37
barracks, Paul said to the tribune, "May I speak
to you?" "Do you know Greek?" the tribune
asked; "are you not the Egyptian who some years ago excited 38
the riot of the four thousand cut-throats, and led them out into
the desert?" Paul replied, "I am a Jew, belonging to Tarsus 39
in Cilicia, and am a citizen of no unimportant city. Give me
leave, I pray you, to speak to the people." So with his per- 40
mission Paul stood on the steps and motioned with his hand to
the people to be quiet; and when there was perfect silence he
addressed them in Hebrew.

38. *Cut-throats*] Lit. 'dagger-men.'

Paul tells the Crowd the Story of his Conversion.

"Brethren and fathers," he said, "listen to my 1 **22**
defence which I now make before you." And 2
hearing him address them in Hebrew, they kept
all the more quiet; and he said: "I am a Jew, 3
born at Tarsus in Cilicia, but brought up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted this new sect even to bloodshedding, binding both men and women and throwing them into prison; as the High Priest 4 5
also and all the elders can bear me witness. It was, too, from them that I received letters to the brethren at Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.

"But on my way, when I was now not far from Damascus, 6
about noon a sudden blaze of light from heaven shone round me. I fell to the ground and heard a voice say to me, 'Saul, Saul, 7
why are you persecuting Me?' 'Who art thou, Lord?' I 8
asked. 'I am Jesus, the Nazarene,' He replied, 'whom you are persecuting.' Now the men who were with me, though they 9
saw the light, did not hear the words of Him who spoke to me. I asked, 'What am I to do, Lord?' And the Lord said to me, 10
'Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.' And as I could not see 11
because the light had been so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus.

"And a certain Ananias, a pious man who obeyed the Law 12
and bore a good character with all the Jews of the city, came to 13
me and standing at my side said, 'Brother Saul, recover your sight.' I instantly regained my sight and looked up at him. Then he said, 'The God of our forefathers has appointed you to 14
know His will, and to see the righteous One and hear Him speak. For you shall be a witness for Him, to all men, of what 15
you have seen and heard. And now why delay? Rise, get 16
yourself baptized, and wash off your sins, calling upon His name.'

9. *Words*] Lit. 'voice.' Contrast ix. 7; xxvi. 14. There the verb 'to hear' is followed by the genitive case, there by the accusative; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words.

13. *Regained . . looked up*] That the Greek prefix in this verb has the double force of 'again' and 'up' is contended in Eph. iv. 9, n. While Ananias was standing by (cp. verse 20) Paul was probably sitting cross-legged on the ground.

15. *You have seen and heard*] Both of these verbs are perfect in English, but only the former in the Greek. For the exact force of this perfect see *Aorist* vii. 6.

"After my return to Jerusalem, and while praying in the 17
Temple, I fell into a trance. I saw Jesus, and He said to me, 18
'Make haste and leave Jerusalem quickly, because they will not
accept your testimony about Me.' 'Lord,' I replied, 'they them- 19
selves well know how active I was in imprisoning, and in
flogging in synagogue after synagogue those who believe in
Thee; and when they were shedding the blood of Stephen, Thy 20
witness, I was standing by, fully approving of it, and I held
the clothes of those who were killing him.' 'Go,' He replied; 21
'I will send you to nations far away.'"

Although a Roman Citizen he is flogged.

Until they heard this last statement the people 22
listened to Paul, but now with a roar of disapproval
they cried out, "Away with such a fellow from the
earth! He ought not to be allowed to live." And when they 23
continued their furious shouts, throwing their clothes into the
air and flinging dust about, the tribune ordered him to be 24
brought into the barracks, and be examined by flogging, in
order to ascertain the reason why they thus cried out against
him. But, when they had tied him up with the straps, Paul 25
said to the captain who stood by, "Does the Law permit you to
flog a Roman citizen—and one too who is uncondemned?" On 26
hearing this question, the captain went to report the matter to
the tribune. "What are you intending to do?" he said; "this
man is a Roman citizen." So the tribune came to Paul and 27
asked him, "Tell me, are you a Roman citizen?" "Yes," he
said. "I paid a large sum for this," said the tribune. Paul's 28
reply was, "But I was born free." So the men who had been 29
on the point of putting him under torture immediately left him.
And the tribune, too, was frightened when he learnt that Paul
was a Roman citizen, for he had had him bound.

Paul brought before the Sanhedrin.

The next day, wishing to know exactly what 30
charge was being brought against him by the Jews,
the tribune ordered his chains to be removed; and
having sent word to the High Priests and all the Sanhedrin to
assemble, he brought Paul down and made him stand before
them.

21. *To nations far away*] Or 'far away to the Gentiles.'
25. *With the straps*] Or perhaps 'for the lash.'
26. *What are &c.*] v.l. 'Be careful what you are doing.'
29. *Under torture*] The torture of the scourge, of the 'flagellum,' the thought of which makes one shudder, the *horribile flagellum*. Both Matthew and Mark use a Greek corruption of this Latin word when describing the scourging which Pilate inflicted on Jesus. Even the 'cat' as formerly used in our navy was not so terrible. See Geikie, *Life of Christ*, ii. 547, 549.

He protests that he is innocent.

Then Paul, fixing a steady gaze on the Sanhedrin, 1 23
said, "Brethren, it is with a perfectly clear con-
science that I have discharged my duties before
God up to this day." On hearing this the High Priest Ananias 2
ordered those who were standing near Paul to strike him on the
mouth. "Before long," exclaimed Paul, "God will strike you, you 3
white-washed wall! Are you sitting there to judge me in accord-
ance with the Law, and do you yourself actually break the Law
by ordering me to be struck?" "Do you rail at God's High 4
Priest?" cried the men who stood by him. "I did not know, 5
brethren," replied Paul, "that he was the High Priest; for it is
written, 'THOU SHALT NOT SPEAK EVIL OF A RULER OF THY
PEOPLE'" (Exod. xxii. 28).

Dissension between Pharisees and Sadducees.

Noticing, however, that the Sanhedrin consisted 6
partly of Sadducees and partly of Pharisees, he
called out loudly among them, "Brethren, I am a
Pharisee, the son of Pharisees: it is because of my
hope of a resurrection of the dead that I am on my trial."

These words of his caused an angry dispute between the 7
Pharisees and the Sadducees, and the assembly took different
sides. For the Sadducees maintain that there is no resurrection, 8
and neither angel nor spirit; but the Pharisees acknowledge
the existence of both. So there arose a great uproar; and some 9
of the Scribes belonging to the sect of the Pharisees sprang to
their feet and fiercely contended, saying, "We find no harm in
the man. What if a spirit has spoken to him, or an angel—!"

Paul again rescued by the Tribune.

But when the struggle was becoming violent, 10
the tribune, fearing that Paul would be torn to
pieces by the people, ordered the troops to go
down and take him from among them by force and bring him
into the barracks.

Jesus comforts Paul. A Plot to kill the Apostle.

The following night the Lord came and stood by 11
Paul's side, and said, "Be of good courage, for as
you have borne faithful witness about me at Jeru-
salem, so you must also bear witness at Rome."
Now when daylight came, the Jews formed a conspiracy and 12
solemnly swore not to eat or drink till they had killed Paul.
There were more than forty of them who bound themselves by 13

3. *God will strike you*] Josephus (*Wars* ii. 17. 8) records Ananias's sad death.
6. *Pharisees*] v.L. 'of a Pharisee.'
9. *What if &c.*] v.L. 'But if a spirit or an angel has spoken to him, let us not fight against God.'

this oath. They went to the High Priests and elders and said 14
to them, "We have bound ourselves under a heavy curse to
take no food till we have killed Paul. Now therefore you and 15
the Sanhedrin should make representations to the tribune for
him to bring him down to you, under the impression that you
intend to inquire more minutely about him; and we are prepared
to assassinate him before he comes near the place."

His Nephew informs the Tribune of it.

But Paul's sister's son heard of the intended 16
attack upon him. So he came and went into the
barracks and told Paul about it; and Paul called 17
one of the captains and said, "Take this young man to the
tribune, for he has information to give him." So he took him 18
and brought him to the tribune and said, "Paul, the prisoner,
called me to him and begged me to bring this youth to you,
because he has something to say to you." Then the tribune, 19
taking him by the arm, withdrew out of the hearing of others
and asked him, "What have you to tell me?" "The Jews," he 20
replied, "have agreed to request you to bring Paul down to the
Sanhedrin to-morrow for the purpose of making yourself more
accurately acquainted with the case. I beg you not to comply; 21
for more than forty men among them are lying in wait for him,
who have solemnly vowed that they will neither eat nor drink till
they have assassinated him; and even now they are ready, in
anticipation of receiving that promise from you." So the tribune 22
sent the youth home, cautioning him. "Do not let any one know
that you have given me this information," he said.

The Tribune sends him to Caesarea.

Then, calling to him two of the captains, he gave 23
his orders. "Get ready two hundred men," he
said, "to march to Caesarea, with seventy cavalry
and two hundred light infantry, starting at nine o'clock to-night."
He further told them to provide horses to mount Paul on, so as 24
to bring him safely to Felix the Governor. He also wrote a 25
letter of which these were the contents: "Claudias Lysias to 26
his Excellency Felix the Governor; all good wishes. This man 27

14. *To take no food*] Lit. 'to taste nothing.' But in at least two other places (x. 10, and xx. 11) the writer of the Acts uses 'taste' for 'eat.' See Luke xiv. 24.

19. *Arm*] See *Aorist*, p. 5. *Out of the hearing of others*] The phrase may be rendered 'privately,' and connected with 'asked' (as in the R.V.); but almost without exception we find it in the Greek qualifying the verb that preceded (as in the A.V. here), not the verb following.

24. *Horses*] Or 'mules.' Probably one for Paul himself and one (or more) for his baggage.

25. *Contents*] Not that the following is an exact copy of the letter, for an official communication from a Roman officer to his superior would be in Latin, not in Greek.

Paul had been seized by the Jews, and they were on the point of assassinating him, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. And, wishing to know with certainty the offence of 28
which they were accusing him, I brought him down into their Sanhedrin, and I discovered that the charge had to do with 29
questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have 30
received information of an intended attack upon him, I immediately send him to you, directing his accusers also to state before you the case they have against him."

Paul's Reception by Felix

So in obedience to their orders the soldiers took 31
Paul and brought him by night as far as Antipatris.
The next day the infantry returned to the barracks, 32
leaving the cavalry to proceed with him; and the cavalry 33
having reached Caesarea and delivered the letter to the Governor, they brought Paul also to him. Felix, after reading the letter, 34
inquired from what province he was; and being told "from Cilicia," said "I will hear all you have to say, when your 35
accusers also have come." And he ordered him to be detained in custody in Herod's Palace.

Tertullus impeaches the Apostle.

Five days after this, Ananias the High Priest 1 24
came down to Caesarea with a number of elders
and a pleader called Tertullus. They stated to
the Governor the case against Paul. So Paul was sent for, and 2
Tertullus began to impeach him as follows: "Indebted as we are to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we accept them with 3
profound gratitude. But—not to detain you too long—I beg you 4
in your forbearance to listen to a brief statement from us. For we 5
have found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted 6
to profane the temple, but we arrested him. You, however, by 8
examining him, will yourself be able to learn the truth as to all this which we allege against him." The Jews also joined in the 9
charge, maintaining that these were facts.

1. *Five days*] 'Four days' according to our mode of reckoning.
6, 7, 8. *Arrested him*] v.L. adds 'and desired to judge him in accordance with our Law. (7) But Lysias the tribune came, and carried him off, (8) bidding his accusers come before you.'
9. *Joined in the charge*] v.L. 'expressed their agreement.'

Paul protests that he is innocent.

Then, at a sign from the Governor, Paul answered, "Knowing, Sir, that for many years you have administered justice to this nation, I cheerfully make my defence. For you have it in your power to ascertain that it is not more than twelve days ago that I went up to worship at Jerusalem; and that neither in the Temple nor in the synagogues, nor anywhere in the city, did they find me disputing with any opponent or collecting a crowd about me; nor can they prove the charges which they are now bringing against me. But this I confess to you—that in the way which they style a heresy, I worship the God of our forefathers, believing everything that is taught in the Law or is written in the Prophets, and having a hope directed towards God, which my accusers themselves also entertain, that before long there will be a resurrection both of the righteous and the unrighteous. This too is my own earnest endeavour—always to have a clear conscience in relation to God and man. 10 11 12 13 14 15 16

"Now after an interval of several years I came to bring alms to my nation, and to offer sacrifices. While I was busy about these, they found me in the Temple purified, with no crowd around me and no uproar; but there were certain Jews from the province of Asia. They ought to have been here before you, and to have been my prosecutors, if they have any charge to bring against me. Or let these men themselves say what misdemeanour they found me guilty of when I stood before the Sanhedrin, unless it was in that one expression which I made use of when I shouted out as I stood among them, 'The resurrection of the dead is the thing about which I am on my trial before you to-day.'" 17 18 19 20 21

Felix acts considerately towards Paul.

At this point Felix, who was fairly well-informed about the new faith, adjourned the trial, saying to the Jews, "When the tribune Lysias comes down, I will enter carefully into the matter." And he gave orders to the captain that Paul was to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness. 22 23

Felix procrastinates for two Years.

Not long after this, Felix came with Drusilla his wife, a Jewess, and sending for Paul, listened to 24

10. *A sign*] The word here used occurs only once elsewhere, John xiii. 24. *Sir* Not expressed in the Greek.
13. *Prove*] v.l. 'prove to you.'

him as he spoke about faith in Christ Jesus. But when he dealt with the subjects of justice, self-control, and the judgement which was soon to come, Felix became alarmed and said, "For the present you may go, and when I can find a convenient opportunity, I will send for you." At the same time he hoped that Paul would give him money; and for this reason he sent for him the oftener to converse with him. But after the lapse of fully two years, Felix was succeeded by Porcius Festus; and being desirous of gratifying the Jews, Felix left Paul still in prison.

Festus becomes Governor.

25 1 Festus having entered on his duties as governor of the province, two days later went up from Caesarea to Jerusalem. The High Priests and the leading 2 men among the Jews immediately made representations to him against Paul, and begged him—asking it as a favour to Paul's 3 prejudice—to have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, 4 replied that Paul was in custody at Caesarea, and that he was himself going there very soon. "Therefore let those of you," 5 he said, "who can come, go down with me, and impeach the man, if there is anything amiss in him."

Paul again pleads 'Not Guilty.'

6 After a stay of eight or ten days at Jerusalem—not more—he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul's arrival, the Jews who had 7 come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate; while Paul in reply maintained, "Neither against the 8 Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever."

Paul appeals to the Emperor.

9 Then Festus, being anxious to gratify the Jews, asked Paul, "Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?" 10 Paul's answer was, "I am standing before Caesar's tribunal, where alone I ought to be tried. The Jews have no real ground of complaint against me, as in fact you yourself are

25. *Self-control*] Especially of the bodily appetites. The same word, and the cognate adjective and verb are found in Gal. v. 23; 2 Pet. i. 6; 1 Cor. vii. 9; ix. 25; and in Tit. i. 8, where see note.

27. *In prison*] Probably meaning 'in chains.'

4. *At*] Lit. 'to.' Festus will not send for Paul to Jerusalem, but 'to Caesarea he is kept.' A mode of expression intolerable, of course, in English (except in the Devonshire dialect). Cp. xix. 22 and note.

9. *Stand your trial*] Or 'let judgement be pronounced.'

beginning to see more clearly. If, however, I have done wrong 11
and have committed any offence for which I deserve to die, I
do not ask to be excused that penalty ; but if there is no truth
in what these men allege against me, no one has the right to
give me up to them as a favour. I appeal to Caesar." Then, 12
after conferring with the council, Festus replied, "To Caesar
you have appealed : to Caesar you shall go."

Festus tells Herod Agrippa about Paul.

A short time after this, Agrippa the king and 13
Bernice came to Caesarea to pay a complimentary
visit to Festus ; and, during their rather long stay, 14
Festus laid Paul's case before the king. "There is a man
here," he said, "whom Felix left a prisoner, about whom, when 15
I went to Jerusalem, the High Priests and the elders of the
Jews made representations to me, begging that sentence might
be pronounced against him. My reply was that it is not the 16
custom among the Romans to give up any one for punishment
before the accused has his accusers face to face, and has had
an opportunity of defending himself against the charge which
has been brought against him.

"When, therefore, a number of them came here, the next day 17
I took my seat on the tribunal, without any loss of time, and
ordered the man to be brought in. But when his accusers stood 18
up, they did not charge him with the misdemeanours of which
I had been suspecting him ; but they quarrelled with him about 19
certain matters connected with their own religion, and about
one Jesus who had died, but—so Paul persistently maintained—
is now alive. I was at a loss how to investigate such questions, 20
and asked Paul whether he would care to go to Jerusalem and
there stand his trial on these matters. But when Paul appealed 21
to have his case kept for the Emperor's decision, I ordered him
to be kept in prison until I could send him up to Caesar." "I 22
should like to hear the man myself," said Agrippa. "To-
morrow," replied Festus, "you shall."

He brings Paul before Agrippa.

Accordingly, the next day, Agrippa and Bernice 23
came in state and took their seats in the Judge-
ment Hall, attended by the tribunes and the men
of high rank in the city ; and, at the command of Festus, Paul
was brought in. Then Festus said, "King Agrippa and all who 24
are present with us, you see here the man about whom the whole
nation of the Jews made suit to me, both at Jerusalem and here,
crying out that he ought not to live any longer. I could not 25
discover that he had done anything for which he deserved to

die; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, 26
however, to tell our Sovereign about him; so I have brought the man before you all—and especially before you, King Agrippa—so that after he has been examined I may find something which I can put into writing. For, when sending a 27
prisoner to Rome, it seems to me to be absurd not to state the charges against him."

Paul tells the Story of his own Life.

Then Agrippa said to Paul, "You have per- 1 26
mission to speak about yourself." So Paul, with outstretched arm, proceeded to make his defence.

"As regards all the accusations brought against me by the 2
Jews," he said, "I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so 3
familiar with all the customs and speculations that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

"The kind of life I have lived from my youth upwards, as 4
exemplified in my early days among my nation and at Jerusalem, is known to all the Jews. For they all know me of old— 5
if they would but testify to the fact—how being an adherent of the strictest sect of our religion my life was that of a Pharisee. And now I stand here impeached because of my hope in the 6
fulfilment of the promise made by God to our forefathers—the 7
promise which our twelve tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, Sir, that I am accused by the Jews. Why is it deemed with all of you a thing past belief if 8
God raises the dead to life?

"I myself, however, thought it a duty to do many things in 9
hostility to the name of Jesus, the Nazarene. And that was 10
how I acted in Jerusalem. Armed with authority received from the High Priests I shut up many of God's people in various prisons, and when they were about to be put to death I gave my vote against them. In all the synagogues also I punished them 11
many a time, and tried to make them blaspheme; and in my wild fury I chased them even to foreign towns.

2. *I think*] The Greek perfect, more emphatic than the present (as in Phil. iii. 7, compared with the following verse), the full sense being, 'I have thought, and the thought remains fixed in my mind.' See *Aorist* vii. 3, 4. *You who are so*] Or 'especially as you are.'

6. *Because of*] Lit. 'on' (the ground of)

7, 13. *Sir*] Lit. 'O king.'

10. *God's people*] Lit. 'the saints' or 'the holy ones.'

"While thus engaged, I was travelling one day to Damascus 12
armed with authority and a commission from the High Priests, 13
and on the journey, at noon, Sir, I saw a light from heaven—
brighter than the brightness of the sun—shining around me and
around those who were travelling with me. We all fell to the 14
ground; and I heard a voice which said to me in Hebrew,
'Saul, Saul, why are you persecuting Me? You are finding it
painful to kick against the ox-goad.' 'Who art thou, Lord?' I 15
asked. 'I am Jesus whom you are persecuting,' the Lord
replied; 'but rise, and stand on your feet; for I have appeared 16
to you for this very purpose to appoint you My servant and My
witness both as to the things you have already seen and as to
those in which I will appear to you, delivering you from the 17
Jewish people and from the Gentiles, to whom I send you to 18
open their eyes, that they may turn from darkness to light and
from the obedience to Satan to God, in order to receive forgive-
ness of sins and an inheritance among those who are sanctified
through faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the 19
heavenly vision; but I proceeded to preach first to the people 20
at Damascus, and then to those at Jerusalem and in all Judaea,
and to the Gentiles, that they must repent and turn to God, and
live lives consistent with such repentance.

"It was on this account that the Jews seized me in the 21
Temple and tried to kill me. Having, however, obtained the 22
help which is from God, I have stood firm until now, and have
solemnly exhorted rich and poor alike, saying nothing except
what the Prophets and Moses predicted as soon to happen,
since the Christ was to be a suffering Christ, and by coming 23
back from the dead was then to be the first to proclaim a
message of light both to the Jewish people and to the
Gentiles."

As Paul thus made his defence, Festus exclaimed in a loud 24
voice, "You are raving mad, Paul; your great learning is
driving you mad." "I am not mad, most noble Festus," replied 25
Paul; "I am speaking words of sober truth. For the King, to 26
whom I speak freely, knows about these matters. I am not to
be persuaded that any detail of them has escaped his notice;
for these things have not been done in a corner. King Agrippa, 27
do you believe the Prophets? I know that you believe them."

26. *Has escaped*] Or 'escapes.'

Agrippa answered, "In brief, you are doing your best to persuade me to become a Christian!" Paul replied, "My prayer to God, whether briefly or at length, would be that not only you but all who are my hearers to-day, might become such as I am—except these chains."

28 29

Paul declared innocent.

So the King rose, and the Governor, and Bernice, and those who were sitting with them; and having withdrawn they talked to one another, and said, "This man is doing nothing for which he deserves death or imprisonment." And Agrippa said to Festus, "He might have been set at liberty, if he had not appealed to Caesar."

30 31 32

Paul's Voyage to Italy.

The Ship from Adramyttium takes Paul to Sidon.

Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a captain of the Augustan battalion; and going on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, forming one of our party. The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

27 1 2 3

Myra, Cnidus, Salmone, Fair Havens.

Putting to sea again, we sailed under the lee of Cyprus, because the winds were against us; and sailing the whole length of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. There Julius found an Alexandrian ship bound for Italy, and put us on board of her. It took several days of slow sailing for us to come with difficulty off Cnidus; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete by Salmone. Then, coasting along with difficulty, we reached a place called 'Fair Havens,' near the town of Lasea.

4 5 6 7 8

28, 29. *In brief, briefly*] The same expression occurs in Eph. iii. 3. Verse 28 might be translated, 'You are easily (i.e. too readily) persuading yourself that you can make me a Christian' (i.e. a member of your own despised and hated sect)!

4. *Against us*] A ship attempting to sail in a straight course from Sidon to the province of Asia would have the prevailing NW. wind, e.g., dead against her.

5. *Myra*] Or 'Myrrha.'

7. *By Salmone*] I.E. having steered from Cnidus (in about a SSW. direction) for Salmone (the eastern extremity of the island), so as to get that way under the lee of Crete and have for some distance the advantage of a weather shore.

Paul's Advice to his Companions.

Our voyage thus far had occupied a consider- 9
able time, and the navigation being now unsafe
and the Fast also already over, Paul warned them.
"Sirs," he said, "I perceive that before long the voyage will be 10
attended with danger and heavy loss not only to the cargo and
the ship but to our own lives also." But Julius let himself be per- 11
suaded by the pilot and by the owner rather than by Paul's argu-
ments; and as the harbour was inconvenient for wintering in, the 12
majority were in favour of putting out to sea, to try whether
they could get to Phœnix—a harbour on the coast of Crete
facing north-east and south-east—to winter there. And a light 13
breeze from the south sprang up, so that they supposed they
were now sure of their purpose. So weighing anchor they ran
along the coast of Crete, hugging the shore.

The Storm.

But it was not long before a furious north-east 14
wind, coming down from the mountains, burst upon
us and carried the ship out of her course. She was unable to 15
make headway against the gale; so we gave up and let her drive.
Then we ran under the lee of a little island called Cauda, 16
where we managed with great difficulty to secure the boat; and 17
after hoisting it on board, they used frapping-cables to under-
gird the ship, and, as they were afraid of being driven on the
Syrtis quicksands, they lowered the gear and lay to. But as 18
the storm was still violent, the next day they began to lighten
the ship; and, on the third day, with their own hands they 19
threw the ship's spare gear overboard. Then, when for several 20
days neither sun nor stars were seen and the terrific gale
still harassed us, the last ray of hope was now vanishing.

Paul, divinely comforted, cheers his Companions.

When for a long time they had taken but little 21
food, Paul, standing up among them, said, "Sirs,
you ought to have listened to me and not have
sailed from Crete. You would then have escaped
this suffering and loss. But now take courage, for there will be 22

9. *Our voyage thus far*] Or possibly 'our stay at this place.' *The Fast*] i.e. the Jewish fast of the 7th month. There were probably many Jews on board.

12. *Facing NE. and SE.*] Lit. 'looking down the SW. wind and down the NW. wind.'

13. *Were now sure of*] Lit. 'had got hold of' (their purpose of reaching Phoenix, which in fact they never did).

14. *A furious north-east wind*] Lit. 'a typhonic wind (or cyclone), the one called Euraquilo' *Down from the mountains*] Lit. 'down from it,' i.e. from Crete. *Burst upon us*] Lit. 'flung.'

16. *Cauda*] v.l. 'Clauda.'

17. *To undergird*] By passing those cables under the keel and over the gunwales and drawing them tight by means of pulleys and levers. *Lay to*] Or 'drifted,' but broadside to the wind, steering as much towards the north as possible, to escape the dreaded quicksands (the Syrtis) on the African coast.

no destruction of life among you, but of the ship only. For 23
there stood by my side, last night, an angel of the God to whom
I belong, and whom also I worship, and he said, 'Dismiss all 24
fear, Paul, for you must stand before Caesar; and God has
granted you the lives of all who are sailing with you.' There- 25
fore, Sirs, take courage; for I believe God, and am convinced
that things will happen exactly as I have been told. But we are 26
to be stranded on a certain island."

The Ship drifts near an unknown Shore.

It was now the fourteenth night, and we were 27
drifting through the sea of Adria, when, about
midnight, the sailors suspected that land was close
at hand. So they hove the lead and found twenty fathoms of 28
water; and after a short time they hove again and found
fifteen fathoms. Then for fear of possibly running on rocks, 29
they threw out four anchors from the stern and waited im-
patiently for daylight. The sailors, however, wanted to make 30
their escape from the ship, and had lowered the boat into the
sea, pretending that they were going to lay out anchors from
the bow; but Paul, addressing Julius and the soldiers, said, 31
"Your lives will be sacrificed, unless these men remain on
board." Then the soldiers cut the ropes of the ship's boat and 32
let her fall off.

Paul persuades his Companions to take Food.

And now, until day began to dawn, Paul en- 33
couraged all on board to take food. "This is the
fourteenth day," he urged, "that you have been
anxiously waiting for the storm to cease, and have
fasted, eating little or nothing. I strongly advise you, therefore, 34
to take food; for this is essential for your safety. For not a
hair will perish from the head of any one of you." Having said 35
this he took some bread, and, after giving thanks to God for it
before them all, he broke it in pieces and began to eat it. This 36
raised the spirits of all, and they too took food. There were 37
two hundred and seventy-six of us, crew and passengers,
all told. After eating a hearty meal they lightened the ship by 38
throwing the wheat overboard.

The Ship is wrecked.

When daylight came, they tried in vain to re- 39
cognise the coast; but an inlet with a sandy beach

27. *Drifting through*] Or 'tossed about in.' (Not 'driven to and fro' or 'driven up and down,' for these expressions would imply shifting winds, of which there is no trace in the narrative.) *The sea of Adria*] Which included, besides the Adriatic (or more correctly Hadriatic), the central portion of the Mediterranean.

29. *Waited impatiently*] Lit. 'wished' or 'prayed.'

37. *276*] v.l. '76.'

39. *Their object was*] Or 'they purposed, but with hesitancy.' This qualification

attracted their attention, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the 40
anchors and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then hoisting the foresail to the wind they made for the beach. But 41
coming to a place where two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

All on board land safely at Malta.

Now the soldiers recommended that the prisoners 42
should be killed, for fear some one of them might swim ashore and effect his escape. But 43
their captain, bent on securing Paul's safety, kept them from their purpose and gave orders that those who could swim should first jump overboard and get to land; and that the rest 44
should follow, some on planks, and others on various things from the ship. In this way they all got safely to land.

Paul and the Viper.

Our lives having been thus preserved, we dis- 1 28
covered that the island was called Malta. The 2
strange-speaking natives showed us remarkable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold. Now, when Paul had 3
gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature hanging to his 4
hand, they said to one another, "Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live." He, however, shook the reptile off into 5
the fire and was unhurt. They expected him soon to swell with 6
inflammation or suddenly fall down dead; but after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

The Father of Publius cured.

Now in the same part of the island there were 7
estates belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made us his guests. It happened, 8
however, that his father was lying ill of dysentery aggravated by attacks of fever; so Paul went to see him, and after praying

is implied by the tense (imperfect) of the verb, as well as by the "if possible" following. *In*] Lit. 'into.'

40. *Paddle-rudders*] Every ship had two of these—large and strong paddles with very wide blades, one on each quarter—instead of the single rudder now used. They had probably been hauled up and lashed while the ship was at anchor.

44. *Got safely*] Or 'got safely through the breakers.'

1. *Malta*] Lit. 'Melita.' v.L. 'Melitene.'

laid his hands on him and cured him. After this, all the other 9
sick people in the island came and were cured. They also 10
loaded us with honours, and when at last we sailed they put
supplies on board for us.

Syracuse, Rhegium, Puteoli, Rome.

Three months passed before we set sail in an 11
Alexandrian vessel, called the 'Twin Brothers,'
which had wintered at the island. At Syracuse 12
we put in and stayed for two days. From there we came 13
round and reached Rhegium; and a day later, a south wind
sprang up which brought us by the evening of the next day to
Puteoli. Here we found brethren, who invited us to remain 14
with them for a week; and so we reached Rome. Meanwhile 15
the brethren there, hearing of our movements, came as far as
the Market of Appius and the Three Huts to meet us; and
when Paul saw them he thanked God and felt encouraged.
Upon our arrival in Rome, Paul received permission to live by 16
himself, guarded by a soldier.

Paul in Rome.

An Interview with the Jews.

After one clear day he invited the leading men 17
among the Jews to meet him; and when they
were come together he said to them, "As for me,
brethren, although I had done nothing prejudicial to our people
or contrary to the customs of our forefathers, I was handed over
as a prisoner from Jerusalem into the power of the Romans.
They, after they had sharply questioned me, were willing to set 18
me at liberty, because they found no offence in me for which I
deserve to die. But at last the opposition of the Jews com- 19
pelled me to appeal to Caesar; not however that I had any
charge to bring against my nation. For these reasons, then, I 20
have invited you here, that I might see you and speak to you;

11. *Called the 'Twin Brothers'*] Lit. 'with the sign Dioscuri,' i.e. 'Sons of Zeus,' Castor and Pollux.
12. *Two days*] Lit. 'three days.' Cp. Luke xxiv, 21. n.
13. *Came round*] v.l. 'cast loose.'
15. *Market of Appius and the Three Huts*] The ancient, but not yet disused, names of towns which had become important long before the time of Paul. Horace describes the former as "crammed with canal men and cheating innkeepers." It is possible that the original Three Huts were wineshops.
16. *In Rome*] v.l. adds here, 'the captain handed the prisoners over to the prefect of the Praetorian Camp, but.' *By himself*] v.l. adds 'outside the barracks.'
17. *One clear day*] Lit. 'three days.' Cp. verse 12, n.
19. *At last the opposition*] Or 'the persistent opposition.'
20 *Him who is the hope*] Lit. simply 'the hope.' *Upon me*] Lit. 'round me.'

for it is for the sake of Him who is the hope of Israel that this chain hangs upon me."

"For our part," they replied, "we have not received any 21
letters from Judaea about you, nor have any of our countrymen come here and reported or stated anything to your disadvantage. But we should be glad to hear from you what it is that you 22
believe; for as for this sect all we know is that it is everywhere spoken against."

Paul begins to preach in Rome.

So they arranged a day with him and came to 23
him in considerable numbers at the house of the friends who were entertaining him; and then with solemn earnestness he explained to them the subject of the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced; others refused to 24
believe. Unable to agree among themselves, they at last left 25
him, but not before Paul had spoken a parting word to them, saying, "Right well did the Holy Spirit declare to your forefathers through the prophet Isaiah:

'GO TO THIS PEOPLE AND SAY, 26
YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDERSTAND,
AND WILL LOOK AND LOOK, AND BY NO MEANS SEE;
FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, 27
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
TO PREVENT THEIR EVER SEEING WITH THEIR EYES
OR HEARING WITH THEIR EARS
OR UNDERSTANDING WITH THEIR MINDS
AND TURNING BACK,
SO THAT I MIGHT CURE THEM' (Isa. vi. 9, 10).

Be fully assured, therefore, that this salvation—God's salvation 28
—has been sent to the Gentiles: and that they will give heed."

The two Years that followed.

After this Paul lived for fully two years in a 30
hired house of his own, receiving all who came to see him. He announced the coming of the King- 31
dom of God, and taught concerning the Lord Jesus Christ without let or hindrance.

23. *Considerable*] Or 'greater.' *At the house &c.*] Or perhaps 'in his lodgings.'

29. V.L. adds, 'And when he had said this, the Jews went away, carrying on a long debate with one another.'

PAUL'S LETTER TO THE ROMANS

THE four books of the New Testament known as the Letters to the Romans, Corinthians, and Galatians, are allowed by all critics, including even the most "destructive," to be genuine productions of the apostle Paul. Opinions vary as to the order of their composition. The latest findings of research tend to put 'Galatians' first, and 'Romans' last, in the period between 53 A.D. and 58 A.D. The date generally assigned to the Roman Letter is 58 A.D., but recently Harnack, McGiffert, Clemen and others have shown cause for putting it some four years earlier. The chronology of the period is necessarily very complicated. It must suffice, therefore, to regard this Letter as having been written, at either of these dates, from Corinth where Paul was staying in the course of his third missionary tour. He was hoping to come to Rome, by way of Jerusalem, and then go on to Spain (xv. 24 ; Acts xix. 21). The object of this Letter was to prepare the Christians at Rome for his visit, and make a clear statement of the new doctrines which he taught. It is probable that the crisis in Galatia to which the Letter sent thither bears witness, had driven the apostle's thoughts in the direction of the subject of Justification, and he was apparently much troubled by the persistence of Jewish unbelief. Hence the present letter has been well termed "the Gospel according to St. Paul." We know really nothing about the Christians then at Rome beyond what we find here. It is, however, fairly certain that reports concerning the Saviour would be taken to that city by proselytes, both before and after the events described in Acts ii., and we know that there was a large Jewish population there amongst whom the seed would be sown. Some modern critics have thought "that a note addressed to Ephesus lies embedded in the 16th chapter," because, they say, it is "inconceivable that Paul could have intimately known so many individuals in a church like that at Rome to which he was personally a stranger." But this is by no means demonstrated, nor is any proof whatever forthcoming that the church there was founded by any other apostle.

PAUL'S LETTER TO THE ROMANS

Introduction.

Paul's Message and Apostleship.

Paul, a bondservant of Jesus Christ, called to be 1
an apostle, set apart to proclaim God's Good News, 1
which God had already promised through His 2
Prophets in Holy Writ, concerning His Son, who, as regards 3
His human descent, belonged to the posterity of David, but as 4
regards the holiness of His Spirit was decisively proved by the
Resurrection to be the Son of God—I mean concerning Jesus
Christ our Lord, through whom we have received grace and 5
apostleship in His service in order to win men to obedience to
the faith, among all Gentile peoples, among whom you also, 6
called, as you have been, to belong to Jesus Christ, are
numbered:

To all God's loved ones who are at Rome, called to be saints. 7
May grace and peace be granted to you from God our Father
and the Lord Jesus Christ.

The Christians at Rome and Paul.

First of all I thank my God through Jesus Christ 8
for what He has done for all of you; for the report
of your faith is spreading through the whole world.
I call God to witness—to whom I render priestly and spiritual 9
service by telling the Good News about His Son—how un-
ceasingly I make mention of you in His presence, always in 10

In the notes on this Letter, "S. H." = Sanday and Headlam.

1, 6. *Called*] Not coming unbidden and not merely invited, but authoritatively and effectually summoned.

5. *Grace*] God's free, unmerited, unearned favour, the most common sense of the word, especially with Paul.—*To win men to obedience to the faith*] Lit. simply 'to obedience of faith.' Cp. iv. 11; viii. 23; xvi. 26; 2 Cor. i. 22; v. 5; Eph. i. 14.

7. *God's loved ones*] Neither here nor elsewhere in N.T. is a Church of Rome recognized. *To be saints*] Herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are *to be saints*.

9. *How*] The same adverb is used with another adverb or with an adjective in x. 15; xi. 33; 1 Thess. ii. 10; Ps. lxii. (lxiii.) 1; and perhaps also in Homer, *Iliad* xxi., 441. *In His presence*] These words are not in the Greek.

my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you. For I am longing to see you in order to convey to you 11
some spiritual help, so that you may be strengthened; in other 12
words that while I am among you we may be mutually encouraged by one another's faith, yours and mine. And I desire 13
you to know, brethren, that I have many a time intended to come to you—though until now I have been disappointed—in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek- 14
speaking races and to others, to cultured and to uncultured 15
people: so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.

The main Subject of the Letter.

Salvation through Faith.

For I am not ashamed of the Good News: it is 16
God's power which is at work for the salvation of every one who believes—the Jew first, and then the Gentile. For in the Good News a righteousness which comes 17
from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH" (Hab. ii. 4).

God's Anger against Sin.

For God's anger is being revealed from heaven 18
against all impiety and against the iniquity of men who through iniquity suppress the truth. God is 19
angry: because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them. For from the very creation of the world His invisible 20
perfections—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse. For when they had come 21
to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. While boasting of 22

14. *Am already under obligations to*] I.E. 'have already gathered some fruit from my labours among.' Lit. 'am a debtor.' Or the meaning may be 'am under an obligation to preach to.' But this leaves the 'also' of verse 15 unexplained.
16. *Gentile*] Lit. 'Greek.'
17. *A righteousness*] Or 'the righteousness.' *The righteous &c.*] Or 'The man who is righteous by faith shall live.'
19. *To their inmost consciousness*] Lit. 'in (or, within) them.'
20. *So that these men are*] Or 'that they might be.'
22. *Utter*] A very strong word is here used for 'fools.'

their wisdom they became utter fools, and instead of worshipping 23
the imperishable God they worshipped images resembling perish-
able man or resembling birds or beasts or reptiles.

The notorious Wickedness of the Gentiles.

For this reason, in accordance with their own 24
depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity; for they had bartered the 25
reality of God for what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator—He who is for ever blessed. Amen.

This then is the reason why God gave them up to vile passions. 26
For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the 27
men also, in just the same way—neglecting that for which nature intends women—burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct.

And just as they had refused to continue to have a full know- 28
ledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done. Their hearts overflowed with all sorts of dishonesty, mischief, 29
greed, malice. They were full of envy and murder, and were quarrelsome, crafty and spiteful. They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; 30
inventors of new forms of sin, disobedient to parents, destitute 31
of common sense, faithless to their promises, without natural affection, without human pity. In short, though knowing full well 32
the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them.

You are therefore without excuse, O man, whoever you are I 2
who sit in judgement upon others. For when you pass judge-

23. *Instead of worshipping &c.*] Lit. 'they exchanged the glory of the imperishable God . . for the resemblance of the image of perishable man.'

24. *Their own*] Lit. 'their hearts'.'

25. *What is unreal*] Lit. 'the lie;' or (accenting the Greek otherwise) 'the unreal,' 'the false.' Cp. 1 Cor. viii. 4.

29. *Malice*] v.l. puts this before 'greed.'.

30. *Hateful to God*] Or 'haters of God.'

32. *Actions . . practise . . do*] There are in Greek two verbs (with derivative nouns) signifying 'to do.' Attempts to distinguish them have been made with very imperfect success, the least satisfactory of all being that which supposes that because our English verb 'practise' is derived from one of them (*prasso*), therefore 'practise' exactly represents this one. The distinction, where any exists, is sometimes just the reverse. Etymology is an unsafe guide to a translator. *Encourage and applaud*] Or 'delight in the society of.' One word in the Greek.

1, 2. *Whoever you are*] Whether Jew or Gentile. *Sit in judgement . . pass*

All Mankind without exception are Sinners.

ment on your fellow man, you condemn yourself; for you who sit in judgement upon others are guilty of the same misdeeds; and we know that God's judgement against those who commit such sins is in accordance with the truth. And you who pronounce judgement upon those who do such things although your own conduct is the same as theirs—do you imagine that you yourself will escape unpunished when God judges? Or is it that you think slightingly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance?

Judgement awaits both Jew and Gentile.

The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger—the day when the righteousness of God's judgements will stand revealed. TO EACH MAN HE WILL MAKE AN AWARD CORRESPONDING TO HIS ACTIONS (Ps. lxii. 12; Prov. xxiv. 12); to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the ages; while on the other hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress, coming upon the soul of every man and woman who deliberately does wrong—upon the Jew first, and then upon the Gentile; whereas glory, honour and peace will be given to every one who does what is good and right—to the Jew first and then to the Gentile. For God pays no attention to this world's distinctions.

The Impartiality of Retribution.

For all who have sinned apart from the Law will also perish apart from the Law, and all who have sinned whilst living under the Law, will be judged by the Law. It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous; for when Gentiles who have no Law obey by natural instinct the commands of the Law,

judgement] The same verb in the Greek, for it has both meanings. *Against those . . is in accordance with the truth*] Or 'is in very truth against those.'

4. *His infinite goodness*] Lit. 'the wealth of His goodness.'

9. *Affliction and awful distress*] Lit. 'painful pressure, crushing weight.' S.H. render 'galling, crushing pain.' *Man and woman*] Lit. 'human being.' *Gentile*] Lit. 'Greek.' So in verse 10.

11. See Luke xx. 21, n.

12. *Have sinned*] I.E. 'shall have sinned.' See *Aorist* vi. 5. *Apart from the Law*] Or 'apart from law.' *Under the Law . . by the Law*] Or 'under law . . by that law.'

13. *Hear the Law . . obey the Law*] Or 'hear a law . . obey a law.' *The Law read*] Aloud in the Synagogue.

they, without having a Law, are a Law to themselves ; since they 15
exhibit proof that a knowledge of the conduct which the Law
requires is engraven on their hearts, while their consciences also
bear witness to the Law, and their thoughts, as if in mutual dis-
cussion, accuse them or perhaps maintain their innocence—on 16
the day when God will judge the secrets of men's lives by Jesus
Christ, as declared in the Good News as I have taught it.

The Jews expostulated with for Disobedience.

And since you claim the name of Jew, and find 17
rest and satisfaction in the Law, and make your
boast in God, and know the supreme will, and 18
can test things that differ—being a man who
receives instruction from the Law—and have persuaded yourself 19
that, as for you, you are a guide to the blind, a light to those
who are in darkness, a schoolmaster for the dull and ignorant, a 20
teacher of the young, because in the Law you possess an outline
of real knowledge and an outline of the truth : you then who 21
teach your fellow man, do you refuse to teach yourself? You
who cry out against stealing, are you yourself a thief? You 22
who forbid adultery, do you commit adultery? You who loathe
idols, do you plunder their temples? You who make your boast 23
in the Law, do you offend against its commands and so dis-
honour God? FOR THE NAME OF GOD IS BLASPHEMED 24
AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy
Writ declares (Isa. lii. 5).

What makes a Man a true Israelite.

Circumcision does indeed profit, if you obey the 25
Law ; but if you are a Law-breaker, the fact that
you have been circumcised counts for nothing. In 26
the same way if an uncircumcised man pays attention to the
just requirements of the Law, shall not his lack of circumcision
be overlooked, and, although he is a Gentile by birth, if he 27
scrupulously obeys the Law, shall he not sit in judgement upon
you who, possessing, as you do, a written Law and circumcision,
are yet a Law-breaker? For the true Jew is not the man who 28
is simply a Jew outwardly, and true circumcision is not that
which is outward and bodily ; but the true Jew is one inwardly, 29

15. *A knowledge of the conduct which the Law requires*] Lit. 'the work of the Law.'
16. *By Jesus Christ*] Cp. Acts xvii. 31.
17. *Rest and satisfaction*] Not mere passive resting as of a monument on its base.
18. *Can test things that differ*] Or 'approve (after examination) the better course.' Cp. Phil. i. 10.
20. *An outline*] Lit. 'the outline.' *Real knowledge*] Lit. 'the knowledge.'
26. *Be overlooked*] Lit. 'be reckoned as circumcision.'
27. *Although he is a Gentile by birth*] Lit. 'the uncircumcision by birth.'

and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God.

Paul replies to Objections.

3 What special privilege, then, has a Jew? Or 1
what benefit is to be derived from circumcision?
The privilege is great from every point of view. 2
First of all because the Jews were entrusted with God's truth.
For what if some Jews have proved unfaithful? Shall their 3
faithlessness render God's faithfulness worthless? No, indeed; 4
let us hold God to be true, though every man should prove to be false; as it stands written,

"THAT THOU MAYEST BE SHOWN TO BE JUST IN THE SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE WHEN THOU CONTENDEST" (Ps. li. 4; cxvi. 11).

But if our unrighteousness sets God's righteousness in a 5
clearer light, what shall we say? (Is God unrighteous—I speak in our everyday language—when He inflicts punishment? No, 6
indeed; for in that case how shall He judge all mankind?) If, 7
for example, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner? and why should we not say—for so they 8
wickedly misrepresent us, and so some charge us with arguing —"Let us do evil that good may come"? The condemnation of those who would so argue is just.

Scripture proves the Guilt of all Men.

What then? are we Jews more highly estimated 9
than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thraldom to sin. Thus it stands written, 10

"THERE IS NOT ONE RIGHTEOUS MAN. 11

THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO IS A DILIGENT SEEKER AFTER GOD.

2. *God's truth*] Lit. 'the utterances (or, oracles) of God.' Cp. Acts vii. 38.
3. *Unfaithful*] Or 'unbelieving.'
4. *No, indeed*] Cp. Luke xx. 16, n. The expression is found ten times in Romans, once in 1 Corinthians, and three times in Galatians. These Letters were all written about the same time. *The sentence Thou pronouncest*] Lit. 'Thy words.' *When Thou contendest*] All mankind and all Creation judging of the righteousness of Thy decision.
5. *Sets . . in a clearer light*] Or 'commends,' or 'exhibits.' S.H. render 'is only a foil to set off the righteousness of God.' Paul here conceives of man and God as being engaged in a judicial contest in which a verdict against one party is necessarily a verdict for the other. Thus to his mind the establishment of the fact of human guilt is *ipso facto* the establishment also of the fact of God's righteousness. *When He inflicts punishment*] Lit. 'who inflicts anger.'
7. *For example*] Or 'however.' See *Aorist*, p. 46.
8. *Of those who would so argue*] Or perhaps 'of those who so slander us.'
9. *Estimated*] By God.

ALL HAVE TURNED ASIDE FROM THE RIGHT PATH ; 12
THEY HAVE EVERY ONE OF THEM BECOME CORRUPT.
THERE IS NO ONE WHO DOES WHAT IS RIGHT—NO, NOT SO MUCH AS ONE" (Ps. xiv. 1–3).
THEIR THROATS RESEMBLE AN OPENED GRAVE ; 13
WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEITFULLY" (Ps. v. 9).
"THE VENOM OF VIPERS LIES HIDDEN BEHIND THEIR LIPS" (Ps. cxl. 3).
"THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS" 14
(Ps. x. 7).
"THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15
RUIN AND MISERY MARK THEIR PATH ; 16
AND THE WAY TO PEACE THEY HAVE NOT KNOWN" (Isa. 17
lix. 7, 8).
"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (Ps. 18
xxvi. 1).

The Jews are included in the Indictment.

But it cannot be denied that all that the Law 19
says is addressed to those who are living under the Law, in order that every mouth may be stopped, and that the whole world may await sentence from God. For 20
on the ground of obedience to Law no man living will be declared righteous before Him. Law simply brings a sure knowledge of sin.

Forgiveness through Faith in Christ.

But now a righteousness coming from God has 21
been brought to light apart from any Law, both Law and Prophets bearing witness to it—a 22
righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made ; 23
for all alike have sinned, and all consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased 24
grace through the deliverance which is found in Christ Jesus. He it is whom God put forward as a Mercy-Seat, rendered 25
efficacious through faith in His blood, in order to demonstrate

13. *Behind*] Lit. 'under.'
16. *Ruin*] Lit. 'crushing' or 'shattering.'
19. *Every mouth*] Jewish (see the passages just quoted) and Gentile (see i. 18–32).
22. *Which depends on*] Lit. 'through.' God bestows faith first (Eph. ii. 8), as a stepping-stone to righteousness (Rom. i. 17). *To all*] v. L. adds 'and upon all.'
23. *Consciously &c.*] Cp. Luke xv. 14, n.
24. *Deliverance*] Or 'release on ransom.' Cp. viii. 23, n.
25. *A Mercy-Seat*] Or 'a propitiation.' But 'mercy-seat' is the meaning of the word in the only other passage (Heb. ix. 5) where it is found in the N.T., and almost everywhere in LXX., and is favoured by the Greek Commentators. *Because of*] The non-punishment of past sins seeming to need explanation.

His righteousness—because of the passing over, in God's forbearance, of the sins previously committed—with a view to 26
demonstrating, at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

Human Pride is excluded.

Where then is there room for your boasting? 27
It is for ever shut out. On what principle? On the ground of merit? No, but on the ground of faith. For we maintain that it is as the result of faith that a 28
man is held to be righteous, apart from actions done in obedience to Law.

The one God saves all alike through Faith.

Is God simply the God of the Jews, and not of 29
the Gentiles also? He is certainly the God of the Gentiles also, unless you can deny that it is one 30
and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be 31
acquitted through the same faith. Do we then by means of this faith abolish the Law? No, indeed; we give the Law a firmer footing.

Abraham's Acceptance with God.

4 What then shall we say that Abraham, our 1
earthly forefather, has gained? For if he was held 2
to be righteous on the ground of his actions, he has something to boast of; but not in the presence of God. For 3
what says the Scripture? "AND ABRAHAM BELIEVED GOD, AND THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6). But in the case of a man who works, pay is not 4
reckoned a favour but a debt; whereas in the case of a man 5
who pleads no actions of his own, but simply believes in Him who declares the ungodly free from guilt, his faith is placed to his credit as righteousness. In this way David also tells of the 6
blessedness of the man to whose credit God places righteousness apart from his actions.

"BLESSED," he says, "ARE THEY WHOSE INIQUITIES HAVE 7
BEEN FORGIVEN,

26. *Be shown to be*] Lit. 'may be.' Cp. verse 4.
27. *For ever*] Not expressed in the Greek, but implied in the tense used. *On what . . faith*] Lit. 'Through what Law? Through a Law of works? No, but through a Law of faith.'
28. *For*] v.L. 'therefore.'
31. *The Law*] Or 'Law.'
1. *That Abraham has gained*] v.L. 'of Abraham.'
2. *In the presence of God*] Or 'in relation to God.'
3. *This*] "The simply taking God at His word" (Vaughan).
5. *Believes in*] Lit. 'believes on,' i.e. 'relies on the faithfulness of.
6. *Tells of the blessedness*] Lit. 'utters the declaring blessed.'

AND WHOSE SINS HAVE BEEN COVERED OVER ; 8
BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT TAKE ACCOUNT" (Ps. xxxii. 1, 2).

Not dependent on Circumcision.

This declaration of blessedness then, does it come simply to the circumcised, or to the uncircumcised as well? For ABRAHAM'S FAITH—so we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6). What then were the circumstances under which this took place? Was it after he had been circumcised or before? Before, not after. And he received circumcision as a sign, a mark attesting the reality of the faith-righteousness which was his while still uncircumcised, that he might be the forefather of all those who believe even though they are uncircumcised—in order that this righteousness might be placed to their credit; and the forefather of the circumcised, namely of those who not merely are circumcised, but also walk in the steps of the faith which our forefather Abraham had while he was as yet uncircumcised. 9 10 11 12

Not dependent on the Law of Moses.

Again, the promise that he should inherit the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. For if it is the righteous through Law who are heirs, then faith is useless and the promise counts for nothing. For the Law inflicts punishment; but where no Law exists, there can be no violation of Law. All depends on faith, and for this reason—that acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants: not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. Thus in the sight of God in whom he believed, who gives life to the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of all of us, as it is written, "I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS" (Gen. xvii. 5). 13 14 15 16 17

Under hopeless circumstances he hopefully believed, to the 18

11. *Circumcision as a sign*] Lit. 'a sign of circumcision.' Cp. the English idiom, "I made him a present of a book." See also i. 5; viii. 23; 2 Cor. i. 22, n.
13. *Again*] Or 'Yes, for.' The conclusion (that faith is the one supreme need) is sound, for it is confirmed by another distinct argument. See *Aorist*, Appendix A, 13.
15. *Punishment*] Lit. 'anger.' Cp. v. 9; xiii. 4.
16. *Acceptance &c.*] Lit. 'it might be in the way of unearned, unmerited favour.' *All of us*] Both Jews and Gentiles, who are believers.
17. *The dead*] Cp. verse 19.

end that he might become the forefather of
Abraham the Father of all who have Faith.
many nations in agreement with the words
"EQUALLY NUMEROUS SHALL YOUR POSTERITY
BE" (Gen. xv. 5). And without growing weak in 19
faith he could contemplate his own vital powers which had now
decayed, and Sarah's barrenness; nor did he in unbelief stagger 20
at God's promise, but became mighty in faith, giving glory to
God, and holding to the conviction that whatever promise He 21
is bound by He is able also to make good. For this reason 22
also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUS-
NESS (Gen. xv. 6).

Acceptance with God is still due to Faith.
Nor was the fact of its being placed to his credit 23
put on record for his sake only; it was for our 24
sakes too. Faith, before long, will be placed to
the credit of us also who are believers in Him who
raised Jesus, our Lord, from the dead, who was surrendered 25
to death because of the offences we had committed, and was
raised to life because of the acquittal secured for us.

The happy Results which follow.
Standing then acquitted as the result of faith, let 1 5
us enjoy peace with God through our Lord Jesus
Christ, through whom also, as the result of faith, 2
we have obtained an introduction into that state of favour with
God in which we stand, and we exult in hope of some day shar-
ing in God's glory. And not only so: we also exult in our suf- 3
ferings, knowing as we do, that suffering produces fortitude;
fortitude, ripeness of character; and ripeness of character, 4

25. *Because of ... because of*] The majority of translators into English, including the A.V. and the R.V., render 'for ... for.' Yet it is obvious that in that case the 'for' is used in two widely different senses: 'delivered up because of our transgressions, raised again with a view to our justification.' But it appears highly improbable that Paul would have employed the same preposition with the same construction in two parallel and closely connected clauses to convey entirely different meanings, and it is also doubtful whether this form of expression is capable of conveying the latter of the two senses. With a verbal infinitive it seems both in classical and in Hellenistic Greek to signify 'because of' a present or past fact. (As to the former, numerous examples may be found in Aristotle, *Const. Ath.* by aid of Sandys' *Greek Index*.) And so when it occurs with a verbal noun that indicates action. There are four, and only four other passages in the N.T. precisely analogous in form, Matt. xv. 3, 6; Rom. iii. 25; Eph. iv. 18, and in these "to secure a handing down," "to effect the passing over," "to cause their hearts to grow callous," are impossible renderings. In all these cases the preposition is retrospective. *Acquittal*] Cp. v. 16.

1. *Let us enjoy peace*] v.l. 'we have peace.'

2. *An introduction*] Lit. 'the (or, our) introduction.' *As the result of faith*] Or 'as the result of our faith.' v.l. omits these words. *Some day*] Words not in the Greek but required in idiomatic English.

3. *We also exult*] Or 'let us also exult.'

3, 4. *Suffering produces &c.*] i.e. 'he who suffers in a right spirit becomes (1) capable of uncomplaining endurance, (2) a veteran trained to conflict, and (3) brightly confident of ultimate victory.' *This hope*] Or, as before, 'hope.' Lit. 'the hope.'

hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit which has been given to us.

The Love manifested in Christ's Death.

For already, while we were still helpless, Christ at the right moment died for the ungodly. Why, it is scarcely conceivable that any one would die for a simply just man: although for a good and lovable man perhaps some one here and there will have the courage even to lay down his life: but God gives proof of His love to us in Christ's dying for us while we were still sinners.

Union with the now Living Christ.

If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him. For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall obtain salvation through Christ's life; and not only so, but we also exult in God through our Lord Jesus Christ, through whom we have now obtained that reconciliation.

Through Adam Death has come to all.

What follows? This comparison. Through one man sin entered into the world, and through sin death, and so death passed to all mankind in turn, in that all sinned. For prior to the Law sin was already in the world; only it is not entered in the account against us when no Law exists. Yet death reigned as king from Adam to Moses even over those who had not sinned, as Adam did, against Law. And in Adam we have a type of Him whose coming was still future.

Through Christ Redemption has come to all.

But God's free gift immeasurably outweighs the transgression. For if through the transgression of the one individual the mass of mankind have died, infinitely greater is the generosity with which God's grace, and the gift given in His grace which found expression in the one man Jesus Christ, have been bestowed on the mass of mankind. And it is not with the gift as it was with the results of one individual's sin; for the judgement which one

5. *Floods*] S.H.'s rendering. Lit. 'has been poured out in, and there remains.' In the Greek the tense is the perfect.

8, 6. *Us, ... For already*] v.l. 'to us, if at least.'

9. *God's anger*] Or 'punishment,' as in v. 15. Lit. 'the anger.'

14. *Entered in the account*] The word occurs in only one other passage in the N.T. (Philem. 18).

15, 16. *Transgression*] Or 'false step.'

15, 19. *The mass of mankind*] Lit. 'the many.'

individual provoked resulted in condemnation, whereas the free gift after a multitude of transgressions results in acquittal. For 17
if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall they who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ.

It follows then that just as the result of a single transgression 18
is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. For as through the disobedi- 19
ence of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought 20
in later on, so that transgression might increase ; but where sin increased, grace has overflowed ; in order that as sin has exer- 21
cised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the ages through Jesus Christ our Lord.

A new Life and Character result from Acceptance with God.

Real Union with Christ kills Sin.

To what conclusion, then, shall we come? Are 1 6
we to persist in sinning in order that the grace extended to us may be the greater? No, indeed; 2
how shall we who have died to sin, live in it any longer? And do you not know that all of us who have been baptized 3
into Christ Jesus were baptized into His death? Well, then, we 4
by our baptism were buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's

18. *Life-giving*] Cp. verse 21. *Acquittal*] The form here used is found also in iv. 25, the exact meaning being less the absolution as pronounced or procured than the act of absolving. *Acquittal extending &c.*] Whether the acquittal that comes to all men in Christ is accepted by all or only by some is an open question so far as this passage is concerned.

20. *That transgression might increase*] Or 'in order to increase transgression.'— *Has overflowed*] The word occurs also in 2 Cor. vii. 4.

21. *May exercise kingly sway*] Or 'may become king.' See *Aorist*, p. 20, n.

3. *Into*] I.E. 'into association, incorporation, union with.' Or 'unto.' 'All of us who have been baptized unto Christ have been baptized unto His death;' i.e. to teach us the absolute necessity of becoming dead with Him to self and sin and the world.

4. *We by our baptism &c.*] Or 'When we descended into the baptismal water, that meant that we died with Christ—to sin' (S.H.). *In death*] Lit. 'into (or, unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.' *Glorious power*] Cp. John xi. 40.

glorious power, we also should live an entirely new life, for 5
since we have become one with Him by sharing in His death,
we shall also be one with Him by sharing in His resurrection.
This we know—that our old self was nailed to the cross with 6
Him, in order that our sinful nature might be deprived of its
power, so that we should no longer be the slaves of sin; for he 7
who has paid the penalty of death stands absolved from his sin.

But, seeing that we have died with Christ, we believe that 8
we shall also live with Him; because we know that Christ, 9
having come back to life, is no longer liable to die: death no
longer has any power over Him. For by the death which He 10
died He became, once for all, dead in relation to sin; but by
the life which He now lives He is alive in relation to God. In
the same way you also must regard yourselves as dead in rela- 11
tion to sin, but as alive in relation to God, because you are
in Christ Jesus.

Let not Sin therefore reign as king in your mortal bodies, 12
causing you to be in subjection to their cravings; and no 13
longer lend your faculties as unrighteous weapons for Sin to use;
on the contrary surrender your very selves to God as living men
who have risen from the dead, and surrender your several
faculties to God, to be used as weapons to maintain the right,
for Sin shall not be lord over you, since you are subjects not 14
of Law, but of grace.

Christians are pledged to live Christlike Lives.

Are we therefore to sin because we are no 15
longer under the authority of Law, but under
grace? No, indeed! Do you not know that if 16
you surrender yourselves as bondservants to obey

5. *By sharing in*] Lit. 'by the likeness of.'

7. *Has paid &c.*] Lit. 'has died;' not 'is dead.' The distinction cannot be expressed in Latin or French, but can be in English and in Greek. The classical scholar will find an excellent example in Euripides, *Alc.* 541, "Those who have died (aorist) are dead (perfect)." See also *Aorist*, p. 24. The sense here is that the past sins of the man who is so closely united with Christ that God regards him as having been nailed to the very cross with Him, are blotted out because the punishment has been borne, and God's justice itself is now enlisted on the sinner's side. It is because God is "faithful and just" (1 John i. 9) that He forgives us. He cannot with justice inflict a second time punishment which has already been borne. So the sinner, now free from guilt, makes a new start with a spotless record. *Stands absolved*] Or 'is justified,' in the Pauline sense of the word. The tense is the Greek perfect—the verdict of "Not guilty" has been pronounced, the charge has been for ever cancelled. See *Aorist* vii. 3, 4.

8. *Have died*] Or 'died;' not 'are dead.' See verse 7, n.

10. *He is alive in relation to God.*] Paraphrase thus: 'The Lord laid on Him the iniquity of us all, but with one mighty effort He bore away the hateful load and now has done with sin for ever. Henceforth He lives to display the glorious perfections of the Father, and to enjoy unhindered communion with Him.'

13. *Weapons*] Or 'tools,' 'implements.' *As living &c.*] Or perhaps, 'as men now living after having been dead.'

16. *Become*] Lit. 'are' (henceforth). Thus no one can long remain his own

any one, you become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the result) or of Duty (resulting in righteousness)? But thanks be to God 17
that though you were once in thraldom to Sin, you have now yielded a hearty obedience to that system of truth in which you have been instructed. You were set free from the tyranny of 18
Sin, and became the bondservants of Righteousness—your 19
human infirmity leads me to employ these familiar figures—and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness. For when you were the bondservants 20
of Sin, you were under no sort of subjection to Righteousness. At that time, then, what benefit did you get from conduct which 21
you now regard with shame? Why, such things finally result in death. But now that you have been set free from the 22
tyranny of Sin, and have become the bondservants of God, you have your reward in being made holy, and you have the Life of the ages as the final result. For the wages paid by Sin are death; 23
but God's free gift is the Life of the ages bestowed upon us in Christ Jesus our Lord.

Christ frees us from mere outward Rules.

Brethren, do you not know—for I am writing 1 7
Death frees us from Law. to people acquainted with the Law—that it is during our lifetime that we are subject to the Law?
A wife, for example, whose husband is living is bound to him by 2
the Law; but if her husband dies the law that bound her to him has now no hold over her. This accounts for the fact that 3
if during her husband's life she lives with another man, she will be stigmatized as an adulteress; but that if her husband is dead

master, morally and spiritually. He is only free to choose, by repeated acts of submission, whether he will become the slave of Sin, or the bondservant of Christ and Duty.

17. *Have yielded*] More exactly, 'have begun to yield.' See *Aorist* vi. 6. *System of truth*] Lit. 'model of teaching.' That there were false teachers in the early church, even in the days of the apostles, is abundantly evident; see Eph. iv. 20; 1 John iv. 1. *Instructed*] Cp. the use of the cognate noun in Matt. xv.; Mark vii.; where the tradition of the Elders is referred to, and other passages in which it indicates oral instruction in Christian truth, though, strictly speaking, it is not the person taught, but the thing taught, that is handed over. Cp. vii. 2, 6; Gal. v. 4; and the common though inaccurate expression, "He has been given a good appointment."

2. *The law has now no hold over her*] Lit. 'she is abrogated from the law.' Cp. verse 6; vi. 17.

3. *No longer under the old prohibition*] Lit. 'free from the law.'

she is no longer under the old prohibition, and even though she marries again, she is not an adulteress.

Union with Christ frees us from Law.

So, my brethren, to you also the Law died through 4
the incarnation of Christ that you might be wedded to Another, namely to Him who rose from the dead in order that we might yield fruit to God. For 5
whilst we were under the thraldom of our earthly natures, sinful passions—made sinful by the Law—were always being roused to action in our bodily faculties that they might yield fruit to death. But seeing that we have died to that which once held us in 6
bondage, the Law has now no hold over us, so that we render a service which, instead of being old and formal, is new and spiritual.

The Law a good and holy Thing.

What follows? Is the Law itself a sinful thing? 7
No, indeed; on the contrary, unless I had been taught by the Law, I should have known nothing of sin as sin. For example, I should not have known what covetousness is, if the Law had not repeatedly said, "Thou shalt not covet" (Exod. xx. 14, 17; Deut. v. 18, 21). Sin took 8
advantage of this, and by means of the Commandment stirred up within me every kind of coveting; for apart from Law sin would be dead. Once, apart from Law, I was alive, but 9
when the Commandment came, sin sprang into life, and I 10
died; and, as it turned out, the very Commandment which was to bring me life, brought me death. For sin seized the ad- 11
vantage, and, by means of the Commandment it completely deceived me, and also put me to death. So that the Law itself 12
is holy, and the Commandment is holy, just and good. Did 13
then a thing which is good become death to me? No, indeed, but sin did; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

4. *You . . we*] By this change of persons St. Paul associates himself with the rest of "God's loved ones" (i. 7). *To you also the Law died*] Lit. 'you also were put to death in relation to the Law.' *Incarnation*] Lit. 'body.'

5. *Made sinful &c.*] See verses 7–13. *Being aroused to action*] Or, 'at work.'

6. *The Law has now &c.*] Lit. 'we have been abrogated from the Law.' Cp. verse 2. *Formal*] Or 'cerenonial.'

7. *Should have known*] Or 'knew.' For the thought cp. iii. 20. *Repeatedly*] Whenever the Decalogue was read. The Greek tense is the imperfect.

8. *The Commandment*] The one just quoted as a specimen of the whole Law. *Every kind of coveting*] See Exod. xx. 17; Mark i. 5, n.

9. *Sprang*] Or 'returned.' Cp. Mark x. 51, 52, n.

11. *Also*] Lit. 'by means of it.'

Man's higher and lower Natures.

For we know that the Law is a spiritual thing ; 14
but I am unspiritual—the slave, bought and sold,
of sin. For what I do, I do not recognize as my 15
own action : what I desire to do is not what I do, but what
I am averse to is what I do. But if I do that which I do not 16
desire to do, I admit the excellence of the Law, and now it is 17
no longer I that do these things, but the sin which has its home
within me does them. For I know that in me, that is, in my 18
lower self, nothing good has its home ; for while the will to do
right is present with me, the power to carry it out is not. For 19
what I do is not the good thing that I desire to do ; but the evil
thing that I desire not to do, is what I constantly do. But if I 20
do that which I desire not to do, it can no longer be said that it
is I who do it, but the sin which has its home within me does it.

The Conflict even in a good Man's Heart.

I find therefore the law of my nature to be 21
that when I desire to do what is right, evil is
lying in ambush for me. For in my inmost self 22
all my sympathy is with the Law of God ; but I discover within 23
me a different Law at war with the Law of my understanding,
and leading me captive to the Law which is everywhere at work
in my body—the Law of sin.

Not the Law, but Christ, gives Deliverance.

(Unhappy man that I am ! who will rescue me 24
from this death-burdened body? Thanks be to God 25
through Jesus Christ our Lord !) To sum up then,
with my understanding, I—my true self—am in
servitude to the Law of God, but with my lower nature I am
in servitude to the Law of sin.

15. *I do not recognize as my own action*] Or 'I do, without knowing what I am doing,' as the blind slave of indwelling sin.

18. *Lower self*] Lit. 'flesh,' a word conveying a much narrower sense than that which St. Paul often intended. Man has a higher nature which links him to God, and to which we give the names of 'spirit,' 'conscience,' 'will.' He has also a lower nature which makes him to some extent akin to the beasts which perish, and includes not simply his body, but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites and ambitions. The apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, i.e. continues in rebellion against the higher nature, which is its God-appointed ruler. Thus from his point of view hatred, envy, bad temper, ill-natured talk, worldly ambition, pride, selfishness, self-righteousness, self-will, unbelieving and rebellious thoughts of God, a lack of industry, an indisposition to pray, deficiency in courage or straightforwardness, all excessive social or domestic affections, all false patriotism, and all unhealthy curiosity and undue pursuit of knowledge, are manifestations of the 'flesh,' or sinful earthly nature, equally with grosser and more animal indulgences. So the example quoted in verse 7 is not that of a bodily appetite. Cp. also the 'works of the flesh' enumerated in Gal. v. 19–21. *Is present*] Lit. 'lies by my side.' So in verse 21.

21. *Law*] Or 'rule.' *Living in ambush*] Or 'is present,' as in verse 18.

23. *A different Law*] That of a cohort of fiercely raging passions. *Is everywhere at work in my body*] Lit. 'exists in my members.' It exists there, dwells there (verses 17, 20), fights hard there, but fails to gain the victory after all (vi. 14).

Christ frees us from Sin and Death.

Forgiveness and spiritual Power.

There is therefore now no condemnation to 1 8
those who are in Christ Jesus; for the Spirit's 2
Law—telling of Life in Christ Jesus—has set me free
from the Law that deals only with sin and death. For what 3
was impossible to the Law—powerless as it was because it acted
through frail humanity—God effected. Sending His own Son in
a body like that of sinful human nature and as a sacrifice for
sin, He pronounced sentence upon sin in human nature; in 4
order that in our case the requirements of the Law might be
fully met, for our lives are regulated not by our earthly, but by
our spiritual natures.

Our sinful Natures bear deadly Fruit.

For if men are controlled by their earthly 5
natures, they give their minds to earthly things;
if they are controlled by their spiritual natures,
they give their minds to spiritual things. Because for the mind 6
to be given up to earthly things means death; but for it to be
given up to spiritual things means Life and peace. Abandon- 7
ment to earthly things is a state of enmity to God. Such a
mind does not submit to God's Law, and indeed cannot do so.
And they whose hearts are absorbed in earthly things cannot 8
please God.

God gives us His own Spirit of Life.

You, however, are not devoted to earthly, but to 9
spiritual things, if the Spirit of God is really dwell-
ing in you; whereas if any man has not the Spirit
of Christ, such a one does not belong to Him. But if Christ is 10
in you, though your body is dead because of sin, yet your spirit
has Life because of righteousness; and if the Spirit of Him who 11
raised up Jesus from the dead is dwelling in you, He who raised
up Christ from the dead will give Life also to your mortal bodies
because of His Spirit who dwells in you.

A holy Life is now possible.

Therefore, brethren, it is not to our lower 12
natures that we are under obligation that we
should live by their rule; for if you so live, death 13

2. *Telling of*] Cp. 2 Cor. iii. 7. *Me*] v.L. 'you.'
3. *Humanity, human nature*] Lit. 'flesh.' Cp. vii. 18. n. *Pronounced &c.*] The sentence falls on the sin, not (verse 1) on the sinner who is in Christ. *Sentence*] of death; the sin shall perish—not the sinner, if he repents. "The obedience of Christ 'even unto death' in human flesh was sin's death-warrant" (Vaughan).
10. *Because of sin*] Cp. v. 15.
11. *Because of*] v.L. 'by means of.'
13. *The spirit*] I.E. 'your higher spiritual nature,' as in verses 4, 5; in distinction from the Spirit of God, as also in verses 9, 16. *Your old bodily habits*] Lit. 'the doings of the body.'

is near; but if, through being under the sway of the spirit, you are putting your old bodily habits to death, you will live.

Through the Spirit we are Sons of God.

For they who are led by God's Spirit are, all of them, God's sons. You have not for the second time acquired the consciousness of being slaves—a consciousness which fills you with terror. But you have acquired a deep inward conviction of having been adopted as sons—a conviction which prompts us to cry aloud, "Abba! our Father!" The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory. 14 15 16 17

All Creation to be perfected and glorified.

Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us. For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For the Creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it); yet there was always the hope that at last the Creation itself would also be set free from the thraldom of decay so as to enjoy the liberty that will attend the glory of the children of God. 18 19 20 21

Man's whole Nature will be glorified.

For we know that the whole of Creation is groaning together in the pains of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh as we wait and long for open recognition as sons through the deliverance of our bodies. It is *in hope* that we have been saved; but an object of hope is such no longer when it is present to view; for when a man has a thing before his eyes, how can he be said to hope for it? But if we hope for something which we do not see, then we eagerly and patiently wait for it. 22 23 24 25

20. *Fell &c.*] Or 'was condemned to have its energies marred and frustrated' (S.H.). See Gen. iii. 17–19. "The whole book of Ecclesiastes is a commentary upon this verse" (Vaughan).

23. *We ourselves*] Lit. 'we ourselves also.' *The Spirit . . future*] Lit. 'the first-fruits of the Spirit.' A similar expression occurs in 2 Cor. i. 22; v. 5; Eph. i. 14. *Deliverance*] Lit. 'ransoming,' as of prisoners of war reduced to slavery, whose freedom however is now purchased.

24. *An object of hope*] Lit. 'a hope.' The same word is used in Tit. ii. 13, and 'promises' is used for 'things promised' in Heb. xi. 13. *For when &c.*] v.l. 'for who hopes for that which he has before his eyes?'

The Help of the Holy Spirit in Prayer.

In the same way the Spirit also helps us in our 26
weakness; for we do not know what prayers to
offer nor in what way to offer them, but the Spirit
Himself pleads for us in yearnings that can find no words, and the 27
Searcher of hearts knows what the Spirit's meaning is, because
His intercessions for God's people are in harmony with God's will.

Confidence in 'the one far-off Divine Event.'

Now we know that for those who love God all 28
things are working together for good—for those, I
mean, whom with deliberate purpose He has
called. For those whom He has known before- 29
hand He has also pre-destined to bear the likeness of His Son,
that He might be the Eldest in a vast family of brothers; and 30
those whom He has pre-destined He also has called; and those
whom He has called He has also declared free from guilt; and
those whom He has declared free from guilt He has also
crowned with glory.

God's marvellous Love.

What then shall we say to this? If God is on 31
our side, who is there to appear against us? He 32
who did not withhold even His own Son, but gave
Him up for all of us, will He not also with Him freely give us
all things? Who shall impeach those whom God has chosen? 33
God declares them free from guilt. Who is there to condemn 34
them? Christ Jesus died, or rather has risen to life again. He
is also at the right hand of God, and is interceding for us. Who 35
shall separate us from Christ's love? Shall affliction or distress,
persecution or hunger, nakedness or danger or the sword? As 36
it stands written in the Scripture,

"FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO
KILL US;
WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR
SLAUGHTER" (Ps. xliv. 22).

Yet amid all these things we are more than conquerors through 37
Him who has loved us. For I am convinced that neither death 38

27. *Because*] Or 'that.'

28. *All things are working &c.*] v.L. 'in all things God is working for good with those.'

29, 30. *Known beforehand*] Cp. Luther's German rendering, Diodati's Italian, De Sacy's French, as well as Segond's and Stapfer's, and the Dutch of the Synod of Dordrecht. Or "knew beforehand," 'called,' &c. The last of these eight verbs may be understood as anticipating the future or as signifying a representative glorification. "He who represented them in death continues still to represent them in glory." Cp. Eph. ii. 6. But the consecrated Christian already wears upon his brow an unseen crown of glory.

34. *Jesus*] v.L. omits. *He is also*] Lit. 'who is also.' v.L. omits 'also.'

37. *More than conquerors*] Or 'gloriously triumphant.'

38. *Things future*] Lit. 'things soon to be.' *Forces of nature*] Cp. Job xxxviii.

nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of nature, nor height nor depth, nor any other created thing, will be able to 39
separate us from the love of God which rests upon us in Christ Jesus our Lord.

The Unbelief of the Jews.

Paul's grief at the Rejection of the Jews.

I am telling you the truth as a Christian man— 1 9
it is no falsehood, for my conscience enlightened, as it is, by the Holy Spirit adds its testimony to mine—when I declare that I have deep grief and unceasing 2
anguish of heart. For I could pray to be accursed from Christ 3
on behalf of my brethren, my human kinsfolk—for such the 4
Israelites are. To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises. To them the Patriarchs belong, and from them in 5
respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the ages. Amen.

The Promises of God had Limitations.

Not however that God's word has failed; for all 6
who have sprung from Israel do not count as Israel, nor because they are Abraham's posterity 7
do they all count as Abraham's true children; but the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it is not the children by natural 8
descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, 9
"ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen. xviii. 10). Nor is that all: later on 10
there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, though they 11
were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of 12
Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23);

31 (A.V. and R.V. margin), 33, R.V. and Rodwell's Translation; Dan. x. 13, 20; Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 26; Eph. ii. 2; Rev. ix. 11; xvi. 5.

3. *I could pray*] Were it not an impossibility for the request to be granted. *Accursed from Christ*] Severed from Christ and devoted to destruction.

4. *The ancient Promises*] Lit. 'the Promises.'

10. *Later on there was*] Lit. 'but.'

which agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED" (Mal. i. 2, 3). 13

God's Freedom of Action defended.

What then are we to infer? That there is injustice in God? No, indeed; the solution is found in His words to Moses, "WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19). And from this we learn that everything is dependent not on man's will or endeavour, but upon God who has mercy. For the Scripture said to Pharaoh, "IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16); which is a proof that wherever He chooses He shows mercy, and wherever He chooses He hardens the heart. 14 15 16 17 18

The Potter and the Clay.

"Why then does God still find fault?" you will ask; "for who is resisting His will?" Nay, but who are you, a mere man, that you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or has not the potter rightful power over the clay to make out of the same lump one vessel for more honourable and another for less honourable uses? And what if God, while choosing to make manifest the terrors of His anger and to show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who stand ready for destruction, in order to make known His infinite goodness towards the subjects of His mercy whom He has prepared beforehand for glory, even towards us whom He has called not only from among the Jews but also from among the Gentiles? 19 20 21 22 23 24

Old Testament Predictions on the Subject.

So also in Hosea He says, 25

"I WILL CALL THAT NATION MY PEOPLE
WHICH WAS NOT MY PEOPLE,

13. *Have loved . . have hated*] If the 'have' were omitted, the English would represent the Greek imperfect, but we have the aorist here. See *Aorist* xi. 3, and cp. Rom. viii. 29, 30, n.

16. *Is dependent not &c.*] Or 'rests not with the man who is willing or who runs (the race), but with &c.' *Endeavour*] Lit. 'the (man) running,' as in the foot-race. The 'will and endeavour' of Paul, like those of Moses, were for his brethren's salvation, but as yet they had been in vain.

18. *Hardens*] See Vaughan's admirable note.

20. *A mere man*] Lit. 'O man.'

22. *Stand ready*] Greek perfect. See *Aorist* vii. 3. 4.

23. *In order &c.*] v.l. 'and in order &c.' *His infinite goodness*] Lit. 'the wealth

AND I WILL CALL HER BELOVED WHO WAS NOT BELOVED;
AND IN THE PLACE WHERE IT WAS SAID TO THEM, 26
'NO PEOPLE OF MINE ARE YOU,'
THERE SHALL THEY BE CALLED SONS OF THE EVER-LIVING GOD" (Hos. ii. 23).

And Isaiah cries aloud concerning Israel, "THOUGH THE 27
NUMBER OF THE SONS OF ISRAEL BE LIKE THE SANDS OF THE
SEA, ONLY A REMNANT OF THEM SHALL BE SAVED; FOR THE 28
LORD WILL HOLD A RECKONING UPON THE EARTH, MAKING
IT EFFICACIOUS AND BRIEF" (Isa. x. 22; xxviii. 22). Even as 29
Isaiah says in an earlier place, "WERE IT NOT THAT THE
LORD, THE GOD OF HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE
COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

Gentiles find Acceptance. The Jews do not.

To what conclusion does this bring us? Why, 30
that the Gentiles, who were not in pursuit of right-
eousness, have overtaken it—a righteousness,
however, which arises from faith; while the chil- 31
dren of Israel, who were in pursuit of a Law that could give
righteousness have not arrived at one. Why not? Because 32
they were pursuing a righteousness which should arise not from
faith, but from what they regarded as merit. They struck their 33
foot against the stone which lay in their way; in agreement
with the statement of Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE
TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND
YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE
REASON TO FEEL ASHAMED" (Isa. viii. 14; xxviii. 16).

Brethren, the longing of my heart, and my prayer to God, on 1 **10**
behalf of my countrymen is for their salvation. For I bear 2

of His glory.' God's essential 'glory' is His self-sacrificing goodness and love. *Prepared*] Or 'destined.' See Hatch, *Biblical Greek*, p. 54.

26. *Ever-living*] Lit. 'living.'

28. *Hold a reckoning*] Or 'execute a sentence.' *Making it efficacious*] Or 'finishing it up.' The figure is apparently taken from the final operations in weaving, the etymological meaning being 'bringing the ends together.' See Matt. xxviii. 20, n.

29. *Says*] Lit. 'has said.' See *Aorist* vii. 8. *Hosts*] The armies either of Heaven or of Israel. Cp. Jas. v. 4.

30. *The Gentiles*] Or perhaps 'Gentiles,' without the article. But the Greek idiom, in speaking of any nation or group of nations as a whole, not only permits but prefers the omission of the article ("the Hellenes" alone excepted), and as 'Israel' (verse 31) is named as a whole, it is most natural to understand similarly this mention of the Gentile race as a whole. *Pursuit*] As in the foot-race. Cp. verse 16, n.

31. *The children of Israel*] Lit. simply 'Israel.'

32. *What they regarded as merit*] Lit. 'works.'

1. *Longing*] Lit. 'good pleasure.' There is a mixture of constructions here. We

witness that they possess an enthusiasm for God,
Israel refuses 'Salvation through Faith.'
but it is an unenlightened enthusiasm. Ignorant 3
of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. For as a 4
means of righteousness Christ is the termination of Law to every believer.

Moses says that he whose actions conform to the 5
The Nearness of Christ and His Salvation.
righteousness required by the Law shall live by that righteousness. But the righteousness which 6
is based on faith speaks in a different tone. "Say not in your heart," it declares, "Who shall ascend to heaven?"—that is to bring Christ down; "nor Who shall go down into the abyss?"— 7
that is, to bring Christ up again from the grave. But what does 8
it say? "The Message is close to you, in your mouth and in your heart" (Deut. xxx. 12–14); that is, the Message which we are publishing about the faith—that if with your mouth you confess 9
Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved. For with the heart men believe 10
and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Scripture says, "NO ONE WHO BELIEVES 11
The Promise is for all.
IN HIM SHALL HAVE REASON TO FEEL ASHAMED" (Isa. xxviii. 16). Jew and Gentile are on precisely 12
the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. For 13
"EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED" (Joel ii. 32).

But how are they to call on One in whom they 14
Preaching makes known the Saviour's Name.
have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And how are 15
men to preach unless they have been sent to do so? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD" (Isa. lii. 7)!

may render more freely, 'that which would delight my heart, and for which my prayer rises to God on their behalf, is their salvation.'

3. *Building &c.*] Lit. 'endeavouring to make their own (righteousness) stand.' *Righteousness*] Or 'method of righteousness.'

4. *Termination of Law*] Or 'the end the Law had in view.'

5. *Says*] Lit. 'writes.'

7. *Abyss*] Or 'Bottomless Pit.' Cp. Luke viii. 31; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3. *Up again*] Cp. Eph. iv. 8, n.

12. *And is infinitely kind*] Lit. 'being rich.'

The World-wide Diffusion of the Gospel.

But, some will say, they have not all hearkened 16
to the Good News. No, for Isaiah asks, "LORD,
WHO HAS BELIEVED THE MESSAGE THEY HAVE
HEARD FROM US" (Isa. liii. 1)? And this proves that faith 17
comes from a message heard, and that the message comes
through its having been spoken by Christ. But, I ask, have they 18
not heard? Yes, indeed:

"TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE
SOUNDED FORTH,
AND THEIR WORDS TO THE REMOTEST PARTS OF THE
EARTH" (Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses first: 19
he says,

"I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH
IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDER-
STANDING" (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

"I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING
FOR ME,
I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT
INQUIRING OF ME" (Isa. lxv. 1).

While as to Israel he says, "ALL DAY LONG I HAVE 21
STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-
FINDING PEOPLE" (Isa. lxv. 2).

Israel will at last be saved.

I ask then, Has God cast off His people? 1 **11**
No, indeed. Why, I myself am an Israelite, of the
posterity of Abraham and of the tribe of Benjamin.
God has not cast off His people whom He knew before- 2
hand. Or are you ignorant of what Scripture says in speaking
of Elijah—how he pleaded with God against Israel, saying,
"LORD, THEY HAVE PUT THY PROPHETS TO DEATH, AND 3
HAVE OVERTHROWN THY ALTARS; AND NOW THAT I ALONE
REMAIN THEY ARE THIRSTING FOR MY BLOOD" (1 Kings
xix. 10). But what did God say to him in reply? "I HAVE 4
RESERVED FOR MYSELF SEVEN THOUSAND MEN WHO HAVE
NEVER BENT THE KNEE TO BAAL" (1 Kings xix. 18). In the 5
same way also at the present time there has come to be a

18. *The preachers'*] Lit. 'their;' referring in the original Hebrew to the works of nature, but here applied by the apostle to the heralds of the Good News.
19. *Understand*] How their privileges were invaded.
21. *Arms*] See *Aorist*, p. 5.
3. *Overthrown*] Lit. 'dug down.'

remnant whom God in His grace has selected. But if it is in 6
His grace that He has selected them, then His choice is no longer
determined by human actions; otherwise grace would be grace
no longer.

Jewish Believers few as yet.

How then does the matter stand? It stands thus: 7
that which Israel are in earnest pursuit of, they
have not obtained; but God's chosen servants
have obtained it, and the rest have become hardened. And so 8
Scripture says, "GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS—EYES TO SEE NOTHING WITH AND EARS TO HEAR NOTHING WITH—EVEN UNTIL NOW" (Isa. xxix. 10; Deut. xxix. 4). And David says, 9

"LET THEIR VERY FOOD BECOME A SNARE AND A TRAP TO THEM,
A STUMBLING-BLOCK AND A RETRIBUTION.
LET DARKNESS COME OVER THEIR EYES THAT THEY MAY 10
BE UNABLE TO SEE,
AND MAKE THOU THEIR BACKS CONTINUALLY TO STOOP"
(Ps. lxix. 22, 23).

A glorious Prospect.

I ask, however, "Have they stumbled so as to be 11
finally ruined?" No, indeed; but by their lapse
salvation has come to the Gentiles in order to
arouse the jealousy of the Children of Israel; and if their lapse 12
is the enriching of the world, and their overthrow the enriching
of the Gentiles, will not still greater good follow their restoration?

But to you Gentiles I say that, since I am an apostle specially 13
sent to the Gentiles, I take pride in my ministry, trying whether 14
I can succeed in rousing my own countrymen to jealousy and
thus save some of them. For if their having been cast aside has 15
carried with it the reconciliation of the world, what will their
being accepted again be but Life out of death?

Gentiles warned not to be proud.

Now if the firstfruits of the dough are holy, so 16
also is the whole mass (Num. xv. 19–21); and if
the root of a tree is holy, so also are the branches.
And if some of the branches have been pruned away, and you, 17
although you were but a wild olive, have been grafted in among
them and have become a sharer with others in the rich sap of
the root of the olive tree, beware of glorying over the natural 18

6. v.l. adds 'But if it is through works, then it is no longer grace; since work is work no longer.'
12. *Enriching*] Lit. 'riches.'
13. *Since*] Lit. 'since therefore.' But see *Aorist*, Appendix B, 4.
17. *Rich sap of the root*] Lit. 'root of the fatness.' v.l. 'root and of the fatness.'

branches; or if you are so glorying, do not forget that it is not you who uphold the root: the root upholds you.

The Kindness and Severity of God.

"Branches have been lopped off," you will say, 19
"for the sake of my being grafted in." This is 20
true; yet it was their unbelief that cut them off, and you only stand through your faith. Do not be puffed up with pride: tremble rather—for if God did not spare the 21
natural branches, neither will He spare you. Notice therefore 22
God's kindness and God's severity: on those who have fallen His severity has descended, but upon you His kindness has come, provided that you do not cease to respond to that kindness; otherwise you will be cut off also. Moreover, if they 23
turn from their unbelief, they too will be grafted in. For God is powerful enough to graft them in again; and if you were cut 24
from that which by nature is a wild olive and contrary to nature were grafted into the good olive-tree, how much more certainly will these natural branches be grafted on their own olive-tree?

God's Purpose one of Mercy to all alike.

For there is a truth, brethren, not revealed 25
hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves—the truth, I mean, that partial blindness has fallen upon Israel until the great mass of the Gentiles have come in; and so all Israel will be saved; as is declared in 26
Scripture,

"FROM MOUNT ZION A DELIVERER WILL COME:
HE WILL REMOVE ALL UNGODLINESS FROM JACOB"
(Isa. lix. 20, 21).

"AND THIS SHALL BE MY COVENANT WITH THEM, 27
WHEN I HAVE TAKEN AWAY THEIR SINS" (Isa. xxvii. 9).

In relation to the Good News, the Jews are God's enemies for 28
your sakes; but in relation to God's choice they are dearly loved for the sake of their forefathers. For God does not repent of 29
His free gifts nor of His call; but just as you were formerly dis- 30
obedient to Him, but now have received mercy at a time when

24. *And if*] Lit. 'for if.' See *Aorist*, Appendix A, 11.
25. *Gentiles*] Or 'nations.'
26. *A Deliverer*] 'A' not 'the.' In the Greek, 'Deliverer,' being a participle used as a noun, has of necessity the definite article. In the Hebrew of Isa. lix. 20, as in the R.V., there is no article. *All ungodliness*] Lit. 'ungodlinesses.' *Jacob*] I.E. the descendants of Jacob.
30. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11.
30, 31. *At the time*] "God's plan is to make obedience an opportunity of showing mercy" (S.H.). The dative case in the Greek here is what is called the 'circumstantial' or 'modal' dative, of which neither 'by' nor 'through' conveys the true force in English. See Jelf, *Greek Grammar*, § 603.

they are disobedient, so now they also have been disobedient at 31
a time when you are receiving mercy ; so that to them too there
may now be mercy. For God has locked up all in the prison of 32
unbelief, that upon all alike He may have mercy.

The marvellous Wisdom of God's Methods.

Oh, how inexhaustible are God's resources and 33
God's wisdom and God's knowledge ! How im-
possible it is to search into His decrees or trace
His footsteps !

"WHO HAS EVER KNOWN THE MIND OF THE LORD, OR 34
SHARED HIS COUNSELS" (Isa. xl. 13, 14)?

"WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO 35
RECEIVE PAYMENT IN RETURN" (Job xxxv. 7 ; xli. 11)?

For the universe owes its origin to Him, was created by Him, 36
and has its aim and purpose in Him. To Him be the glory
throughout the ages ! Amen.

Practical Exhortations.

Self Surrender to the Love of God.

I plead with you therefore, brethren, by the 1 12
compassions of God, to present all your faculties to
Him as a living and holy sacrifice acceptable to
Him. This with you will be an act of reasonable worship. And 2
do not follow the customs of the present age, but be transformed
by the entire renewal of your minds, so that you may learn by
experience what God's will is—that will which is good and
beautiful and perfect.

Union with the one Christ forbids Pride.

For through the authority graciously given to me 3
I warn every individual among you not to value
himself unduly, but to cultivate sobriety of judge-
ment in accordance with the amount of faith which God has
allotted to each one. For just as there are in the one human 4
body many parts, and these parts have not all the same function ;

31. *May now be*] v.L. omits this second 'now.'

1. *Compassions*] Or 'compassion.' The plural may be simply a Hebraism, the Hebrew for 'compassion' being always plural. *All your faculties*] Lit. 'your bodies.'

2. *Learn by experience*] Or 'habitually discriminate.'

3. *Authority graciously*] Lit. 'grace.' St. Paul regarded it as a crowning illustration of the grace (i.e. the unearned, unmerited kindness) of God that he—the chief of sinners—who had been a persecutor of the saints and a blasphemer, should not only have found forgiveness through Christ but should also have had the work and divine authority of an apostle entrusted to him. As the result he sometimes, as here, applies the word 'grace' to his apostleship itself. Cp. verse 6 ; xv. 15 ; 1 Cor. iii. 10 ; Gal. ii. 9 ; Ephes iii. 2, 7, 8. *Not to value himself &c.*] There is a curious play upon words here, the literal rendering being, 'not to be too high-minded compared with what he ought to be minded, but to give his mind to being sober-minded.'

so collectively we form one body in Christ, while individually we 5
are linked to one another as its members. But since we have 6
special gifts which differ in accordance with the diversified work
graciously entrusted to us, if it is prophecy, let the prophet speak
in exact proportion to his faith ; if it is the gift of administra- 7
tion, let the administrator exercise a sound judgement in his
duties. The teacher must do the same in his teaching ; and he 8
who exhorts others, in his exhortation. He who gives should be
liberal ; he who is in authority should be energetic and alert ;
and he who succours the afflicted should do it cheerfully.

Brotherly Love and brotherly Conduct.

Let your love be perfectly sincere. Regard with 9
horror what is evil ; cling to what is right. As for 10
brotherly love, be affectionate to one another ; in
matters of worldly honour, yield to one another. Do not be in- 11
dolent when zeal is required. Be thoroughly warm-hearted, the
Lord's own servants, full of joyful hope, patient under persecu- 12
tion, earnest and persistent in prayer. Relieve the necessities of 13
God's people ; always practise hospitality. Invoke blessings on 14
your persecutors—blessings, not curses. Rejoice with those who 15
rejoice ; weep with those who weep. Have full sympathy 16
with one another. Do not give your mind to high things, but
let humble ways content you. DO NOT BE WISE IN YOUR
OWN CONCEITS (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT FOR 17
WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM
(Prov. iii. 4 ; LXX.). If you can, so far as it depends on you, live 18
at peace with all the world. Do not be revengeful, my dear 19
friends, but give way before anger ; for it is written, "'REVENGE
BELONGS TO ME : I WILL PAY BACK,' says the Lord" (Deut.
xxxii. 35). On the contrary, therefore, IF YOUR ENEMY IS 20
HUNGRY, GIVE HIM FOOD ; IF HE IS THIRSTY, QUENCH HIS
THIRST : FOR BY DOING THIS YOU WILL BE HEAPING BURN-
ING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be 21
overcome by evil, but overcome the evil with goodness.

6. *Work graciously*] Lit. 'grace.' See verse 3, n. *In exact &c.*] Cp. verse 3. Let there be no word spoken but from the conviction that God gives it.

7 *Administration*] Or perhaps, 'deaconship.' But it is by no means certain that either 'bishop' or 'deacon' had acquired its special and limited sense when this Letter was written.

11. *The Lord's own servants*] v.L. 'servants (or, slaves) of opportunity.'

16. *Let humble ways &c.*] Or 'associate freely with humble brethren.'

19 *Anger*] Lit. 'the anger,' of your opponent. Or 'leave room for the anger' of God, so that He may punish.

20. *Heaping burning coals &c.*] And so your enemy, *as such*, will be utterly destroyed !

Our Duty in Relation to the State.

Let every individual be obedient to those who rule over him; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by Him. Therefore the man who rebels against his ruler is resisting God's will; and those who thus resist will bring punishment upon themselves. For judges and magistrates are to be feared not by right-doers but by wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do the thing that is right, and then he will commend you. For he is God's servant for your benefit. But if you do what is wrong, be afraid: he does not wear the sword to no purpose: he is God's servant—an administrator to inflict punishment upon evil-doers. We must obey therefore, not only in order to escape punishment, but also for conscience' sake.

The prompt Payment of all Debts.

Why, this is really the reason you pay taxes; for tax-gatherers are ministers of God, devoting their energies to this very work. Pay promptly to all men what is due to them: taxes to those to whom taxes are due, toll to those to whom toll is due, respect to those to whom respect is due, honour to those to whom honour is due.

True Love is perfect Obedience.

Owe nothing to any one except mutual love; for he who loves his fellow man has satisfied the demands of Law. For the precepts, "THOU SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT COVET" (Exod. xx. 13–17; Deut. v. 17–21), and all other precepts, are summed up in this one command, "THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF" (Lev. xix. 18). Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to Law.

The Nearness of the Day of Christ.

Carry out these injunctions because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep;

3. *Are to be feared not*] "This was written before the Imperial government had begun to persecute Christianity" (Conybeare).

4. *Punishment*] Cp. iv. 15.

6. *Tax-gatherers*] This word is not expressed in the Greek, but must be understood. *Taxes*] Not tribute. Rome, the imperial city, received tribute, but paid none. *Ministers*] The word here employed (which in its Latin form is 'liturgus,' whence 'liturgy') means service in sacred things. It occurs xv. 16; Phil. ii. 25; Heb. i. 7; viii. 2.

7. *Promptly*] Or 'punctually.' The aorist tense of the verb implies this.

11. *To rouse yourselves*] Briskly and sharply; not after the fashion of the sluggard (Prov. xxvi. 14). The tense implies this; cp. verse 7. *First*] See *Aorist* vi. 6.

for salvation is now nearer to us than when we first became believers. The night is far advanced, and day is about to 12
dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in 13
broad daylight let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves 14
with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.

Conscientious Differences of Opinion.

I now pass to another subject. Receive as a 1 **14**
friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One 2
man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain 3
food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault 4
with the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one 5
day more highly than another: another esteems all days alike. Let every one be thoroughly convinced in his own mind. He 6
who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

We are all Servants of one Master.

For not one of us lives to himself, and not one 7
dies to himself. If we live, we live to the Lord: 8
if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this was the purpose of 9
Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

Individual Responsibility to God.

But you, why do you find fault with your 10
brother? or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written, "'As I LIVE,' says the Lord, 'TO ME 11

13. *Jealousy*] The late Sergeant Cox, towards the end of his long life, remarked, as the result of many years' experience at the bar and on the bench, "I consider the strongest of all human passions to be jealousy."

1. *Mere matters of opinion*] Lit. 'thoughts.'

4. *Whether he stands or falls*] In his too great scrupulousness (as you who eat may suppose), or his too little (as the abstainer may judge). Retaining the metaphor we might substitute for these words 'his uprightness or lack of uprightness.'

EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD'" (Isa. xlv. 23). So we see that every 12
one of us will give account of himself to God.

Hinder no one's Christian Progress.

Therefore let us no longer judge one another; 13
but instead of that, you should come to this judgement—that we must not put a stumbling-block in
our brother's path, nor anything to trip him up. As one who 14
lives in union with the Lord Jesus, I know and am convinced
that in its own nature no food is 'impure'; but if people regard
any food as impure, to them it is.

Brotherly Love limits Freedom of Action.

If your brother is pained by the food you are 15
eating, your conduct is no longer controlled by
love. Take care lest, by the food you eat, you
lead to ruin a man for whom Christ died. Therefore do not let 16
the boon which is yours in common be exposed to reproach.
For the Kingdom of God does not consist of eating and drink- 17
ing, but of right conduct, peace and joy, through the Holy
Spirit; and whoever in this way devotedly serves Christ, God 18
takes pleasure in him, and men highly commend him.

Therefore let us aim at whatever makes for peace and mutual 19
upbuilding of character. Do not for food's sake be throwing 20
down God's work. All food is pure; but a man is in the wrong
if his food is a snare to others. The right course is to forego 21
eating meat or drinking wine or doing anything that tends to
your brother's fall.

As for you and your faith, keep your faith to yourself in the 22
presence of God. The man is to be congratulated who does
not pronounce judgement on himself in what his actions sanc-
tion. But he who has misgivings and yet eats meat is con- 23
demned already, because his conduct is not based on faith; for
all conduct not based on faith is sinful.

Christlike Sympathy and Unselfishness.

As for us who are strong, our duty is to bear with 1 15
the weaknesses of those who are not strong, and
not seek our own pleasure. Let each of us endeavour 2

14. *No food*] Lit. 'nothing;' but the English word 'thing' is broad enough to include not only what is here referred to, but sin itself, the one thing in the universe which is essentially impure.

15. *Take care &c.*] The Greek tense (present imperative) implies 'as in fact you are leading him.' Cp. Matt. xxviii. 5.

16. *The boon*] The consciousness of Christian freedom which you may all have. *In common*] The 'yours' in this verse is plural. *Be exposed*] 'As you are exposing it' is implied. Cp. verse 15, n.

18. *Highly commend*] In their consciences, even when they persecute.

20. *All food*] Lit. 'everything.' Cp. verse 14, n. *To others*] Or perhaps, 'to his own conscience.'

21. *Fall*] v.l. adds 'or stumbling or enfeeblement.'

to please his fellow Christian, aiming at that which is calculated to build him up. For even the Christ did not seek His own 3
pleasure. His principle was, "THE REPROACHES WHICH THEY ADDRESSED TO THEE HAVE FALLEN ON ME" (Ps. lxix. 9).
For all that was written of old has been written for our in- 4
struction, so that we may always have hope through the power of endurance and the encouragement which the Scriptures afford. And may God, the giver of power of endurance and 5
of that encouragement, grant you to be in full sympathy with one another in accordance with the example of Christ Jesus, so 6
that with oneness both of heart and voice you may glorify the God and Father of our Lord Jesus Christ.

Christ has welcomed Jews and Gentiles.

Habitually therefore give one another a friendly 7
reception, just as Christ also has received you, and thus promote the glory of God. My meaning 8
is that Christ has become a servant to the people of Israel in vindication of God's truthfulness—in showing how sure are the promises made to our forefathers—and that the Gentiles also 9
have glorified God in acknowledgment of His mercy. So it is written,

"FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME" (Ps. xviii. 49).

And again the Psalmist says, 10

"BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE" (Deut. xxxii. 43).

And again, 11

"PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE PEOPLE EXTOL HIM" (Ps. cxvii. 1).

And again Isaiah says, 12

"THERE SHALL BE THE ROOT OF JESSE
AND ONE WHO RISES UP TO RULE THE GENTILES:
ON HIM SHALL THE GENTILES BUILD THEIR HOPES" (Isa. xi. 1, 10).

May God, the giver of hope, fill you with continual joy and 13

3. *Addressed*] Or 'were addressing.'

4, 5. *Encouragement*] Or 'consolation.' Cp. Acts iv. 37, n.

5. *The giver of*] Such also seems to be the true force of the genitive in the expressions 'the God of hope' (verse 13), 'of peace' (verse 33), "of confusion' (1 Cor. xiv. 33), 'of love and peace' (2 Cor. xiii. 11), 'of all grace' (1 Pet. v. 10), and possibly 'of glory' (Acts vii. 2, but see note there).

8. *My meaning is*] Cp. 1 Cor. i. 12. *A servant*] I.E. 'God's servant.' Cp. the often misunderstood and often misquoted verse, Heb. i. 14. *In showing*] Lit. 'in order to show, &c.,' this clause being apparently parallel to the preceding one in vindication of God's faithfulness.

13. *Continual*] Lit. 'all.' *Because you trust in Him*] Lit. 'in believing.'

A Prayer for Joy, Peace and Hope.

peace because you trust in Him — so that you may have abundant hope through the power of the Holy Spirit.

Personal Explanations.

The Apostle and his Readers.

But as to you, brethren, I am convinced—yes, I Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. But I write to you the more boldly—partly as reminding you of what you already know—because of the authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God's Good News so that the sacrifice—namely the Gentiles—may be acceptable to Him, being as it is an offering which the Holy Spirit has made holy. I can therefore glory in Christ Jesus concerning the work for God in which I am engaged. 14 15 16 17

The Results of Paul's Ministry.

For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed, with power manifested in signs and marvels, and through the power of the Holy Spirit. But—to speak simply of my own labours—beginning at Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ ; making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation. But, as Scripture says, 18 19 20 21

> "THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME,
> AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND" (Isa. lii. 15).

A Visit to Rome anticipated.

And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope 22 23 24

14. *Yes, I Paul*] Who may have seemed to be rebuking you.
15. *Authority graciously*] Lit. 'grace.' See xii. 3, n.
19. *But to speak &c.*] Lit. 'so that.' *Have proclaimed*] The tense (the Greek perfect) implies 'where the Glad Tidings are echoing and re-echoing still.' See *Aorist* vii. 3, 4.
22. *This*] This unresting evangelistic labour, always breaking new soil.

as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

The Collection for the Poor at Jerusalem.

But at present I am going to Jerusalem to serve 25
God's people, for Macedonia and Greece have 26
kindly contributed a certain sum in relief of the poor among God's people at Jerusalem. Yes, they have kindly 27
done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things. So after discharging this duty, and making sure that these kind 28
gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there; and I know 29
that when I come it will be with a vast amount of blessing from Christ.

A Request for Prayer.

But I entreat you, brethren, in the name of our 30
Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, asking that I may escape unhurt from 31
those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the church there, in order that if God be willing I may come to you 32
with a glad heart, and may enjoy a time of rest with you. May 33
God, who gives peace, be with you all! Amen.

Conclusion.

The Bearer of this Letter.

Herewith I introduce our sister Phoebe to you, 1
who is a servant of the church at Cenchreae, that 2
you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

Kindly Greetings.

Greetings to Prisca and Aquila my fellow 3
labourers in the work of Christ Jesus—friends 4
who have endangered their own lives for mine. I

28. *Discharging this duty*] The expression here used by St. Paul was perhaps intended to suggest that the gift he brought was a religious offering. *Those for whom they are intended*] Lit. 'them.'

30. *But*] The apostle was anticipating (verses 29, 32) a happy visit to Rome, but he had grave fears as to his own safety in going to Jerusalem first.

1. *Who is*] v.L. adds 'also,' i.e. in addition to her being recognised as a Christian sister. *Servant*] Or 'deaconess.' Cp. xiii. 4, n.

am grateful to them, and not I alone, but all the Gentile churches also. Greetings too to the church that meets at their house. 5

Greetings to my dear Epaenetus, who was the earliest convert to Christ in the province of Asia; to Mary who has 6
laboured strenuously among you; and to Andronicus and Junia, 7
my countrymen, who once shared my imprisonment. They are of note among the apostles, and are Christians of longer standing than myself. Greetings to Ampliatus, dear to me in 8
the Lord; to Urban, our fellow labourer in Christ, and to my 9
dear Stachys. Greetings to Apella, that veteran believer; and 10
to the members of the household of Aristobulus. Greetings to 11
my countryman, Herodian; and to the believing members of the household of Narcissus. Greetings to those Christian 12
workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, 13
who is one of the Lord's chosen people; and to his mother, who has also been a mother to me. Greetings to Asyncritus, Phlegon, 14
Hermes, Patrobas, Hermas, and to the brethren associated with them; to Philologus and Julia, Nereus and his sister and 15
Olympas, and to all God's people associated with them.

Salute one another with a holy kiss. 16

All the churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those who 17
are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received; and
habitually to shun them. For men of that stamp are not bond- 18
servants of Christ our Lord, but are slaves to their own appetites; and by their plausible words and their flattery they utterly deceive the minds of the simple. Your fidelity to the truth is everywhere 19
known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. And, 20

5. *The church &c.*] The trade that Aquila and Priscilla and St. Paul followed no doubt necessitated their occupation, if not of a large house, at any rate of a house that contained one large room, probably the entire top story. We have not similar information concerning Nymphas (Col. iv. 15), or Philemon (Philem. 2). See also Acts ii. 46; xviii. 3.

7. *Junia*] Or 'Junias.' *Countrymen*] Or perhaps 'relatives.' Cp. verses 11, 21; ix. 3. *Are of note among the apostles*] Cp. 2 Cor. viii. 23. Or 'are held in high esteem by the apostles.' *Are Christians &c.*] Lit. 'were in Christ (as they still are) before me.' See *Aorist* vii. 3, 4.

17. *Habitually shun*] v.l. 'promptly turn from.'

19. *Fidelity to the truth*] Lit. 'obedience.' Thus Paul obliquely warns his readers to beware lest their unsuspicious thirst for knowledge become a weakness on which those false teachers may practise.

20. *Before long*] i.e. at the fall of Jerusalem in 70 A.D., when the Evil one was dethroned (Rev. xii. 9; xx. 2), and Christ's unseen, heavenly kingdom established over the earth. *The giver of*] Cp. xv. 5. *Christ*] v.l. omits. Another v.l. omits the whole verse.

before long, God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you!

Timothy, my fellow worker, sends greetings to you, and so do 21
my countrymen Lucius and Sosipater. I, Tertius, who write 22
this letter, send you Christian greetings; Gaius, my host, who 23
is also the host of the whole church, greets you. So do Erastus, the treasurer of the city, and Quartus, our brother.

Doxology. To Him who has it in his power to make you 25
strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past ages remained unuttered, but has now been brought 26
fully to light, and by the command of the God of the ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to God, the only wise, through Jesus Christ, even to Him be the glory 27
through all the ages! Amen.

23. *Of the whole church*] Hence it is possible that the A.V. rendering of 1 Cor. xi. 20 ("when you come together into one place") is correct.
24. v.L. inserts: 'The grace of our Lord Jesus Christ be with you all! Amen.'
25–27. "The doxology sums up all the great ideas of the Epistle" (S.H.).
26. *Obedience to the faith*] Cp. 1. 5, n.
27. *Even to Him*] Lit. 'to whom.' Ecstatic fervour triumphs over grammar!

PAUL'S FIRST LETTER TO THE CORINTHIANS

THE genuineness of the two Letters to the Corinthians has never been seriously disputed. The first was written by the apostle Paul, probably in the early spring of 56 A.D., just before he left Ephesus for Troas in the course of his third missionary journey (Acts xix.). The church at Corinth had been founded by him during his previous tour (Acts xviii.). After some hesitation he had been induced to preach at Corinth, and in spite of the opposition of the Jews such great success attended his efforts that he remained there for more than eighteen months. The furious attack upon him which was frustrated by Gallio, gave impetus to the new cause, so that when the apostle left, there was a comparatively strong church there, consisting mostly of Greeks, but including not a few Jews also. The dangers, however, arising out of the temperament and circumstances of the Corinthians soon manifested themselves. The city was the capital of Roman Greece, a wealthy commercial centre, and the home of a restless, superficial intellectualism. Exuberant verbosity, selfish display, excesses at the Lord's table, unseemly behaviour of women at meetings for worship, and also abuse of spiritual gifts, were complicated by heathen influences and the corrupting customs of idolatry, more especially under the supposed protection of Poseidon and Aphrodite. Hence the apostle's pleas, rebukes and exhortations. Most of all noteworthy is his forceful treatment of the subject of the resurrection of Christ; and this only a quarter of a century after the event, Corinth being all the time easily accessible from Jerusalem. Of the Letter mentioned in v. 9 we know nothing.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Introduction.

Greeting.

Paul, called to be an apostle of Christ Jesus 1 **1**
through the will of God—and our brother Sos-
thenes:

To the church of God at Corinth, men and women con- 2
secrated in Christ Jesus, called to be saints, with all in every
place who call on the name of our Lord Jesus Christ—their
Lord as well as ours. May grace and peace be granted to you 3
from God our Father and the Lord Jesus Christ.

Reasons for Thankfulness.

I thank my God continually on your behalf for the 4
grace of God bestowed on you in Christ Jesus—that
you have been so richly blessed in Him, with readi- 5
ness of speech and fulness of knowledge. Thus my testimony 6
as to the Christ has been confirmed in your experience, so that 7
there is no gift of God in which you consciously come short while
patiently waiting for the re-appearing of our Lord Jesus Christ,
who will also keep you stedfast to the very end, so that you will 8
be free from reproach on the day of our Lord Jesus Christ. God 9
is ever true to His promises, and it was by Him that you were,
one and all, called into fellowship with His Son Jesus Christ,
our Lord.

The Divisions in the Corinthian Church.

An Appeal for Unity.

Now I entreat you, brethren, in the name of our 10
Lord Jesus Christ, to cultivate a spirit of harmony—
all of you—and that there be no divisions among you,

1. *Christ Jesus*] v.L. 'Jesus Christ.'
2. *Consecrated*] Or 'sanctified.' *Saints*] Or 'holy.' *To be saints*] Through the power of the Holy Spirit. This primarily, and to do and dare and bear great things for God and speak for Him, only secondarily and as the result of being saints. *Their Lord as well as ours*] Or 'their place and ours no less.'
4. *In Christ Jesus*] Through your vital union with Him. Cp. John xv. 2, 4.
5. *So richly*] Or 'in every respect.' But cp. 2 Cor. xi. 6, n.
7. *Consciously*] Cp. Luke xv. 14, n.
9. *Into fellowship*] Lit. 'into partnership.' Cp. 1 John i. 3, n.
10. *Cultivate a spirit of harmony*] Lit. 'speak the same thing.'

but rather a perfect union through your having one mind and one judgement. For I have been distinctly informed, my brethren, 11
about you by Chloe's people, that there are dissensions among you. What I mean is that each of you is a partisan. One man 12
says "I belong to Paul;" another "I belong to Apollos;" a third "I belong to Peter;" a fourth "I belong to Christ." Is 13
the Christ in fragments? Is it Paul who was crucified on your behalf? or were you baptized to be Paul's adherents? I thank 14
God that I did not baptize any of you except Crispus and Gaius —for fear people should say that you were baptized to be my 15
adherents. I did, however, baptize Stephanas' household also: 16
but I do not think that I baptized any one else.

The Message of the Cross.

Christ did not send me to baptize, but to proclaim 17
the Good News; not in mere learned language—lest the Cross of Christ should be deprived of its power. For the Message of the Cross is foolishness to those 18
who are on the way to perdition, but it is the power of God to those whom He is saving. For so it stands written, "I WILL 19
EXHIBIT THE NOTHINGNESS OF THE WISDOM OF THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14). Where is your wise man? 20
where your expounder of the Law? where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

For after the world by its wisdom—as God in His wisdom had 21
ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it; seeing that Jews demand 22

12. *Peter*] Lit. 'Cephas.'

13. *In fragments*] See *Aorist* vii. 3, 4. *To be Paul's adherents*] Lit. 'unto (or, into) Paul's name.' Cp. xii. 13; Matt. xxviii. 19; and see Ellicott on Gal. iii. 27.

15. *To be my adherents*] Lit. 'unto (or, into) my name.'

18. *The Message of the Cross*] Not merely the facts as to Christ's death and the doctrines involved therein, but also the truth expressed in Luke ix. 23: "If any man would come after me let him ignore self, and take up his cross daily, and follow me; for whoever would save his life shall lose it, but whoever shall lose his life for my sake, the same shall save it." We do not get the full benefit of Christ's atoning sacrifice unless we are willing, through faith, to die with Him to sin and the world (Gal. vi. 14).

18–27. *Foolishness, foolish*] Or 'absurdity, absurd.' These words, signifying a high degree of folly, were probably more or less frequently flung at the apostle by the 'wise men' who heard—or heard of—his preaching at Corinth.

19. *The wise*] Or 'the philosophers' (Acts xvii. 18). This latter title, the true and modest meaning of which is 'lover of knowledge,' was first adopted by Pythagoras, but many men, far inferior to Pythagoras, claimed to be not mere lovers of wisdom but actual possessors of it ('*sophoi*,' wise), and Paul here allows them to stand on this loftier pedestal that their fall, when God abases them, may be the more conspicuous. Cp. Col. ii. 8.

22. *Miracles*] Lit. 'signs,' as everywhere in John's Gospel.

miracles, and Greeks go in search of wisdom, while we pro- 23
claim a Christ who has been crucified—to Jews a stumbling-
block, to Gentiles foolishness, but to those who have received 24
the Call, whether Jews or Greeks, Christ the power of God and
the wisdom of God ; because that which the world deems foolish 25
in God is wiser than men's wisdom, and that which it deems
feeble in God is mightier than men's might.

Facts as to the Church at Corinth.

For consider, brethren, God's call to you. Not 26
many who are wise with merely human wisdom,
not many of position and influence, not many of
noble birth have been called ; but God has chosen the things 27
which the world regards as foolish, in order to put its wise men
to shame ; and God has chosen the things which the world
regards as destitute of influence, in order to put its powerful
things to shame ; and the things which the world regards as 28
base, and those which it sets utterly at nought—things that have
no existence—God has chosen, in order to reduce to nothing
things that do exist ; to prevent any mortal man from boasting 29
in the presence of God. But you—and it is all God's doing— 30
are in Christ Jesus: He has become for us a wisdom which is
from God, consisting of righteousness and sanctification and
deliverance ; in order that it may be as Scripture says, "HE 31
WHO BOASTS—LET HIS BOAST BE IN THE LORD" (Jer. ix. 24).

The spirit in which Paul preached at Corinth.

And as for myself, brethren, when I came to you, 1 2
it was not with surpassing power of eloquence or
earthly wisdom that I came announcing to you
that which God had commanded me to bear wit-
ness to ; for I determined to be utterly ignorant, when among 2
you, of everything except of Jesus Christ, and of Him as having
been crucified. And so far as I myself was concerned, I came 3
to you in conscious feebleness and in fear and in deep anxiety ;
and my language and the Message that I proclaimed were not 4
adorned with persuasive words of earthly wisdom, but depended
upon truths which the Spirit taught and mightily carried home ;

26. *Not many . . have been called*] Or 'Not many of you are wise, &c.'

28. *That have no existence*] Slaves for example, of whom there were many in the early Christian church. According to the popular language of those days the slave was a thing that was not. "He had no side of his existence distinct from his master's" (T. C. Edwards).

30. *Deliverance*] Cp. Rom. iii. 24 ; Eph. i. 7, 14, n.

1. *That which God &c.*] v.l. 'the mystery (or, secret truth) of God.'

2. Perhaps the comparative failure of his preaching at Athens (Acts xvii. 34) had taught the apostle how little men's hearts and consciences are touched by even the cleverest arguments on behalf of the truth.

3. Powerful as the Message was, the bearer was himself weak.

so that your trust might rest not on the wisdom of man but on 5
the power of God.

The true, Divine Wisdom.

Yet when we are among mature believers we do 6
speak words of wisdom ; a wisdom not belonging,
however, to the present age nor to the leaders of
the present age who are soon to pass away. But in dealing 7
with truths hitherto kept secret we speak of God's wisdom—
that hidden wisdom which, before the world began, God pre-
destined, so that it should result in glory to us ; a wisdom which 8
not one of the leaders of the present age possesses, for if they
had possessed it, they would never have crucified the Lord of
glory. But—to use the words of Scripture—we speak of 9
THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and
which have never entered the heart of man : ALL THAT GOD
HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4).
For us, however, God has drawn aside the veil through the 10
teaching of the Spirit ; for the Spirit searches everything,
including the depths of the divine nature.

The Teaching of the Holy Spirit.

For, among human beings, who knows a man's 11
inner thoughts except the man's own spirit within
him? In the same way, also, only God's Spirit
is acquainted with God's inner thoughts. But we have not 12
received the spirit of the world, but the Spirit which comes
forth from God, that we may know the blessings that have
been so freely given to us by God. Of these we speak—not in 13
language which man's wisdom teaches us, but in that which the
Spirit teaches—adapting, as we do, spiritual words to spiritual
truths. The unspiritual man rejects the things of the Spirit of 14
God, and cannot attain to the knowledge of them, because they
are spiritually judged ; but the spiritual man judges of every- 15
thing, although he is himself judged by no one. For WHO HAS 16
PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT
HIM (Isa. xl. 13)? But *we* have the mind of Christ.

Divisions a sure proof of Unspirituality.

And as for myself, brethren, I found it impos- 1 3
sible to speak to you as spiritual men : it had to
be as to worldlings—mere babes in Christ. I fed 2

8. *Possesses*] Lit. 'learnt.' *Possessed*] Lit. 'learnt.'
12. *The spirit of the world*] Cp. Eph. ii. 2.
13. *Truths*] or 'men.'
14. *Unspiritual*] Or 'psychical ;' or, if we had such a word, 'soulish.' In the psychical man "the spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it" (Alford). *Things*] Teachings, suggestions, warnings, promises.
2. *I fed you with*] Lit. 'I caused you to drink,' an example of 'zeugma' Cp. Phil. iv. 9.

you with milk and not with solid food, since for this you were not yet strong enough. And even now you are not strong enough : you are still unspiritual ; for so long as jealousy and strife con- 3
tinue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world? For when 4
some one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

Human Teachers mere Instruments in God's Hands.

What then is Apollos? and what is Paul? 5
They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith. I planted and Apollos 6
watered ; but it was God who was, all the time, giving the increase. So that neither the planter nor the waterer is of any 7
importance : God who gives the increase is all in all. Now in 8
aim and purpose the planter and the waterer are one ; and yet each will receive his own special reward answering to his own special work. Apollos and I are simply fellow workers for and 9
with God, and you are *God's* field—*God's* building.

The Responsibility of Teachers.

In discharge of the task which God graciously 10
entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful how and what he builds. For no one can lay any other foundation in addition 11
to that which is already laid, namely Jesus Christ ; and whether 12
the building which any one is erecting on that foundation be of gold or silver or costly stones, of timber or hay or straw—the 13
true character of each individual's work will become manifest. For the day of Christ will disclose it, because that day is soon to come upon us clothed in fire, and as for the quality of every one's work—the fire is the thing which will test it. If any 14
one's work—the building which he has erected—stands the test, he will be rewarded. If any one's work is burnt up, he 15
will suffer the loss of it ; yet he will himself be rescued, but only, as it were, by passing through the fire.

Do you not know that you are God's Sanctuary, and that the 16

3. *So long as . . continue*] Lit. 'where . . are,'
9. *Apollos and I are simply*] Lit. 'we are.' *For and with*] Lit. 'of.'
10. *In discharge . . entrusted*] Lit. 'In accordance with the grace of God which was given.' See Rom. xii. 3, n. *How and what*] Lit. 'how.'
12. *Is building*] The apostle refers to the teaching-work (good, bad, or indifferent) which was going on in the Corinthian church at the time he wrote.
13. *The day of Christ*] Lit. simply 'the day.' *Is soon . . clothed*] Lit. 'is being revealed.'
15. "The fire is not the punishment, but the test" (Edwards).

Spirit of God has His home within you? If any 17
To injure God's People is an awful Sin. one is marring the Sanctuary of God, him will God mar; for the Sanctuary of God is holy, which you all are.

Let no one deceive himself. If any man 18
Mere human Wisdom worthless. imagines that he is wise, compared with the rest of you, with the wisdom of the present age, let him become "foolish" so that he may be wise. This world's 19
wisdom is "foolishness" in God's sight; for it is written, "HE SNARES THE WISE WITH THEIR OWN CUNNING" (Job v. 13), and again, "THE LORD TAKES KNOWLEDGE OF THE REASON- 20
INGS OF THE WISE—HOW USELESS THEY ARE" (Ps. xciv. 11). Therefore let no one boast about his human teachers. For 21
everything belongs to you—be it Paul or Apollos or Peter, the 22
world or life or death, things present or future—everything belongs to you; and you belong to Christ, and Christ belongs 23
to God.

As for us apostles, let any one take this view of 1 4
The Responsibility of Preachers is to God. us—we are Christ's officers, and stewards of God's secret truths. This being so, it follows that fidel- 2
ity is what is required in stewards. I however 3
am very little concerned at undergoing your scrutiny, or that of other men; in fact I do not even scrutinize myself. Though I 4
am not conscious of having been in any way unfaithful, yet I do not for that reason stand acquitted; but He whose scrutiny I must undergo is the Lord. Therefore form no premature 5
judgements, but wait until the Lord returns. He will both bring to light the secrets of darkness and will openly disclose the motives that have been in people's hearts; and then the praise which each man deserves will come to him from God.

In writing this much, brethren, with special refer- 6
The Names of Party Leaders are not specified. ence to Apollos and myself, I have done so for your sakes, in order to teach you by our example what those words mean, which say, "Nothing

18. *Compared with*] Lit. 'among.'
21. *His human teachers*] Lit. 'men.'
22. *Peter*] Lit. 'Cephas.' *Things future*] Lit. 'things soon to be.'
1. *Us apostles*] Paul, Apollos, Peter. See verse 6. Lit. simply 'us.' *Officers*] See Matt. xxvi. 58. The word occurs twenty times in all, but only here in the Letters of Paul.
3. *I however*] And no doubt Apollos and Peter would say the same.
5. *Returns*] Lit. 'comes.' *Both . . and*] Both the actions of men and their motives.
6. *With special reference &c*] "By what I have said of Apollos and myself, I have shown what holds true of all Christian teachers" (Thayer). *To Apollos and myself*] Lit. 'to myself and Apollos.' Cp. ix. 6.

beyond what is written!"—so that you may cease to take sides in boastful rivalry, for one teacher against another.

Some keen irony.

Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really did receive it, why boast as if this were not so? 7

Every one of you already has all that heart can desire; already you have grown rich; without waiting for us, you have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! 8 God, it seems to me, has exhibited us apostles last of all, as men condemned to death; for we have come to be a spectacle 9 to all creation—alike to angels and to men. We, for Christ's 10 sake, are labelled as "foolish:" you, as Christians, are men of shrewd intelligence; we are mere weaklings: you are strong; you are in high repute: we are outcasts. To this very moment 11 we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none; wearily we toil, working 12 with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to con- 13 ciliate. We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.

A loving Entreaty.

I am not writing all this to shame you, but I am 14 offering you advice as my dearly-loved children. For even if you were to have ten thousand spiritual 15 instructors—for all that you could have not several fathers: it is I who in Christ Jesus became your father through the Good News. I entreat you therefore to become like me. For this 16, 17 reason I have sent Timothy to you. Spiritually he is my dearly-loved and faithful child. He will remind you of my habits as a Christian teacher—the manner in which I teach everywhere in every church.

7. With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated. *Did receive*] Cp. Luke xi. 18.

8. *Has all that heart can desire*] Lit. 'is filled to satiety.' *Have grown . . have ascended*] See *Aorist* vi. 6.

9. *Exhibited . . last of all*] Alluding "to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport, when less sanguinary exhibitions had palled on the spectators' appetite" (T. C. Edwards).

10. *You*] "Party leaders and party men" (Alford).

13. *Come to be regarded as*] Lit. 'become.'

15. *Spiritual instructors*] Lit. 'schoolmasters in Christ.' The first of these words also occurs in Gal. iii. 24, 25.

17. *Have sent*] Or 'sent,' or 'send.' See T. C. Edwards's note. *Spiritually*] Lit. 'in the Lord.' *Habits as a Christian teacher*] Lit. 'ways in Christ.'

The Reality of apostolic Authority.

But some of you have been puffed up through 18
getting the idea that I am not coming to Corinth.
But, if the Lord is willing, I shall come to you 19
without delay; and then I shall know not the fine speeches of
these conceited people, but their power. For apostolic authority 20
is not a thing of words, but of power. Which shall it be?— 21
shall I come to you with a rod, or in a loving and tender
spirit?

A stern Rebuke.

An Instance of gross Immorality.

It is actually reported that there is fornication 1 5
among you, and of a kind unheard of even among
the Gentiles—a man has his father's wife! And 2
you, instead of mourning and removing from among you the
man who has done this deed of shame, are filled with self-
complacency! I for my part, present with you in spirit 3
although absent in body, have already, as though I were
present, judged him who has so acted. In the name of our 4
Lord Jesus, when you are all assembled and my spirit is with
you, together with the power of our Lord Jesus, I have handed 5
over such a man to Satan for the destruction of his body, that
his spirit may be saved on the day of the Lord Jesus.

The false Attitude of the Corinthians.

It is no good thing—this which you make the 6
ground of your boasting. Do you not know that
a little yeast corrupts the whole of the dough?
Get rid of the old yeast so that you may be dough of a new 7
kind; for in fact you *are* free from corruption. For our Pass-
over Lamb has already been offered in sacrifice—even Christ.
Therefore let us keep our festival not with old yeast nor with 8
the yeast of what is evil and mischievous, but with bread free
from yeast—the bread of transparent sincerity and of truth.

A previous Warning disregarded.

I wrote to you in that letter that you were not 9
to associate with fornicators; not that in this 10
world you are to keep wholly aloof from such as
they, any more than from people who are avaricious and greedy

18. *Corinth*] Lit. 'you.'
20. *Apostolic authority*] Lit. 'the kingdom of God.'
5. *Body*] Lit. 'flesh;' the word which Paul applies to the whole of man's earthly nature. See Rom. vii. 18, n. *Destruction of his body*] Or possibly 'marring of his earthly life.' *Jesus*] v.l. omits.
6. *Yeast*] i.e. 'leaven' or 'barm.' *Corrupts*] Or 'puts . . into a ferment.' Lit. 'leavens.'
7. *Free from corruption*] i.e. in inmost motive and intention.
8. *Transparent*] Cp. 2 Cor. ii. 17, n.
9. *In that letter*] Lit. 'in the letter;' one now lost.
10. *Not &c.*] Lit. 'not (meaning) that you were wholly (not-to-associate),' &c.

of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether. But what I meant was that you were not to associate with any 11
one bearing the name of "brother," if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat. For what business of mine is it to judge out- 12
siders? Is it not for you to judge those who are within the church while you leave to God's judgement those who are 13
outside? Remove the wicked man from among you (Deut. xxii. 24).

Litigation at Corinth.

Litigation in heathen Law Courts.

If one of you has a grievance against an oppo- 1 6
nent, does he dare to go to law before irreligious men and not before God's people? Do you not 2
know that God's people will sit in judgement upon the world? And if you are the court before which the world is to be judged, are you unfit to deal with these petty matters? Do you not 3
know that we are to sit in judgement upon angels—to say nothing of things belonging to this life? If therefore you have 4
things belonging to this life which need to be decided, is it men who are absolutely nothing in the church—is it *they* whom you make your judges? I say this to put you to shame. Has it 5
come to this, that there does not exist among you a single wise man competent to decide between a man and his brother, but 6
brother goes to law with brother, and that before unbelievers?

All Litigation between Christians discouraged.

To say no more, then, it is altogether a defect in 7
you that you have law-suits with one another. Why not rather endure injustice? Why not rather submit to being defrauded? On the contrary you 8
yourselves inflict injustice and fraud, and upon brethren too. 9
Do you not know that unrighteous men will not inherit God's Kingdom?

Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor 10

2. *Is to be judged*] Or 'is (even now) being judged.'
4. *Men who &c.*] I.E. the heathen magistrates of your city. No Christian, however poor and weak, could possibly be described by the apostle as nothing in the church. Each one is still (viii. 11) "the brother for whom Christ died."
5. *A man and*] Words not in the Greek, but necessarily inserted in the English. See *Journal of Philology* (Cambridge, 1869), vol. ii., p. 321.
7. *To say no more*] Lit. 'already.' Before going any further in showing how your excellences (i. 5–7) are counterbalanced by many faults.

Righteousness of Life absolutely indispensable.

thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom. And all this describes what some of you were. 11
But now you have had every stain washed off: now you have been set apart as holy: now you have been pronounced free from guilt; in the name of our Lord Jesus Christ and through the Spirit of our God.

Christian Freedom no Excuse for Immorality.

Everything is allowable to me, but not every- 12
thing is profitable. Everything is allowable to me, but to nothing will I become a slave. Food of all 13
kinds is meant for the stomach, and the stomach is meant for food, and God will cause both of them to perish. Yet the body does not exist for the purpose of fornication, but for the Master's service, and the Master exists for the body; and as God by His power raised the Master to life, so He will 14
also raise us up.

The awful Guilt of such Sins.

Do you not know that your bodies are members 15
of Christ? Shall I then take away the members of Christ and make them the members of a prostitute? No, indeed. Or do you not know that a man who has to 16
do with a prostitute is one with her in body? For God says, "THE TWO SHALL BECOME ONE" (Gen. ii. 24). But he who 17
is in union with the Master is one with Him in spirit. Flee 18
from fornication. Any other sin that a human being commits lies outside the body; but he who commits fornication sins against his own body. Or do you not know that your bodies 19
are a sanctuary of the Holy Spirit which is within you—the Spirit which you have from God? And you are not your own, 20
for you have been redeemed at infinite cost. Therefore glorify God in your bodies.

The Subject of Marriage.

The Apostle's own View of the Matter.

I now deal with the subjects mentioned in your 1 7
letter. It is well for a man to abstain altogether from marriage. But because there is so much 2

11. *But now*] Or 'yet.' Lit., the most emphatic word for 'but.' *But now . . now . . now*] Lit. 'But now . . but now . . but now,' thrice repeated, to accentuate the greatness of the contrast and God's marvellous grace.

12. *To nothing &c.*] Lit. 'I will not be brought under its power by anything.'

15. *Members*] Cp. "For Antony is but a limb of Caesar" (Julius Caesar, ii. 1, 165).

20. *Redeemed at infinite cost*] Lit. 'bought for a price.'

fornication every man should have a wife of his own, and every woman should have a husband. Let a man pay his wife her due, and let a woman also pay her husband his. A married woman is not mistress of her own person: her husband has certain rights. In the same way a married man is not master of his own person: his wife has certain rights. Do not refuse one another, unless perhaps it is just for a time and by mutual consent, so that you may devote yourselves to prayer and may then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control. 3 4 5

Thus much in the way of concession, not of command. Yet I would that everybody lived as I do; but each of us has his own special gift from God—one in one direction and one in another. 6, 7

Advice to unmarried and married.

But I tell the unmarried, and women who are widows, that it is well for them to remain as I am. If, however, they cannot maintain self-control, by all means let them marry; for marriage is better than the fever of passion. But to those already married my instructions are—yet not mine, but the Lord's—that a wife is not to leave her husband; or if she has already left him, let her either remain as she is or be reconciled to him; and that a husband is not to send away his wife. 8 9 10 11

Advice to those married to Unbelievers.

To the rest it is I who speak—not the Lord. If a brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. And a woman who has an unbelieving husband—if he consents to live with her, let her not separate from him. For, in such cases, the unbelieving husband has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, the unbeliever is deter- 12 13 14 15

5. *Do not refuse*] The tense seems to imply (cp. Matt. xxviii. 5, n.) a statement in the letter from the church that this asceticism was practised among its married members. Or the tense may be understood as significant of habitual and permanent obligation; as also the present imperative in verse 3

12. *The rest*] Where only one of the parties is a Christian.

14. *Has become, and is, holy*] See *Aorist* vii. 3, 4.

15. *Is determined to leave*] The rendering "if the unbelieving one leaves" represents a different word in the Greek for 'if' and a part of the verb which Paul does not here use. *Has called us*] 'And we are His called ones' is implied in the tense of the Greek verb, which the English perfect quite inadequately represents. See *Aorist* vii. 3, 4, 9. *To live lives of peace*] Lit. simply 'in peace.' Not 'to' or 'into' 'peace;' the sense seems to be, 'do not live in an atmosphere of strife, being free to escape from it; for God eternally dwells in an atmosphere of peace and He calls us to participate and rejoice in it.'

mined to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave; God has called us to live lives of peace. For what assurance have you, 16
O woman, as to whether you will save your husband? or what assurance have you, O man, as to whether you will save your wife?

Existing Relationships to be acquiesced in.

Only, whatever be the condition in life which the 17
Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the churches. Was any one already 18
circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncir- 19
cumcision is nothing: obedience to God's commandments is everything. Whatever be the condition in life in which a man 20
was, when he was called, in that let him continue. Were you a 21
slave when God called you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For a Christian, if he was a slave when called, is 22
the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been redeemed at 23
infinite cost: do not become slaves to men. Where each one 24
stood when he was called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no command to give 25
you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I think then that, taking into consideration the dis- 26
tress which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to get free. Are 27
you free from the marriage bond? Do not seek for a wife. Yet 28

16. *You will save*] Or possibly 'you will not save.'

17. *Only*] Marking an exception to the 'is not a slave' of verse 15. The Greek expression (like the equivalent 'sino' in Spanish) is limited in the N.T. to use after a negative, with the solitary exception of Acts xxvi. 32. *The condition*] In the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'

20. *Condition*] In Gal. iii. 28, "the apostle enumerates the three fundamental conceptions which at once divide and unite the race, that of Jew or Greek (the national distinction), that of slave and free (the social distinction), and that of male and female (the physical distinction)" (Edwards).

22. *A Christian*] Lit. 'the (man) in the Lord.'

23. *Redeemed at infinite cost*] Lit. 'bought for a price.' *Do not become*] Not 'do not be,' which is inexact and would be a direct incentive to revolt. If you are free, do not sell your freedom.

28. *If you marry*] Cp. Luke xi. 18. The literal rendering of the verb is 'shall have married;' and so in the next clause. *Outward trouble*] Lit. 'affliction for the flesh.'

if you marry, you have not sinned ; and if a maiden marries, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

The transitory Character of all that is earthly.

Yet of this I warn you, brethren : the time has 29
been shortened—so that henceforth those who have
wives should be as though they had none, those 30
who weep as though they did not weep, those who
rejoice as though they did not rejoice, those who buy as though
they did not possess, and those who use the world as not using 31
it to the full ; for the world as it now exists is passing away.
And I would have you free from worldly anxiety. An unmarried 32
man concerns himself with the Lord's business—how he shall
please the Lord ; but a married man concerns himself with the 33
business of the world—how he shall please his wife. There is a
difference too between a married and an unmarried woman. She 34
who is unmarried concerns herself with the Lord's business—
that she may be holy both in body and spirit ; but the married
woman concerns herself with the business of the world—how
she shall please her husband. Thus much I say in your own 35
interest ; not to lay a trap for you, but to help towards what is
becoming, and enable you to wait on the Lord without distraction.

A Father's Duty to his unmarried Daughter.

If, however, a father thinks he is acting unbe- 36
comingly towards his still unmarried daughter if
she be past the bloom of her youth, and so the
matter is urgent, let him do what she desires ;
he commits no sin ; she and her suitor should be allowed to
marry. But if a father stands firm in his resolve, being free 37
from all external constraint and having a legal right to act as he
pleases, and in his own mind has come to the decision to keep
his daughter unmarried, he will do well. So that he who gives 38
his daughter in marriage does well, and yet he who does not
give her in marriage will do better.

Should Widows marry again?

A woman is bound to her husband during the 39
whole period that he lives ; but if her husband
dies, she is at liberty to marry whom she will, pro-
vided that he is a Christian. But in my judgement, her state 40
is a more enviable one if she remains as she is ; and I also
think that I have the Spirit of God.

29. *Shortened—so that henceforth*] v.l. 'is henceforth shortened . . so that.'
29–31. The nearness, yet uncertainty, of the time of Christ's coming was the regulative element in their Christian lives.
36. *She and her suitor*] Lit. 'they.'
39. *Dies*] Lit. 'shall have fallen asleep.'
40. *More enviable*] Lit. 'more blessed.' See Matt. v. 3–11, n.

Idol Sacrifices.

Food that has been sacrificed to Idols.

Now as to things which have been sacrificed to 1 8
idols. This is a subject which we already understand—because we all have knowledge of it. Knowledge, however, tends to make people conceited; it is love that builds us up. If any one imagines that he already 2
possesses any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have attained; but if any one loves God, that man is known by God. As to 3, 4
eating things which have been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. For if so-called gods do exist, either in heaven 5
or on earth—and in fact there are many such gods and many such lords—yet *we* have but one God, the Father, who is the 6
source of all things and for whose service we exist, and but one Lord, Jesus Christ, through whom we and all things exist.

Brotherly Love must solve the Problem.

But all believers do not recognize these facts. 7
Some, from force of habit in relation to the idol, even now eat idol sacrifices as such, and their consciences, being but weak, are polluted. It is true that a 8
particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it. But take care lest this liberty 9
of yours should prove a hindrance to the progress of weak believers. For if any one were to see you, who know the real 10
truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? Why, your knowledge becomes the ruin of the weak 11
believer—your brother, for whom Christ died! Moreover when 12
you thus sin against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore 13

1. *Already understand . . because*] Or 'already understand that.'

4. *That an idol is nothing*] Or possibly, 'that there is no idol;' though it is hard to reconcile the latter rendering with Acts xvii. 16. 1 Cor. x. 19 also favours the 'is nothing,' and so do the ancient Versions. Another interpretation is that in all Creation there is no such thing as a visible image of the true God; but this would require the insertion here of an important word which, as a matter of fact, is absent.

7. *All believers*] Or 'all of you.' Some brethren are weak, verse 11. *From force of habit*] v.L. 'through (or, in) their consciousness of the idol.'

10. *At table*] At a sacrificial banquet with a party of heathen friends. *Be emboldened*] Lit. 'be edified' by your (supposed) good example. Influenced by you he will eat although he believes he is sinning by so doing!

11. *Your knowledge . . ruin of the weak believer*] Lit. 'the weak (believer) is ruined through (or, through acting on) your knowledge.'

if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall.

Paul's own Example of Self Restraint.

IX. Am I not free? Am I not an apostle? Can it be denied that I have seen Jesus, our Lord? Are not you yourselves my work in the Lord? If to other men I am not an apostle, yet at any rate I am one to you; for your very existence as a Christian church is the seal of my apostleship. That is how I vindicate myself to those who criticize me.

His apostolic Position and Rights.

Have we not a right to claim food and drink? Have we not a right to take with us on our journeys a Christian sister as our wife, as the rest of the apostles do—and the Lord's brothers and Peter? Or again, is it only Barnabas and myself who are not at liberty to give up working with our hands? What soldier ever serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a herd of cattle and yet does not taste their milk?

Am I making use of merely worldly illustrations? Does not the Law speak in the same tone? For in the Law of Moses it is written, "THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4.) Is God thinking about the oxen? or is it really in our interest that He speaks? Of course, it was written in our interest, because it is His will that when a ploughman ploughs, and a thrasher thrashs, it should be in the hope of sharing that which comes as the result.

If it is we who sowed the spiritual grain in you, is it a great thing that we should reap a temporal harvest from you? If other teachers possess that right over you, do not we possess it much more? Yet we have not availed ourselves of the right, but we patiently endure all things rather than hinder in the least degree the progress of the Good News of the Christ. Do

1. *Have seen*] Greek perfect. See *Aorist* vii. 6.
4. *To claim food and drink*] At the expense of the Churches.
5. *Peter*] Lit. 'Cephas.'
6. *Barnabas and myself*] Lit. 'myself and Barnabas.' Cp. iv. 6, n.
7. *Herd of cattle*] Or 'flock.' In Gen. xxxii. 16, LXX., the word is applied to goats, sheep, camels, oxen, and asses. A.V. 'drove.'
10. *It is His will &c*] Lit. 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.
12. *Possess*] Not collectively, but individually. *That right*] See Luke xvii. 34, n., Acts xvii. 11. n.
13. *The sacred place*] Or 'the Temple.' Cp. Matt. xxi. 12, n.

you not know that those who perform the sacred rites have their food from the sacred place, and that those who serve at the altar all alike share with the altar? In the same way the 14
Lord also directed those who proclaim the Good News to maintain themselves by the Good News.

Paul's Forbearance in the Exercise of his Rights.

But I, for my part, have not used, and do not 15
usé, my full rights in any of these things; nor do I now write with that object so far as I myself am concerned, for I would rather die than have anybody make this boast of mine an empty one. If I go on preaching the Good News, that is nothing for me to boast of; for the 16
necessity is imposed upon me; and alas for me, if I fail to preach it! And if I preach willingly, I receive my wages; but 17
if against my will, a stewardship has nevertheless been entrusted to me. What are my wages then? The very fact that the 18
Good News which I preach will cost my hearers nothing, so that I cannot be charged with abuse of my privileges as a Christian preacher.

His Motives. (1) Eagerness to win Men to Christ.

Though free from all human control, I have 19
made myself the slave of all in the hope of winning as many converts as possible. To the Jews I 20
have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men 21
without Law as if I were without Law—although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I 22
have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some: and I do everything for the sake of the Good 23
News, that I may share with my hearers in its benefits.

14. *Directed*] Twice at well understood and definite times, when sending out the Twelve (Matt. x. 10), and when sending out the Seventy (Luke x. 7). See *Aorist* v. 6 and footnote.

15. *Have not used, do not use*] Such is the force of the Greek perfect. Cp. verse 22; 2 Cor. i. 19. *These things*] "Freedom from restrictions as to food, freedom to marry, and authority to claim maintenance from the Churches" (T. C. Edwards).

18. *My wages*] "The consciousness of preaching freely a free gospel was the apostle's pay for declining to be paid" (T. C. Edwards). *So that I cannot*] Or 'in order that I may not.' *Abuse*] Or 'making full use;' as in vii. 31.

19–22. *Have made . . have become*] At some past time, indefinite. See *Aorist* vii. 2.

19. *As many . . as possible*] Lit. 'the greater part' (of my hearers). The last clause of verse 22 shows that Paul's ambition was to save *some*. That others would remain hostile and unconverted he knew. The English 'the more' (as in the familiar phrase 'The more the merrier') is inexact. Such is never the sense of the article in Greek when it precedes a comparative and agrees with it. In 'the more' (which looks literal, but is not) the article is the old ablative and does not agree with the adjective.

(2) His own Desire to secure the Crown of Life.

Do you not know that in the foot-race the runners all run, but that only one gets the prize? You must run like him, in order to win with certainty. But every competitor in an athletic contest practices abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected.

24 25 26 27

Israelites who for want of Self Mastery missed the Prize.

For I would have you remember, brethren, how our forefathers were all of them sheltered by the cloud, and all got safely through the Red Sea. All were baptized in the cloud and in the sea to be followers of Moses. All ate the same spiritual food, and all drank the same spiritual drink; for they long drank the water that flowed from the spiritual rock that went with them—and that rock was the Christ. But with most of them God was not well pleased; for they were laid low in the desert.

1 **10** 2 3, 4 5

The Lessons taught by their Example.

And in this they became a warning to us, to teach us not to be eager, as they were eager, in pursuit of what is evil. And you must not be worshippers of idols, as some of them were; for it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO

6 7

24. *Do you not know*] This formula occurs here for the tenth time in this Letter.

27. *After I have been a herald*] "Après avoir fait le heraut" (Stapfer). *Rejected*] "As unworthy of the crown and the prize" (Ellicott).

1. *Sheltered by*] Lit. 'under.' The division of chapters at this point is unfortunate. Paul proceeds to give an illustration from the history of his own nation of some who, after beginning well, did not run so as to obtain the prize. *Red Sea*] Lit. 'sea.'

2. *To be followers of*] Or 'to be adherents of.' Lit. 'into' or 'unto.' Cp. Gal. iii. 27. "When they saw Moses cross first, they too braved the waters" (Chrysostom).

Among the ideas involved in Christian Baptism are those of complete separation from the world and intimate union with the Saviour. Possibly St. Paul, in the same way, thought of the Israelites as having been permanently cut off from Egypt and compelled to cast in their lot with Moses—first by the cloud which was bright to them but dark to the Egyptians (Exod. xiv. 20), and then by the Red Sea as soon as the waters, having closed up again, rolled between them and the land of bondage. Two facts add to the likelihood of the apostle having thus regarded the cloud and the Sea as instruments by which the Israelites were separated from Egypt and linked to Moses rather than as watery elements in which they were immersed or by which they were sprinkled. (1) The people are expressly recorded to have been untouched by the water—the sea was as dry land to them (Exod. xiv. 21, 22; xv. 8, 19). (2) The Greek preposition for the 'in' of 'baptized in' frequently denotes simple instrumentality. 'Separated from Egypt by means of the cloud and the Red Sea to become followers of Moses' would then be the real meaning here.

3, 4. *Spiritual*] Or, perhaps, 'miraculous.'

7. *To dance*] Lit. 'to play.' Cp. Exod. xxxii. 6, 18, 19.

DANCE" (Exod. xxxii. 6). Nor may we be fornicators, like some 8
of them who committed fornication and on a single day three
and twenty thousand of them fell dead. And do not let us test 9
the Lord too far, as some of them tested Him and were de-
stroyed by the serpents. And do not be discontented, as some 10
of them were, and they were destroyed by the Destroyer. All 11
this kept happening to them with a figurative meaning; but it
was put on record by way of admonition to us upon whom the
ends of the ages have come.

Every Temptation may be successfully resisted.

So then let him who thinks he is standing se- 12
curely beware of falling. No temptation has you 13
in its power but such as is common to human
nature; and God is faithful and will not allow you
to be tempted beyond your strength, but, when the temptation
comes, will also give the way of escape, so that you may be
able to endure.

Idolatry to be scrupulously shunned.

Therefore, my dear friends, avoid all connexion 14
with the worship of idols. I speak as to men of 15
sense: judge for yourselves of what I say. The 16
cup of blessing, which we bless, does it not mean a joint-partici-
pation in the blood of Christ? The loaf of bread which we
break, does it not mean a joint-participation in the body of
Christ?

Since there is one loaf, we who are many are one body; we, 17
all of us, share in that one loaf. Look at the Israelites—the 18
nation and their ritual: are not those who eat the sacrifices
joint-partakers in the altar? Do I mean that a thing sacri- 19
ficed to an idol is what it claims to be? or that an idol is a real
thing? No, but that which the Gentiles sacrifice, they sacrifice 20
to demons, not to God; and I would not have you have fellow-
ship with one another through the demons. You cannot drink 21
the Lord's cup and the cup of demons: you cannot be joint-
partakers both in the table of the Lord and in the table of

9. *Test . . too far . . tested*] Or 'try how far we can possibly go with . . tried how far they could go with;' the first verb being stronger than the second.

11. *Upon whom &c.*] Or 'in whose time the ends of the ages have arrived;' the exact sense of the verb is 'have come into port,' as at the end of a voyage. *Ends of the ages*] Cp. Acts ii. 17, n.

13. *Temptation*] Or 'trial.' *Has you in its power*] Lit. 'has taken you and still holds you,' the Greek perfect. Cp. ix. 15.

17. The first part of this verse may be paraphrased—'Since by the Lord's appointment there is only a single loaf which is broken into fragments when the Supper is celebrated, so we, many though we are, are yet mystically and spiritually one body through our union with Him.'

20. *The Gentiles*] v.l. 'they.' *Have fellowship with one another through*] Or 'participate with.'

demons. Or are we actually arousing the Lord to jealousy? 22
are we stronger than He is?

Brotherly Love limits Christian Freedom.

Everything is allowable, but not everything is 23
profitable. Everything is allowable, but everything
does not build others up. Let no one be for ever 24
seeking his own good, but let each seek that of his fellow man.

Anything that is for sale in the meat market, eat, and ask no 25
questions for conscience' sake; for THE EARTH IS THE LORD'S, 26
AND ALL THAT IT CONTAINS (Ps. xxiv. 1). If an unbeliever 27
gives you an invitation and you are disposed to accept it, eat
whatever is put before you, and ask no questions for conscience'
sake. But if any one tells you, "This food has been offered in 28
sacrifice," abstain from eating it—out of respect for him who
warned you, and, as before, for conscience' sake. But now I 29
mean his conscience, not your own. "Why, on what ground,"
you may object, "is the question of my liberty of action to be
decided by a conscience not my own? If, so far as I am con- 30
cerned, I partake with a grateful heart, why am I to be found
fault with in regard to a thing for which I give thanks?"

True Religion must inspire all our Actions.

Whether, then, you are eating or drinking, or 31
whatever you are doing, let everything be done to
the glory of God. Do not be causes of stumbling 32
either to Jews or to Gentiles, nor to the church of God. That 33
is the way that I also seek in everything the approval of all men,
not aiming at my own profit, but at that of the many, in the
hope that they may be saved. Be imitators of me, as I in turn 1 **11**
am an imitator of Christ.

Women at Meetings of the Church.

Now I commend you for remembering me in 2
everything, and because you hold fast truths and
practices precisely as I have taught them to you.
I would have you know, however, that of every man, Christ is 3
the Head, that of a woman her husband is the Head, and that
God is Christ's Head. A man who wears a veil when praying 4

22. *To jealousy*] To be jealous of demon rivals. Cp. Deut. xxxii. 21. The verb here used is found elsewhere in the N. T. only in Rom. x. 19 (quoted from Deut.); xi. 11, 14.

25. *For conscience' sake*] 'Thus doing honour to your own strong and healthy conscience, which is justly clear, for.'

28. *If any one*] Some Christian fellow guest whose faith is weak.

29, 30. *Why, on what ground &c.*] The 'you may object' is not in the Greek. In our idiom the whole question would more naturally be put in the second person—'Why should your liberty . . not your own? If you partake . . why are you . . you give thanks?'

4. *Who wears a veil*] Or 'long hair;' so Chrysostom. Lit. 'having (anything hanging) from his head.' *Prophesying*] Cp. xii. 10, 28, and notes. *A woman who prays*] See xiv. 34, n

or prophesying dishonours his Head; but a woman who prays 5
or prophesies with her head uncovered dishonours her Head,
for it is exactly the same as if she had her hair cut short.

If a woman will not wear a veil, let her also cut off her hair; 6
but since it is a dishonour to a woman to have her hair cut off
or her head shaved, let her wear a veil. For a man ought not 7
to have a veil on his head, since he is the image and glory of
God; while woman is the glory of man. Man does not take his 8
origin from woman, but woman takes hers from man. For man 9
was not created for woman's sake, but woman for man's. That 10
is why a woman ought to have on her head a symbol of subjec-
tion, because of the angels. Yet, in the Lord, woman is not 11
independent of man nor man independent of woman. For just 12
as woman originates from man, so also man comes into exist-
ence through woman, but everything springs originally from
God.

Judge of this for your own selves: is it seemly for a woman 13
to pray to God when she is unveiled? Does not nature itself 14
teach you that if a man has long hair it is a dishonour to him,
but that if a woman has long hair it is her glory, because her 15
hair was given her for a covering? But if any one is inclined to 16
be contentious on the point, we have no such custom, nor have
the churches of God.

Matters relating to Christian Worship.

Dissensions at Meetings of the Church.

But while giving you these instructions, there is 17
one thing I cannot praise—your meeting together,
with bad rather than good results. For, in the first 18
place, when you meet as a church, there are divisions among
you. This is what I am told, and I believe that there is some
truth in it. For there must of necessity be differences of 19

5. *It is*] Lit. 'she is.'

10. *A symbol of subjection*] I.E. (a symbol of) her husband's authority. Lit. 'authority.' "Authority and subjection are opposite sides of the same fact" (T. C. Edwards). *Because of the angels*] Who are conceived of as spectators.

11. *In the Lord*] In the Christian order of things.

12. *Just as &c.*] See Gen. ii. 21–23.

14. *Nature itself &c.*] A woman "is instinctively conscious that nature's gift of long hair is for a covering" (T. C. Edwards).

15. *Was given*] A gift which she keeps and glories in—so the Greek tense (perfect) implies. See *Aorist* vii. 9.

18 *As a church*] Lit. 'in church,' certainly not meaning in any building so called.

19. Or perhaps the sense is, 'For in order for there to be—as I understand that there are—party-leaders among you, there must, of course, needs even be parties.' The 'must' in that case expresses logical necessity. The Greek word *dochimoi* translated in the text 'men of sterling worth' has a meaning approaching that of 'party leaders' in some classical authors.

opinion among you, in order that it may be plainly seen who are the men of sterling worth among you.

Disorder at the Lord's Supper.

When, however, you meet in one place, there is 20
no eating the Supper of the Lord ; for it is his own 21
supper of which each of you is in a hurry to partake, and one eats like a hungry man, while another has already drunk to excess. Why, have you no homes in which to eat and 22
drink ? or do you wish to show your contempt for the church of God and make those who have no homes feel ashamed ? What shall I say to you ? Shall I praise you ? In this matter I certainly do not praise you.

The Facts as to the Origin of the Supper.

For it was from the Lord that I received the 23
facts which, in turn, I handed on to you ; how that the Lord Jesus, on the night He was to be betrayed, took some bread, and after giving thanks He broke it 24
and said, "This is my body which is about to be broken for you ; do this in memory of me." In the same way, when the 25
meal was over, He also took the cup. "This cup," He said, "is the new Covenant of which my blood is the pledge ; do this, every time that you drink it, in memory of me."

The Significance and Sacredness of the Meal.

For every time that you eat this bread and 26
drink from the cup, you are proclaiming the Lord's death—until He returns. Whoever therefore, in 27
an unworthy manner, eats the bread or drinks from the cup of the Lord sins against the body and blood of the Lord. But let a man examine himself, and, having done that, 28
then let him eat the bread and drink from the cup. For any 29
one who eats and drinks, eats and drinks judgement to himself, if he fails to estimate the body aright. That is why many 30
among you are sickly and out of health, and why not a few die.

21. *One . . another*] Some explain, 'the poor man : . the rich one ;' but this does not harmonize with verse 34.

23. *Was to be betrayed*] Or 'was being betrayed.' In English, to convey this meaning, we should more naturally employ the active voice, 'Judas was betraying Him.'

24. *About to be broken*] This word (for it is only one in the Greek) is omitted by the majority of modern commentators. But in English it seems indispensable.

25. *Of which my blood is the pledge*] Lit. 'in my blood.'

26. *Returns*] Lit. 'comes.'

27. *In an unworthy manner*] See verses 21, 22. *Sins against &c.*] I.E. possibly, 'is guilty of an offence against the unity and brotherhood of the church which has been redeemed by the blood of Christ.' Paul emphasizes the unity and brotherhood of the church by calling the church the 'body of Christ.'

29, 31. *Estimate aright*] Or 'discern.' By failure to discern the body of Christ Paul may possibly mean failure to recognize the unity and brotherhood of the Christian church.

30. *Die*] Lit. 'fall asleep.' Or 'are dead.' Lit. 'have fallen asleep.' But the present tense of this verb appears not to be so used by Paul. Cp. 1 Thess. iv. 13.

If, however, we estimated ourselves aright, we should not be 31
judged; but when we are judged by the Lord, chastisement 32
follows, to save us from being condemned along with the world.

Therefore, brethren, when you come together for this meal, 33
wait for one another. If any one is hungry, let him eat at 34
home; so that your coming together may not lead to judgement.

The other matters I will deal with whenever I come.

Spiritual Gifts. The Need of Discrimination.

It is important, brethren, that you should have 1 **12**
clear knowledge on the subject of spiritual gifts.
You know that when you were heathens you 2
went astray after dumb idols, wherever you happened to be led. For this reason I would have you understand 3
that no one speaking under the influence of the Spirit of God ever says, "Jesus is accursed," and that no one is able to say, "Jesus is Lord," except under the influence of the Holy Spirit.

Spiritual Gifts. Their Diversity.

Now there are various kinds of gifts, but there 4
is one and the same Spirit; various forms of 5
official service, and yet one and the same Lord;
diversities in work, and yet one and the same God
—He who in each person brings about the whole result. But 6, 7
to each of us a manifestation of the Spirit has been granted for the common good. To one the utterance of wisdom has 8
been granted through the Spirit; to another the utterance of knowledge in accordance with the will of the same Spirit; to a 9
third man, by means of the same Spirit, special faith; to another various gifts of healing, by means of the one Spirit; to another 10
the exercise of miraculous powers; to another the gift of prophecy; to another the power of discriminating between prophetic utterances; to another varieties of the gift of 'tongues;' to another the interpretation of tongues. But these results are 11
all brought about by one and the same Spirit, who bestows His gifts upon each of us in accordance with His own will.

The organic Unity of the Church.

For just as the human body is one and yet has 12
many parts, and all its parts, many as they are, constitute but one body; so it is with the church

1. *Gifts*] Or possibly 'men.'

2. *Happened*] 'From time to time' is implied by the tense; now to the worship of a voiceless Zeus, now—and more frequently, the place being such as Corinth was—to that of Aphrodite.

8. *In accordance with the will of*] Cp. verse 11; Rom. viii. 27; Eph. iv. 24; 1 Pet. iv. 6; v. 2.

10. *Prophecy*] Christian prophets were preachers and expounders who spoke under the immediate influence of the Holy Spirit.

11. *Bestows upon each*] Lit. 'distributes to.'

12. *So it is with*] Such is the English idiom, which might also be used with

of Christ. For, in fact, in one Spirit all of us—whether we are 13
Jews or Gentiles, slaves or free men—were baptized to form but
one body; and we were all nourished by that one Spirit.

Unity should make Jealousy impossible.

For the human body does not consist of one part, 14
but of many. Were the foot to say, "Because I 15
am not a hand I am not a part of the body," that
would not make it any the less a part of the body. Or were 16
the ear to say, "Because I am not an eye, I am not a part of
the body," that would not make it any the less a part of the body.
If the whole body were an eye, where would the hearing be? if 17
the whole body were an ear, where would the nostrils be? But, 18
as a matter of fact, God has arranged the parts in the body—
every one of them—as He has seen fit. If they were all one 19
part, where would the body be? But, as a matter of fact, there 20
are many parts and but one body.

Unity should exclude Pride and Contempt.

It is also impossible for the eye to say to the 21
hand, "I do not need you;" or again for the head
to say to the feet, "I do not need you." No, it is 22
quite otherwise: even those parts of the body which are appar-
ently somewhat feeble are yet indispensable; and those which 23
we deem less honourable we clothe with more abundant honour;
and so our ungraceful parts come to have a more abundant
grace, while our graceful parts have everything they need. But 24
it was God who built up the body, and bestowed more abundant
honour on the part that felt the need, that there might be no 25
disunion in the body, but that all the members might entertain
the same anxious care for one another's welfare. And if one 26
part is suffering, every other part suffers with it; or if one part
is receiving special honour, every other part shares in the
joy.

Unity involves mutual Dependence.

As for you, you are the body of Christ, and indi- 27
vidually you are members of it; and by God's 28
appointment there are in the church—first apostles,
secondly prophets, thirdly teachers; then come miraculous

advantage in Hag. ii. 14, "So it is with this people, and so it is with this nation." Cp. xv. 42. *The church of Christ*] Lit. 'the Christ.'

13. *Gentiles*] Lit. 'Greeks.' *Nourished by*] Lit. 'made to drink.'

15, 21. *Hand*] Or 'arm.' Cp. Matt. xii. 10, n.; Zech. xiii. 6, R.V.

24. *Built up*] Lit. 'mixed together.'

26. *Shares in the joy*] E.G. "the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness" (Chrysostom).

28. *By God's appointment there are*] Lit. 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.' *Prophets*] Or 'inspired teachers.' Cp. verse 10 and T. C. Edwards's note.

powers, and then ability to cure diseases or render loving service, or powers of organization, or varieties of the gift of 'tongues.' Are all apostles? are all prophets? are all teachers? 29
Have all miraculous powers? have all ability to cure diseases? 30
Do all speak in 'tongues'? do all interpret? But always seek 31
to excel in the greater gifts. And now I will point out to you a way of life which transcends all others.

Love is the supreme Gift.

If I can speak all the languages of men and of 1 **13**
angels, but am destitute of Love, I have but become
a loud-sounding trumpet or a clanging cymbal. If 2
I possess the gift of prophecy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing.
And if I distribute all my possessions to the poor, and give up 3
my body to be burned, but am destitute of Love, it profits me nothing.

Love is patient and kind. Love knows neither envy nor 4
jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek 5
to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to 6
others, but joyfully sides with the truth. She knows how to be 7
silent; she is full of trust, full of hope, full of patient endurance.

Love never fails: but if there are prophecies, they will be 8
done away with; if there are languages, they will cease; if there is knowledge, it will be brought to an end. For our knowledge 9
is imperfect, and so is our prophesying; but when the perfect 10
state of things is come, all that is imperfect will be brought to an end. When I was a child, I talked like a child, felt like a child, 11
reasoned like a child: when I became a man, I put from me childish ways. For the present we see things as if in a mirror, 12
and are puzzled; but then we shall see them face to face. For

3. *Distribute . . give up*] The tense (the aorist) implies the doing of these things once for all. *To be burned*] v.l. 'that I may make a boast of it.'

4. *Love is not forward*] v.l. omits this third 'Love.'

8, 10, 11. *Done away with . . brought to an end . . put from me*] The same verb (four times) as in xv. 24, 26. The special miraculous gifts which characterised the apostolic age appear to have ceased at the destruction of Jerusalem in 70, A.D.

11. *Felt*] Or 'thought.' *Became a man*] 'Such as I still am' is implied by the perfect tense of the Greek. See *Aorist* vii. 9, and cp. Homer *Iliad* xxi. 156. *I put from me childish ways*] Again the perfect tense, signifying 'and have for ever done with them.' In these clauses the English perfect would be proper only if the writer had but recently grown to full manhood, which was far from being the case with Paul.

12. *And are puzzled*] Lit. 'in a riddle.' *I am fully known*] Or 'I have come to be fully known.'

the present the knowledge I gain is imperfect ; but then I shall know fully, even as I am fully known. And so there remain 13
Faith, Hope, Love—these three ; and of these the greatest is Love.

'Prophecy' superior to the Gift of Tongues.

14 Be eager in your pursuit of this Love, and be 1
earnestly ambitious for spiritual gifts, but let it
be chiefly so in order that you may prophesy. For 2
he who speaks in an unknown tongue is not speaking to men, but to God ; for no one understands him. Yet in the Spirit he is speaking secret truths. But he who prophesies 3
speaks to men words of edification, encouragement and comfort. He who speaks in an unknown tongue does good to himself, but 4
he who prophesies does good to the church. I should be right 5
glad were you all to speak in 'tongues,' but yet more glad were you all to prophesy ; and, in fact, the man who prophesies is superior to him who speaks in 'tongues,' except when the latter can interpret in order that the church may get a blessing. But, 6
brethren, as things are, if I come to you speaking in 'tongues,' what benefit shall I confer on you, if the utterance is neither in the form of a revelation nor of additional knowledge nor of prophecy nor of teaching ?

Even inanimate things—flutes or harps, for instance—when 7
yielding a sound, if they make no distinction in the notes, how shall the tune which is played on the flute or the harp be known? If the bugle—to take another example—gives an 8
uncertain sound, who will prepare for battle ? And so with you ; 9
if with the living voice you fail to utter intelligible words, how will people know what you are saying ? You will be talking to the winds.

There are, we will suppose, a great number of languages in 10
the world, and no creature is without a language. If, however, 11
I do not know the meaning of the particular language, I shall seem to the speaker of it, and he to me, to be merely talking some foreign tongue. Therefore, seeing that you are ambitious 12

13. "Hope will remain, as anticipation certain to be fulfilled. Faith will remain, as trust, entire and undoubting" (Alford). Love will remain, as that sublimest attribute which we shall share with the Infinite One Himself. See 1 John iv. 8, 16.

3. *Prophesies*] Cp. xii. 28, n. *Encouragement*] Cp. Acts iv. 36, n.

4. *Does good to*] Lit. 'edifies,' 'builds up.'

5. *Can interpret*] Cp. xiii. 1–3, n.

6. *If the utterance &c.*] "A man's spirit may, even in a state of ecstasy, receive a revelation, which, when interpreted, becomes a prophecy ; or the ecstasy may quicken the action of thought and lead to knowledge, which may be taught as a doctrine" (T. C. Edwards).

12. *Benefit*] Or 'edify,' 'build up.'

for spiritual gifts, seek to excel in them so as to benefit the church.

Therefore let a man who has the gift of tongues pray for the 13
power of interpreting them. For if I pray in an unknown 14
tongue, my spirit prays, but my understanding is barren. How 15
then does the matter stand? I will pray in spirit, and I will pray with my understanding also. I will praise God in spirit, and I will praise Him with my understanding also. Otherwise, 16
if you bless God in spirit only, how shall he who is in the position of an ungifted man say the 'Amen' to your giving of thanks, when he does not know what your words mean? Rightly enough you are giving thanks, and yet your neighbour 17
is not benefited. I speak in a tongue, thank God, more than all 18
of you; but in the church I would rather speak five words with 19
my understanding—so as to instruct others also—than ten thousand words in an unknown tongue.

Brethren, do not prove yourselves to be children in your 20
minds; as regards evil, indeed, be utter babes, but as regards your minds prove yourselves to be men of ripe years. In the 21
Law it stands written, "'BY MEN OF UNKNOWN TONGUES AND BY THE LIPS OF AN UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN TO ME' (Isa. xxviii. 11), says the Lord." This shows that the 22
gift of tongues is intended as a sign not to those who believe but to unbelievers, but prophecy is intended not for unbelievers but for those who believe. Accordingly if the whole church has 23
assembled and all are speaking in 'tongues,' and there come in ungifted men, or unbelievers, will they not say that you are all mad? If, on the other hand, every one is prophesying and an 24
unbeliever or an ungifted man comes in, he is convicted by all and closely examined by all, and the hidden evils of his heart 25
are brought to light; and, as the result, he will fall on his face and worship God, and will report to others that of a truth God is among you.

The orderly Exercise of spiritual Gifts.

What then, brethren? Whenever you assemble, 26
there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a

13. *Power*] Cp. xiii. 1–3, n.
14. *My spirit*] The highest element of man's composite nature.
15. *Praise God*] The Greek word may imply an instrumental accompaniment.
17. *Benefited*] Lit. 'edified,' 'built up.'
22. *Prophecy*] i.e. 'inspired teaching.' Cp. xii. 10, n.
26. *Building up faith and character*] Lit. 'edification.'

view to the building up of faith and character. If there is 27
speaking in an unknown tongue, only two or at the most three
should speak, and they should do so one at a time, and one
should interpret; or if there is no interpreter, let the man with 28
the gift be silent in the church, speaking to himself and to God.
But if there are prophets, let two or three speak and let the rest 29
judge. And if anything is revealed to some one else who is 30
seated there, let the first be silent. For you can all prophesy 31
one by one, so that all may learn and all be encouraged: and 32
the spirits of prophets yield submission to prophets. For God 33
is not a God of disorder, but of peace, as He is in all the
churches of His people.

Women at Meetings of the Church.

Let married women be silent in the churches, 34
for they are not permitted to speak. They must
be content with a subordinate place, as the Law
also says; and if they wish to ask questions, they should ask 35
their own husbands at home; for it is disgraceful for a married
woman to speak at a church assembly.

No Power at Corinth to change Church Customs.

Was it from you that God's Message first went 36
forth, or is it to you only that it has come?

Paul's apostolic Authority.

If any one deems himself to be a prophet or a 37
man with spiritual gifts, let him recognize as the
Lord's command all that I am now writing to you.
But if any one is ignorant, let him be ignorant. 38

Final Words as to spiritual Gifts.

The conclusion, my brethren, is this: be 39
earnestly ambitious to prophesy, and do not check
speaking with tongues; only let everything be 40
done in a becoming and orderly manner.

29. *Judge*] Or 'discern.' Cp. xii. 10. As to whether the words spoken "really came forth from the Spirit, or were only the imaginings of the speaker's heart" (Ellicott). In strange contradiction to this precept *The Teaching of the Twelve Apostles* directs, "No prophet, when speaking in the Spirit, shall you test or judge" —the same verb as Paul employs here—"for every sin shall be forgiven, but this sin shall not be."

30. *Seated there*] See the excellent notes of Ellicott and T. C. Edwards.

33. v.l., preferred by the American Revisers, connects the last clause with verse 34: 'As in all the churches of God's people, let (married) women be silent.'

34. *Married women*] One word in the Greek—the same as that often rendered simply 'women.' xi. 1–16 proves that Paul did not order all women to be silent at meetings of the church. The reference to 'husbands' in verse 35 also shows that 'married women' is the correct rendering here. Cp. 1 Tim. ii. 11, 12, n.

35. *Their own husbands*] Or, in accordance with the undoubted usage of the LXX., simply 'their husbands.'

36. *Was it from you*] Lit. 'Or was it from you.'

37. *Let him &c.*] Let this furnish a test whether he really has the Spirit, or not. Or perhaps the sense is 'let him fully understand that these rules I am laying down are from the Lord.'

38. *Let him be ignorant*] v.l. 'he is not known.' The sense of the entire verse will then be 'But if any man does not know the Lord's voice when he hears it, he is one of those to whom, on the last day, the Lord will say "I do not know you."'

The Resurrection of the Dead.

The Death and Resurrection of Jesus.

15 1 But let me recall to you, brethren, the Good
News which I brought you, which you accepted,
2 and on which you are standing, through which
also you are obtaining salvation, if you bear in mind the words
in which I proclaimed it—unless indeed your faith has been
3 unreal from the very first. For I repeated to you the all-import-
ant fact which also I had been taught, that Christ died for our
4 sins in accordance with the Scriptures, that He was buried, that
He rose to life again on the third day in accordance with the
5 Scriptures, and was seen by Peter, and then by the Twelve.
6 Afterwards He was seen by more than five hundred brethren at
once, most of whom are still alive, although some of them have
7 now fallen asleep. Afterwards He was seen by James, and then
8 by all the apostles. And last of all, as to one of untimely birth,
He appeared to me also.

Paul himself a Witness as to His Resurrection.

9 For I am the least of the apostles, and am not
fit to be called an apostle, because I persecuted the
10 church of God. But what I am I am by the
grace of God, and His grace bestowed upon me
did not prove ineffectual ; but I laboured more strenuously than
all the rest—yet it was not I, but God's grace working with me.
11 But whether it is I or they, this is the way we preach and the
way that you came to believe.

The Denial of the Possibility of Resurrection.

12 But if Christ is preached as having risen from
the dead, how is it that some of you say that there
13 is no such thing as a resurrection of the dead? If
there is no such thing as a resurrection of the dead,
14 then Christ Himself has not risen to life. And if Christ has not
risen, it follows that what we preach is a delusion, and that your
15 faith also is a delusion. Nay more, we are actually being dis-
covered to be bearing false witness about God, because we have
testified that God raised Christ to life, whom He did not raise,
16 if in reality none of the dead are raised. For if none of the dead
17 are raised to life, then Christ has not risen ; and if Christ has
18 not risen, your faith is a vain thing—you are still in your sins.

2. *From the very first*] Cp. Rom. xiii. 11, and see *Aorist* vi. 6.
5. *Peter*] Lit. 'Cephas.'
6. *At once*] Or 'once for all,' while to some He appeared oftener.
9. *The least of the apostles*] Cp. 1 Tim. i. 15, n. ; Eph. iii. 8.
14. *A delusion*] Nothing will come of it. Cp. verse 17.
17. *A vain thing*] There is nothing in it : it is an utter unreality.
18. *Have fallen asleep . . have perished*] Alford rightly observes that Paul "uses

It follows also that those who have fallen asleep in Christ have perished. If in this present life we have a *hope* resting on Christ, and nothing more, we are more to be pitied than all the rest of the world. 19

Christ's Resurrection a Pledge that all will rise.

But, in reality, Christ *has* risen from the dead, being the first to do so of those who are asleep. 20
For seeing that death came through man, through man comes also the resurrection of the dead. For just as through Adam all die, so also through Christ all will be made alive again. But this will happen to each in the right order —Christ having been the first to rise, and afterwards Christ's people rising at His return. Later on, comes the End, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. For He must continue King until He shall have put all His enemies under His feet (Ps. viii. 6 ; cx. 1). The last enemy that is to be overthrown is Death ; for He will have put all things in subjection under His feet. And when He shall have declared that "All things are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that GOD may be all in all. 21 22 23 24 25 26, 27 28

Otherwise what will become of those who got themselves 29

the aorists, speaking of the act of death, not of the continuing state ; " but he forgets that the English Simple Past tenses (' fell asleep ' and ' perished ') would necessarily refer to the death of certain individuals at a certain definite time. See *Aorist* v. 3, 4. In the passage before us even Ellicott inserts the ' have,' though his reason for so doing is most unsatisfactory. See *Aorist* ix. 5.

19. *Have a hope resting*] Cp. John v. 45. *And nothing more*] The order of the words will not allow the connexion of this phrase (rendered by ' only ') with ' life.' The meaning is not ' in this life only,' but ' a delusive hope, and that only,' with no fulfilment.

24. *Later on*] The ' then ' of the A.V. is only a correct translation in the sense of ' next in order.' The Greek word denotes sequence not simultaneousness. Cp. Mark iv. 28. *The End*] Of Christ's mediatorial kingship, the object of its existence having been fully secured. *To God the Father*] Lit. ' to the God and Father.'

24, 26. *Overthrown*] Lit. ' reduced to powerlessness.'

25. *He shall have put*] I.E. God, the Father, shall have put. See verses 27, 28 ; Ps. viii. 6 ; cx. 1.

27. *Will have put*] Lit. ' has put.' *Are in subjection*] I.E. now at last the work of subjection, the overthrow of all foes, is completed. The perfect tense of the verb occurs only here and in Heb. ii. 8 (last word). See *Aorist* vii. 3, 4.

28. *All in all*] " All creatures will say, ' God is everything to me ' " (Bengel).

29. *Otherwise*] I.E. if there is no resurrection of the dead. *What will &c.*] " What shall we say is the meaning and purpose of baptism for the dead, if used by men that deny the resurrection ? " (T. C. Edwards.) This practice existed at an early period and was apparently not unknown at Corinth. But see the commentators. Tregelles's punctuation (with the ? before " for the dead " instead of after) leaves ' the ' unaccounted for. *Why are &c.*] Cp. iv. 7.

Baptism for the Dead.

baptized for the dead? If none of the dead rise, why are they baptized for them? Why also do we 30
apostles expose ourselves to danger every hour? I 31
protest, brethren, as surely as I glory over you—which I may justly do in Christ Jesus our Lord—that I die day by day. If 32
from merely human motives I have fought with wild beasts at Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die. Do not deceive 33
yourselves:

"Evil companionships corrupt good morals."

Wake from this drunken fit; live righteous lives, and cease to 34
sin; for some have no knowledge of God: I speak thus in order to move you to shame.

All Fruit differs from its Seed.

But some one will say, "How can the dead rise? 35
and with what kind of body do they come back?"
Foolish man! the seed you yourself sow has no 36
life given to it unless it first dies; and as for what you sow, it is not 37
he plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body 38
as He has seen fit, and to each kind of seed a body of its own.
All flesh is not the same: there is human flesh, and flesh of 39
cattle, of birds, and of fishes. There are bodies which are 40
celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, 41
and another of the stars; for star differs from star in glory.

The earthly and the spiritual Bodies.

It is the same with the resurrection of the dead. 42
The body is sown in a state of decay, it is raised
free from decay; it is sown in dishonour, it is 43
raised in glory; it is sown in weakness, it is raised in power; an animal body is sown, a spiritual body is raised. 44

30. *We apostles*] Lit. simply an emphatic 'we.'

32. *Have fought &c.*] During my stay here. This letter was written from Ephesus (xvi. 8) *Wild beasts*] Antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, 'if I had fought . . what profit would it have been to me?'

35. *Can*] Cp. xiii. 1–3, n.

36. *Foolish man*] Not the vocative case (in the best MSS.), but the nominative; as though the writer were first throwing the epithet at his opponent, before turning immediately afterwards to address this argument from analogy to him.

42. *It is the same with*] Cp. xii. 12, n.

44, 46. *Animal*] More accurately 'psychical' or 'soulish;' fit to be the dwelling-place and instrument of the soul; "a body in which the psyche, or soul, comes into relation with the sensuous and material" (Ellicott). Cp. ii. 14, n., and 1 Thess. v. 23.

44. *An animal body is sown, a spiritual body is raised*] The words in the Greek do not indicate that the two bodies are identical. *As surely as*] Lit. 'if.' v.l. omits the word.

As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written, "THE first MAN ADAM BECAME A LIVING ANIMAL" (Gen. ii. 7); the last Adam is a life-giving spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards. The first man is a man of earth, earthy; the second man is from heaven. What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly; and as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

The Change which awaits our Bodies.

But this I tell you, brethren: our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING" (Hos. xiii. 14)? Now sin is the sting of death, and sin derives its power from the Law; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord.

The Poor at Jerusalem.

The Collection for the Poor at Jerusalem.

As to the collection for God's people, what I have directed the churches of Galatia to do, you must do also. On the first day of every week let

50. *Our mortal bodies*] Lit. 'flesh and blood.'
51. *A truth hitherto kept secret*] Lit. 'a mystery.'
52. *The last trumpet*] Owing to the far earlier date of this Letter, no reference to Rev. xi. 15, 18 can be intended, although the event is, of course, one and the same! Cp. 1 Thess. iv. 16.
55. *Sting*] Cp. Rev. ix. 10.
58. *In the Lord*] For whose sake and under whose eye it is endured, and who at the Resurrection will certainly recompense it.
2. *Whatever &c.*] Lit. (the gain) 'whereinsoever he is prospered' (by God).

each of you put on one side and store up at his home whatever gain has been granted to him ; so that whenever I come, there may then be no collections going on. And when I am with you, 3 whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem. And if it is worth while for me 4 also to make the journey, they shall go as my companions.

Personal Matters, and Farewell.

The Apostle's Plans.

I shall come to you after passing through Mace- 5 donia ; for my plan will be to pass through Mace- donia ; and I shall make some stay with you 6 perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel. For I do not 7 wish to see you on this occasion merely in passing ; but if the Lord permits, I hope to remain some time with you. I shall 8 remain at Ephesus, however, until the time of the Harvest Festival, for a wide door stands open before me which demands 9 great efforts, and we have many opponents.

Timothy.

If Timothy pays you a visit, see that he is free 10 from fear in his relations with you ; for he is engaged in the Master's work just as I am. Therefore let no one 11 slight him, but all of you should help him forward in peace to join me ; for I am waiting for him and others of the brethren.

Apollos.

As for our brother Apollos, I have repeatedly 12 urged him to accompany the brethren who are coming to you but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.

Be on the alert ; stand firm in the faith ; acquit yourselves 13 like men ; be strong. Let all that you do be done from motives 14 of love.

Stephanas.

And I beseech you, brethren—you know the 15 household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted themselves to the service of God's people—I beseech you, on your part, to show 16 deference to such men, and to every one who participates in their work and toils hard. It is a joy to me that Stephanas, Fortu- 17 natus, and Achaïcus have now arrived, because what was

8. *The time of the Harvest Festival*] Lit. 'the Pentecost.'
11. *And the brethren*] Who are coming with him.
12. *Coming to you*] Bringing this Letter.
13. *Be on the alert*] Lit. 'awake.'
14. *From motives of love*] Lit. 'in love.'
17. *What was wanting so far as you are concerned*] Or 'my lack of you' (T. C. Edwards).

wanting so far as you are concerned they have supplied. They 18
have refreshed my spirit, and yours. Acknowledge such men as
these.

Kindly Greetings.

The churches in the province of Asia send you 19
greetings; and Aquila and Prisca, in hearty Christian love, do the same, together with the church which meets at their house. The brethren all send greetings to 20
you. Greet one another with a holy kiss.

Conclusion.

The final greeting of me—Paul—with my own 21
hand. If any one is destitute of love to the Lord, 22
let him be accursed. OUR LORD IS COMING. The 23
grace of the Lord Jesus be with you. My love in Christ Jesus 24
be with you all.

18. *And yours*] It is to their presence here that you owe much in this my Letter of what I know will refresh and cheer your spirits.
19. *At their house*] Cp. Rom. xvi. 5, n.
20. *With a holy kiss*] Men kissing men and women women.
22. *OUR LORD IS COMING*]. Lit. 'Maran atha.'

PAUL'S SECOND LETTER TO THE CORINTHIANS

THE second Letter to the Corinthians was probably written in the autumn of 56 A.D., the first Letter to them having been sent in the spring of that year. But there are other letters of which we have no clear account. One, lost to us, evidently preceded the first Letter (1 Cor. v. 9). In our "second" Letter we find mention (ii. 2, 4) of a severe communication which could not but give pain. Can this have been our "first" to the Corinthians? Some think not, in which case there must have been an "intermediate" letter. This some students find in 2 Cor. x. 1–xiii. 10. If so, there must have been four letters. Some have thought that in 2 Cor. vi. 14–vii. 1, and viii., ix. yet another is embedded, making possibly five in all. The reader must form his own conclusions, inasmuch as the evidence is almost entirely internal. On the whole it would seem that our first Letter, conveyed by Titus, had produced a good effect in the Corinthian church, but that this wore off, and that Titus returned to the apostle at Ephesus with such disquieting news that a visit of Paul just then to Corinth would have been very embarrassing, alike for the church and the apostle. Hence, instead of going, he writes a "painful" letter and sends it by the same messenger, proceeding himself to Troas and thence to Macedonia where, in great tension of spirit, he awaits the return of Titus. At last there comes a reässuring account, the relief derived from which is so great that our second Letter is written, with the double purpose of comforting those who had been so sharply rebuked, and of preventing the recurrence of the evils which had called forth the remonstrance. In this way both the tenderness and the severity of the present Letter may be explained.

The Apostle and his Readers.

Greeting.

1 Paul, an apostle of Christ Jesus by the will of God—and our brother Timothy :

To the church of God at Corinth, with all God's people throughout Greece. 2 May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

Thanksgiving for Divine Comfort.

3 Heartfelt thanks be to the God and Father of our Lord Jesus Christ—the Father who is full of compassion and the God who gives all comfort. 4 He comforts us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God. 5 For just as we have more than our share of suffering for the Christ, so also through the Christ we have more than our share of comfort. 6 But if, on the one hand, we are enduring affliction, it is for your comfort and salvation ; and if, on the other hand, we are receiving comfort, it is for your comfort which is produced within you through your patient fortitude under the same sufferings as those which we also are enduring. 7 And our hope for you is stedfast ; for we know that as you are partners with us in the sufferings, so you are also partners in the comfort.

Thanksgiving for Divine Deliverance.

8 For as for our troubles which came upon us in the province of Asia, we would have you know, brethren, that we were exceedingly weighed down,

2. *Greece*] Greek 'Achaïa,' i.e. the Roman province of Achaia, which roughly coincided with modern Greece. The capital was Corinth.

3. *Father who is full of compassion*] Lit. 'Father of compassions.' Cp. 'God of forgivenesses,' Neh. ix. 17, R.V. margin. The plural in these expressions is what the grammarians call *pluralis majestatis*. See Job x. 12, which is literally, "Lives and favour hast Thou granted me ;" apparently a dim anticipation of immortality, as in Ps. xxi. 4. So 'behēmoth' (Job xl. 15) is the plural of 'behēmah,' a beast, and signifies 'a huge beast,' the hippopotamus. *Comfort*] This ten times repeated word seems to include the idea of exhortation as well as consolation. See Acts iv. 37, n.

6. *For your comfort*] v.L. adds 'and salvation' to these words on their second occurrence here.

8. *The province of Asia*] The Roman province so called, of which Ephesus was

and felt overwhelmed, so that we renounced all hope even of life. Nay, we had, as we still have, the sentence of death 9
within our own selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead to life. He 10
it is who rescued us from so imminent a death, and will do so again ; and we have a firm hope in Him that He will also rescue us in all the future, while you on your part lend us your 11
aid in entreaty for us, so that from many lips thanksgivings may rise on our behalf for the boon granted to us at the intercession of many.

Paul's Motives had been disinterested.

For the reason for our boasting is this—the 12
testimony of our own conscience that it was in holiness and with pure motives before God, and in reliance not on worldly wisdom but on the gracious help of God, that we have conducted ourselves in the world, and above all in our relations with you. For we are writing to you 13
nothing different from what we have written before, or from what indeed you already recognize as truth and will, I trust, recognize as such to the very end ; just as some few of you 14
have recognized us as your reason for boasting, even as you will be ours, on the day of Jesus our Lord.

Why Paul had postponed his Visit.

It was because I entertained this confidence 15
that I intended to visit you before going elsewhere—so that you might receive a twofold proof of God's favour—and to pass by way of Corinth into Macedonia. 16
Then my plan was to return from Macedonia to you, and be helped forward by you to Judaea. Did I display any vacillation or caprice in this? Or the purposes which I form—do I 17
form them on worldly principles, now crying "Yes, yes," and now "No, no"?

As certainly as God is faithful, our language to you is not 18
now "Yes" and now "No." For Jesus Christ the Son of God 19
—He who was proclaimed among you by us, that is by Silas and Timothy and myself—did not show himself a waverer between "Yes" and "No," but it was and always is "Yes" with Him.

the capital. It was in the west of Asia Minor. *And felt overwhelmed*] Lit. 'beyond strength'

9. *Sentence*] Or 'presentiment.' Lit. 'answer.'

12. *Pure motives*] See ii. 17 n.

15. *Before going elsewhere*] Lit. 'first.' *Proof of God's favour*] v.l. 'joy.'

17. *Vacillation or caprice*] One word in the Greek which no one English word seems adequately to represent. Perhaps 'levity' comes nearest.

19. *Silas*] Lit. 'Silvanus.' It has been conjectured that Silas is another name for Luke. *Was and is*] The Greek verb possesses this double force. Cp. 1. Cor. ix. 15; and *Aorist* vii. 3.

For all the promises of God, whatever their number, have their confirmation in Him; and for this reason through Him also our "Amen" acknowledges their truth and promotes the glory of God through our faith. But He who is making us as well as you stedfast through union with the Anointed One, and has anointed us is God, and He has also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing.

But as for me, as my soul shall answer for it, I appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth. Not that we want to lord it over you in respect of your faith — we do, however, desire to help your joy—for in the matter of your faith you are standing firm.

But, so far as I am concerned, I have resolved not to have a painful visit the next time I come to see you. For if I of all men give you pain, who then is there to gladden my heart, but the very persons to whom I give pain? And I write this to you in order that when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all. For with many tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

The penitent Offender to be received back.

Now if any one has caused sorrow, it has been caused not so much to me, as in some degree—for I have no wish to exaggerate—to all of you. In the case of such a person the punishment which was inflicted by the majority of you is enough; so that you may now take the opposite course, and forgive him rather and comfort him, for fear he should perhaps be driven to despair by his excess of grief. I beg you therefore fully to reinstate him in your love. For in writing to you I have also this object in view—to discover by experience whether you are prepared to be obedient in every respect. When you forgive a man an offence I also forgive it; for in fact what I have forgiven, if I have forgiven anything, has always been for your sakes and in the presence of

20. *Their confirmation*] Lit. 'the Yes.' *And promotes the glory of God through our faith*] Lit. 'to glory, through us.'
21. *The Anointed One*] Lit. 'Christ.'
22. *His Spirit as a pledge* &c.] Lit. 'the earnest (or, first instalment) of the Spirit.' See v. 5, n. *Put into*] Lit. 'given in.'
24. *Not that we want to lord it over you*] As some accuse us of doing.
7. *Rather*] v.L. omits this word.

Christ, for fear Satan should gain an advantage over us ; for we 11
are not ignorant of his devices.

Personal Trials and Apostolic Success.

Now when I came into the Troad to spread 12
there the Good News about the Christ, even
though in the Lord's providence a door stood open
before me, yet, obtaining no relief for my spirit because I did 13
not find our brother Titus, I bade them farewell and went on
into Macedonia. But to God be the thanks who in Christ ever 14
heads our triumphal procession, and by our hands waves in
every place that sweet incense, the knowledge of Him. For we 15
are a fragrance of Christ grateful to God in those whom He is
saving and in those who are perishing ; to the last-named an 16
odour of death predictive of death, and to the others an odour of
life predictive of life. And for such service as this who is com-
petent? We are ; for, unlike most teachers, we are not fraudu- 17
lent hucksters of God's Message ; but with transparent motives,
as commissioned by God, in God's presence and in communion
with Christ, so we speak.

Paul's Converts a Proof of his Divine Mission.

Do you say that this is self-recommendation 1 3
once more? or do we need, as some do, letters of
recommendation to you or from you? Our letter 2
of recommendation is yourselves—a letter written
on our hearts and everywhere known and read. For all can 3
see that you are a letter of Christ entrusted to our care, and
written not with ink, but with the Spirit of the ever-living God
—and not on tablets of stone, but on human hearts as
tablets.

God alone fitted Paul for his Task.

Such is the confidence which we have through 4
Christ in the presence of God ; not that of our- 5
selves we are competent to decide anything by
our own reasonings, but our competency comes from God. It 6

11. *Devices*] Or 'purposes.'

12. *The Troad*] The district so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On the west coast of the Troad was a town named Troas, and we might translate here 'to Troas.'

14. *Triumphal procession*] On the Roman triumph, also alluded to in Col. ii. 15, see the article TRIUMPHUS in Smith's *Dictionary of Antiquities*.

15. *Whom He is saving*] Lit. 'who are being saved.'

17. *We are*] These words are implied but not expressed in the Greek. *Unlike most*] Their self-seeking teachers. *Transparent motives*] The same word (*eilikrineia*) occurs i. 12 ; 1 Cor. v. 8 ; and the cognate adjective Phil. i. 10 ; 2 Peter iii. 1. The idea is that of character and thought of crystalline purity, as proved in strong sunlight ; 'sun-testedness,' if we had such a word.

3. *Ever-living*] Lit. 'living.' *Human hearts*] Lit. 'hearts of flesh ;' but see Rom. vii. 18, n.

6. *Covenant*] Greek 'Diathēkē.' "This word must be invariably taken in the sense of 'covenant' in the N.T." (Hatch). But Heb. ix. 16 is an exception.

is He also who has made us competent to serve Him in connexion with a new Covenant, which is not a written code but a Spirit; for the written code inflicts death, but the Spirit gives Life.

The Splendour of the new Faith.

If, however, the service that proclaims death— 7
its code being engraved in writing upon stones—
came with glory, so that the children of Israel
could not look steadily on the face of Moses because of the
brightness of his face—a vanishing brightness; will not the 8
service of the Spirit be far more glorious? For if the service 9
which pronounces doom had glory, far more glorious still is the
service which tells of righteousness. For, in fact, that which 10
was once resplendent in glory (Exod. xxxiv. 30, LXX.) has no
glory at all in this respect, that it pales before the glory which
surpasses it. For if that which was to be abolished came with 11
glory, much more is that which is permanent, arrayed in glory.

Therefore, cherishing a hope like this, we speak without 12
reserve, and we do not imitate Moses, who used to throw a veil 13
over his face to hide from the gaze of the children of Israel the
passing away of what was but transitory. Nay, their minds 14
were made dull; for to this very day during the reading of the
book of the ancient Covenant, the same veil remains unlifted,
because it is only in Christ that it is to be abolished. Yes, to 15
this day, whenever Moses is read, a veil lies upon their hearts.
But whenever the heart of the nation shall have returned to the 16
Lord, the veil will be withdrawn (Exod. xxxiv. 34, LXX.).

Now by "the Lord" is meant the Spirit; and where the 17
Spirit of the Lord is, freedom is enjoyed. And all of us, with 18
unveiled faces, reflecting like bright mirrors the glory of the
Lord, are being transformed into the same likeness, from one
degree of radiant holiness to another, even as derived from the
Lord the Spirit.

God's own Message declared with simple fidelity.

Therefore, being engaged in this service and 1 4
being mindful of the mercy which has been shown
us, we are not cowards. Nay, we have renounced 2
the secrecy which marks a feeling of shame. We

7. *That proclaims death*] Lit. 'of death.'' Cp. Rom. viii. 2.
9. *Had glory*] v.l. 'is glory.'
14. *Ancient Covenant*] The Law of Moses, not the whole of the Old Testament Scriptures. *Remains . . abolished*] Or 'remains, it not being yet revealed to them that in Christ the ancient Covenant is abolished.'
15. *Hearts*] Or 'understanding.'
16. *The heart of the nation*] Or 'any one.'
17. *Freedom*] From the mere letter of the Law.

practise no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience. If, however, the meaning of our Good News has been veiled, 3
the veil has been on the hearts of those who are on the way to perdition, in whom the god of this present age has blinded their 4
unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God. (For 5
we do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus.) For God who said, "Out of darkness let light shine," is He who 6
has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.

Paul's Strength came wholly from God.

But we have this treasure in a fragile vase of 7
clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us. We are hard pressed, yet never 8
in absolute distress; perplexed, yet never utterly baffled; pursued, yet never left unsuccoured; struck to the ground, yet never 9
slain; always, wherever we go, carrying with us in our bodies 10
the putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives. For we, alive though we are, 11
are continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives. Thus we are constantly dying, while 12
you are in full enjoyment of Life.

The Hope of Eternal Life.

But possessing the same Spirit of faith as he who 13
wrote, "I BELIEVED, AND THEREFORE I HAVE SPOKEN" (Ps. cxvi. 10), we also believe, and therefore we speak. For we know that He who raised the Lord Jesus 14
from the dead will raise us also to be with Jesus, and will cause both us and you to stand in His own presence. For everything 15
is for your sakes, in order that grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God.

3. *The veil . . the god*] Or (taking the Greek participle and the relative pronoun as being both neuter, instead of masculine, and the repeated preposition as denoting instrumentality) 'it is veiled by means of the things which are perishing, by means of which the god.' In that case the phrase 'the things which are perishing' denotes the Mosaic system which was then passing away.

7. *This treasure*] I.E. this bright light. *A fragile vase of clay*] Lit. 'earthenware jars.' Cp. Gideon's carrying of torches within pitchers (Judges vii. 16).

8, 9. Paul's metaphors here are all military metaphors.

14. *Raised the Lord Jesus*] V.L. omits 'the Lord.' *Both us and you*] Lit. 'us together with you.'

15. *Everything is*] Or 'all of these sufferings are.'

Transitory Pain leads on to Eternal Glory.

Therefore we are not cowards. Nay, even 16
though our outward man is wasting away, yet our
inward man is being renewed day by day. For 17
this our light and transitory burden of suffering is
achieving for us a preponderating, yes, a vastly prepondera ing,
and eternal weight of glory; while we look not at things seen, 18
but things unseen; for things seen are temporary, but things
unseen are eternal.

The spiritual and immortal Body.

For we know that if this poor tent, our earthly 1 5
house, is taken down, we have in heaven a building
which God has provided, a house not built by
human hands, but eternal. For in this one we sigh, because we 2
long to put on over it our dwelling which comes from heaven—
if indeed having really put on a robe we shall not be found to be 3
unclothed. Yes, we who are in this tent certainly do sigh under 4
our burdens, for we do not wish to lay aside that with which we
are now clothed, but to put on more, so that our mortality may
be absorbed in Life. And He who formed us with this very end 5
in view is God, who has given us His Spirit as a pledge and
foretaste of that bliss.

The heavenly Home joyfully anticipated.

We have therefore a cheerful confidence. We 6
know that while we are at home in the body we
are banished from the Lord; for we are living a 7
life of faith, and not one of sight. So we have a cheerful con- 8
fidence, and we anticipate with greater delight being banished

17. *Our*] v.L. omits. On this verse see F. R. Havergal's *From Glory unto Glory.*
18. *We look not at things seen &c.*]

'Still at my back I always hear
Time's winged chariot hurrying near:
And onward still before I see
Deserts of vast Eternity.'—JOHN WESLEY.

3. *If indeed*] v.L. 'if at least.' *Robe*] See Isa. lxi. 10; Gal. iii. 27. Our rendering of this verse seems alone to suit the introductory 'if indeed' or 'if at least.'
4. *We do not wish . . but to put on more*]

'Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

'Tis life, whereof our nerves are scant,
O life, not death, for which we pant;
More life and fuller, that I want.'

TENNYSON, *Two Voices*, cxxxiii., cxxxiv.

Absorbed in] Lit. 'drunk down by.'
5. *A pledge and foretaste*] Or 'first instalment' (of life). The same word occurs i. 22; Eph. i. 14. Some prefer to translate 'has given us a foretaste and pledge of His Spirit;' implying that the Spirit itself in its fulness is the gift that is to be bestowed hereafter. But, tempting as this interpretation is, it seems hardly to harmonize with Eph. i. 14. Cp. Rom. viii. 23.

from the body and going home to the Lord. And for this reason 9
also we make it our ambition, whether at home or in exile, to
please Him perfectly. For we must all of us appear before 10
Christ's judgement-seat in our true characters, in order that each
may then receive an award for his actions in this life, in accord-
ance with what he has done, whether it be good or worthless.

The Fear and Love of Christ.

Therefore, because we realize how greatly the 11
Lord is to be feared, we are endeavouring to win
men over, and God recognizes what our motives
are, and I hope that you, in your hearts, recognize them too.
We are not again commending ourselves to your favour, but are 12
furnishing you with a ground of boasting on our behalf, so that
you may have a reply ready for those with whom superficial
appearances are everything and sincerity of heart counts for
nothing. For if we have been beside ourselves, it has been for 13
God's glory ; or if we are now in our right senses, it is in order
to be of service to you. For the love of Christ overmasters us, 14
the conclusion at which we have arrived being this—that One
having died for all, His death was their death, and that He died 15
for all in order that the living may no longer live to themselves,
but to Him who died for them and rose again.

The new View of Life which results.

Therefore for the future we know no one simply 16
as a man. Even if we have known Christ as a
man, yet now we do so no longer. So that if any 17
one is in Christ, he is a new creature : the old state of things
has passed away ; a new state of things has come into existence.
And all this is from God, who has reconciled us to Himself 18
through Christ, and has appointed us to serve in the ministry
of reconciliation. We are to tell how God was in Christ recon- 19
ciling the world to Himself, not charging men's transgressions
to their account, and that He has entrusted to us the Message
of this reconciliation.

The Message of Peace and Friendship.

On Christ's behalf therefore we come as ambas- 20
sadors, God, as it were, making entreaty through
our lips : we, on Christ's behalf, beseech men to
be reconciled to God. He has made Him who knew nothing 21
of sin to be sin for us, in order that in Him we may become the

10. *Worthless*] v.L. 'bad;' a stronger word.

17. *He is a new creature*] Or 'there is a new creation.' The Saviour reconciles us not only to God, but to ourselves and to our fellow men, to life and to death. When, by receiving the Holy Spirit, we become consecrated Christians the world in which our lot is cast, and our outlook upon it, become entirely new things.

19. *With us*] Lit. 'in us.'

righteousness of God. And you also we, as God's fellow workers, 1 6
entreat not to be found to have received His grace to no purpose. For He says, "AT A TIME OF WELCOME I HAVE LISTENED 2
TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

Apostolic Credentials.

We endeavour to give people no cause for 3
stumbling in anything, lest the work we are doing should fall into discredit. On the contrary, as 4
God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by 5
floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst; by purity of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere 6
love; by the proclamation of the truth, by the power of God; 7
by the weapons of righteousness, wielded in both hands; through 8
honour and ignominy, through calumny and praise. We are looked upon as impostors and yet are true men; as obscure 9
persons, and yet are well known; as on the point of death, and yet, strange to tell, we live; as under God's discipline, and yet we are not deprived of life; as sad, but we are always joyful; 10
as poor, but we bestow wealth on many; as having nothing, and yet we securely possess all things.

An Appeal for personal Affection.

O Corinthians, our lips are unsealed to you: 11
our heart is expanded. There is no narrowness 12
in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my children—let 13
your hearts expand also.

Intimate Friendship with Idolaters forbidden.

Do not come into close association with un- 14
believers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness? or what partnership has light with darkness? Where can harmony between Christ and Belial be 15
found? or what participation has a believer with an unbeliever? and what compact has the Temple of God with idols? For *we* 16
are the Temple of the ever-living God; as God has said, "I WILL DWELL AMONG THEM, AND WALK ABOUT AMONG THEM; AND WILL BE THEIR GOD, AND IT IS THEY WHO SHALL BE MY PEOPLE" (Lev. xxvi. 12; Ezek. xxxvii. 27).

3. *We endeavour to give*] To render this by 'giving,' involves an ambiguity in English, it not being clear whether the participle refers to the 'we' or the 'you.' There is no ambiguity in the original.

16. *Ever-living*] Lit. 'living.'

Therefore, "COME OUT FROM AMONG THEM AND SEPARATE 17
YOURSELVES, SAYS THE LORD, AND TOUCH NOTHING IMPURE;
AND I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, 18
AND YOU SHALL BE MY SONS AND DAUGHTERS, SAYS THE
LORD THE RULER OF ALL" (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

VII. Having therefore these promises, beloved friends, let us purify 1
ourselves from all defilement of body and of spirit, and secure
perfect holiness through the fear of God.

Paul and his Converts.

Make room for us in your hearts. There is not 2
one of you whom we have wronged, not one to
whom we have done harm, not one over whom we
have gained any selfish advantage. I do not say this to imply blame, 3
for, as I have already said, you have such a place in our hearts
that we would die with you or live with you. I have great con- 4
fidence in you: very loudly do I boast of you. I am filled with
comfort: my heart overflows with joy amid all our affliction.

The timely Arrival of Titus.

For even after our arrival in Macedonia we 5
could get no relief such as human nature craves.
We were greatly harassed; there were conflicts
without and fears within. But He who comforts the depressed 6
—even God—comforted us by the coming of Titus, and not by 7
his coming only, but also by the fact that he had felt comforted
on your account, and by the report which he brought of your
eager affection, of your grief, and of your jealousy on my behalf,
so that I rejoiced more than ever.

Earnest Repentance at Corinth.

For if I gave you pain by that letter, I do not 8
regret it, though I did regret it then. I see that
that letter, even though for a time it gave you pain,
had a salutary effect. Now I rejoice, not in your grief, but 9
because the grief led to repentance; for you sorrowed with a
godly sorrow, which prevented you from receiving injury from
us in any respect. For godly sorrow produces repentance 10
leading to salvation, a repentance not to be regretted; but the
sorrow of the world finally produces death. For mark the 11

3. *To imply blame*] Or 'by way of condemnation.' The word that here signifies 'condemnation' occurs also in iii. 9, and marks the act of condemning. The apostle employs a different, though kindred, word indicative of the state which results from the act.

6. *Comforted*] Or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.

8. *I see*] v.l. prefixes 'for.' *Had a salutary effect.*] In the Greek these words are implied but not expressed. Other instances of such 'aposiopesis' are to be seen in Exod. xxxii. 32; Mark vii. 11 (A.V.); Luke xix. 42; John vi. 62; Acts xxiii. 9.

11. *What eagerness . . what &c.*] Lit. 'but what,' or 'nay what,' &c., six times. Cp. 1 Cor. vi. 11, where the same conjunction is used.

effects of this very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away reproach from yourselves in the matter. Therefore, though I wrote to you, it was not to 12
punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God.

Paul's Hopes realized.

For this reason we feel comforted; and—in 13
addition to this our comfort—we have been filled with all the deeper joy at Titus's joy, because his spirit has been set at rest by you all. For however I may have 14
boasted to him about you, I have had no reason to feel ashamed; but as we have in all respects spoken the truth to you, so also our boasting to Titus about you has turned out to be the truth. And his strong and tender affection is all the more drawn out 15
towards you when he recalls to mind the obedience which all of you manifested by the timidity and nervous anxiety with which you welcomed him. I rejoice that I have absolute confidence in 16
you.

Help for the poor at Jerusalem.

Generous Gifts from Macedonia.

But we desire to let you know, brethren, of the 1 8
grace of God which has been bestowed on the churches of Macedonia; how, while passing 2
through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality. For I can testify that to the utmost of their power, and even 3
beyond their power, they have of their own free will given help. With earnest entreaty they begged from us the favour of being 4
allowed to share in the service now being rendered to God's people; and that, not merely as we had expected, but first of all 5
in obedience to the will of God they gave their own selves to the Lord and to us. This led us to urge Titus that, as he had 6
previously been the one who commenced the work, so he should now go and complete among you this act of beneficence also.

13. *Has been set at rest*] Implying 'and is at rest.' See i. 19, n.
15. *The obedience . . anxiety with which you*] Lit. 'the obedience of all of you—how with timidity and nervous anxiety you.'
4. *Favour of being allowed to share*] Lit. 'favour and participation.'
5. *Their own selves*] I.E. for any personal service it was in their power to render.

Yes, just as you are already very rich in faith, readiness of speech, knowledge, unwearied zeal, and in the love that is in you, implanted by us, see to it that this grace of liberal giving also flourishes in you. 7

The Example of Jesus.

I am not saying this by way of command, but to test by the standard of other men's earnestness the genuineness of your love also. For you know the condescending goodness of our Lord Jesus Christ—how for your sakes He became poor, though He was rich, in order that you through His poverty might grow rich. But in this matter I give you an opinion ; for my doing this helps forward your own intentions, seeing that not only have you begun operations, but a year ago you already had the desire to do so. 8 9 10

Sympathy and Help to be mutual.

And now complete the doing also, in order that, just as there was then the eagerness in desiring, there may now be the accomplishment in proportion to your means. For, assuming the earnest willingness, the gift is acceptable according to whatever a man has, and not according to what he has not. I do not urge you to give in order that others may have relief while you are unduly pressed, but that, by equalization of burdens, your superfluity having in the present emergency supplied their deficiency, their superfluity may in turn be a supply for your deficiency later on, so that there may be equalization of burdens ; even as it is written, "HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE" (Exod. xvi. 18). 11 12 13 14 15

The new Mission of Titus.

But thanks be to God that He inspires the heart of Titus with the same deep interest in you ; for Titus welcomed our request, and being thoroughly in earnest he goes to you of his own free will. And we send with him the brother whose praises for his earnestness in proclaiming the Good News are heard throughout all the churches ; and more than that, he is the one who was chosen by the vote of the churches to travel with us, sharing our commission in the administration of this generous gift to promote the Lord's glory and gratify our own strong desire. For against one thing we are on our guard—I mean against blame being thrown upon 16 17 18 19 20

7. *Very rich*] Or 'rich in everything.' *That is in you, implanted by us*] v.l. (the love) 'that is on your part in our case.' 'To us,' as in the A.V., is an improbable rendering.

15. *Too much . . too little*] Lit. 'more . . . less.' Cp. Ps. lxi. 2, R.V., margin.

18. *Praises . . Good News*] Lit. simply 'praise in the Good News.'

19. *Vote*] Lit. 'show of hands.'

us in respect to these large and liberal contributions which are under our charge. For we seek not only God's approval of our 21
integrity, but man's also.

And we send with them our brother, of whose zeal we have 22
had frequent proof in many matters, and who is now more zealous than ever through the strong confidence which he has in you.

A loving Welcome requested.

As for Titus, remember that he is a partner with 23
me, and is my comrade in my labours for you; and as for our brethren, remember that they are delegates from the churches, and are men in whom Christ is glorified. Exhibit therefore to the churches a proof of your 24
love, and a justification of our boasting to these brethren about you.

Contributions were to be ready when Paul came.

As to the services which are being rendered to 1 9
God's people, it is really unnecessary for me to write to you. For I know your earnest willing- 2
ness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready; and the greater number of them have been spurred on by your ardour. Still I send the 3
brethren in order that in this matter our boast about you may not turn out to have been an idle one; so that, as I have said, you may be ready; for fear that, if any Macedonians come with 4
me and find you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence. I have 5
thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you.

We shall reap as we have sown.

But do not forget that he who sows with a nig- 6
gardly hand will also reap a niggardly crop, and that he who sows bountifully will also reap bountifully. Let each contribute what he has decided upon in his own 7
mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov. xxii. 8; LXX). And God is able to bestow every blessing on you in abundance, 8

23. *Delegates from*] Lit. 'apostles of.'
5. *Gift of love*] Lit. 'blessing.' So the Heb. 'berācheh' in Gen. xxxiii 11; Joshua xv. 19.
6. *Bountifully*] Lit. 'with a view to blessings.' For the plural see i., 3, n.
7. *What*] Lit. 'as' or 'just as.'
8. *Richly*] See ix. 6, n.

so that richly enjoying all sufficiency at all times, you may have ample means for all good works. As it is written, 9

"He has scattered abroad,
He has given to the poor,
His almsgiving remains for ever" (Ps. cxii. 9).

The happy Results of Liberality.

And God who continually supplies seed for the 10
sower and bread for eating, will supply you with seed and multiply it, and will cause your alms-
giving to yield a plentiful harvest. May you be abundantly 11
enriched so as to show all liberality, such as through our instru-
mentality brings thanksgiving to God. For the service rendered 12
in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results and awakens a chorus of thanksgiving to God. For, by the practical proof of it which 13
you exhibit in this service, you cause God to be extolled for your fidelity to your professed adherence to the Good News of the Christ, and for the liberality of your contributions for them and for all who are in need, while they themselves also in supplica- 14
tions on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you. Thanks be to God for His unspeakably precious gift! 15

Paul's Vindication of his Apostleship.

Paul reluctant to assert his Authority.

But as for me Paul, I entreat you by the gentle- 1 **10**
ness and self-forgetfulness of Christ—I who when among you have not an imposing personal pre-
sence, but when absent am fearlessly outspoken in dealing with you. I beseech you not to compel me when present to make a 2
bold display of the confidence with which I reckon I shall show my 'courage' against some who reckon that we are guided by

9. *Almsgiving*] Lit. 'righteousness;' which consisted, according to the Rabbis, of almsgiving, prayer, and fasting. See Matt. vi. 1–18, R.V.

10. *Continually supplies . . will supply*] There is here no separate word for 'continually' but the first of the two verbs used is a compound of the simple verb which follows, and it is more emphatic, signifying either 'will abundantly supply,' or 'will give supply after supply.' *Will supply you with seed*] i.e. 'will give you means and opportunities of sowing blessings.'

11. *Abundantly*] Or 'in every respect,' 'in all things.' Cp. xi. 6, n. I take the present participle (lit. 'glorifying') in this verse to be co-ordinate with the present participle (lit. 'being enriched') of verse 11, both referring to the Corinthians, while the Christians in Jerusalem who were to receive the gift are named by the emphatically placed 'they' of verse 14.

13. *By*] By no means to be rendered 'for,' or 'on account of.' *Fidelity*] Lit. 'subjection,' i.e., 'holding yourselves bound by.' *All who are in need*] Lit. simply 'all.'

15. *Unspeakably precious*] Lit. 'unspeakable.' *Gift*] The brotherly sympathy and mutual kindness which were entirely due to the grace of God being in their hearts.

worldly principles. For though we are still living in the world, 3
it is no worldly warfare that we are waging. The weapons with 4
which we fight are not human weapons, but are mighty for God
in overthrowing strong fortresses. For we overthrow arrogant 5
'reckonings,' and every stronghold that towers high in defiance
of the knowledge of God, and we carry off every thought as if
into slavery—into subjection to Christ ; while we hold ourselves 6
in readiness to punish every act of disobedience, as soon as ever
you as a church have fully shown your obedience.

Paul's Vigour of Speech and Action.

Is it outward appearances you look to? If any 7
man is confident as regards himself that he specially belongs to Christ let him consider again and
reflect that just as he belongs to Christ, so also do we. If, however, I were to boast more loudly of our apostolic authority, 8
which the Lord has given us that we may build you up, not pull
you down, I should have no reason to feel ashamed. Let it not 9
seem as if I wanted to frighten you by my letters. For they say, 10
"his letters are authoritative and forcible, but his personal presence is unimpressive, and as for eloquence, he has none." Let 11
such people take this into their reckoning, that whatever we are
in word by our letters when absent, the same are we also in act
when present.

Corinth included in Paul's Mission.

For we have not the 'courage' to rank ourselves 12
among, or compare ourselves with, certain persons distinguished by their self-commendation. Yet
they are not wise, measuring themselves, as they do, by one
another and comparing themselves with one another. We, 13
however, will not exceed due limits in our boasting, but will
keep within the limits of the sphere which God has assigned to
us as a limit, which reaches even to you. For there is no undue 14
stretch of authority on our part, as though it did not extend to
you. We pressed on even to Corinth, and were the first to proclaim to you the Good News of the Christ. We do not exceed 15
our due limits, and take credit for other men's labours ; but we
entertain the hope that, as your faith grows, we shall gain promotion among you—still keeping within our own sphere—pro-
motion to a larger field of labour, and shall tell the Good News 16
in the districts beyond you, not boasting in another man's
sphere about work already done by him.

6. *As a church*] 'You' (in the plural) as opposed to any rebellious individual or faction.

8. *Apostolic authority*] Lit. simply 'authority.' *Pull you down*] Or 'overthrow you,' as in verse 4.

Credentials must be from God.

But "WHOEVER BOASTS, LET HIS BOAST BE IN THE LORD" (Jer. ix. 24). For it is not the man that commends himself who is really approved, but he whom the Lord commends. 17 18

Paul's Motive one of anxious Love.

I wish you could have borne with a little foolish boasting on my part. Nay, do bear with me. I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you to Him like a faithful bride to her one husband; but I am afraid that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ. If indeed some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! Why, I reckon myself in no respect inferior to those superlatively great apostles. And if in the matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that fully evident to you. 1 **11** 2 3 4 5 6

Paul's Reason for foregoing his Right to Maintenance.

Is it a sin that I abased myself in order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward? Other churches I robbed, receiving pay from them in order to do you service; and when I was with you and my resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. Christ knows that it is true when I say that I will not be stopped from boasting of this anywhere in Greece. And why? Because I do not love you? God knows that I do. But I will persist in the same line of conduct in order to cut the ground from under the feet of those who desire an opportunity of getting themselves recognized as being on a level with us in the matters about which they boast. For men of this stamp are sham apostles, dishonest workmen, assuming the garb of apostles of Christ. And no wonder. Satan, their 7 8 9 10 11 12 13 14

1. *Foolish boasting*] Lit. 'folly.'

4. *Some visitor is proclaiming among you*] Lit. 'he who comes is proclaiming.'

6. *Fully*] The Greek phrase (*en panti*) so rendered occurs no fewer than ten times in this Letter It does not always mean 'in everything,' but is often simply adverbial like our 'altogether,' 'exceedingly,' adding emphasis to the verb or adjective that it qualifies.

14. *Satan, their master*] Lit. 'Satan himself.'

master, can disguise himself as an angel of light; it is therefore 15
no great thing for his servants also to disguise themselves as
servants of righteousness. Their end will be in accordance
with their actions.

An ironical Defence of his own good Sense.

To return to what I was saying. Let no one 16
suppose that I am foolish. Or if you must, at any
rate make allowance for me as being foolish, in
order that I, as well as they, may boast a little.
What I am now saying, I do not say by the Lord's command, but 17
as a fool in his folly might, in this reckless boasting. Since many 18
boast for merely human reasons, I too will boast. Wise as you 19
yourselves are, you find pleasure in tolerating fools. For you 20
tolerate it, if any one enslaves you, lives at your expense, makes
off with your property, gives himself airs, or strikes you on the
face.

Paul's Perils and Hardships.

I use the language of self-disparagement, as 21
though I were admitting our own feebleness. Yet
for whatever reason any one is 'courageous'—I
speak in mere folly—I also am courageous. Are they He- 22
brews? So am I. Are they Israelites? So am I. Are they
descendants of Abraham? So am I. Are they servants of 23
Christ? (I speak as if I were out of my mind.) Much more
am I His servant; serving Him more thoroughly than they by
my labours, and more thoroughly also by my imprisonments,
by excessively cruel floggings, and with risk of life many a time.
From the Jews I five times have received forty lashes all but 24
one. Three times I have been beaten with Roman rods, once I 25
have been stoned, three times I have been shipwrecked, once
for full four and twenty hours I was floating on the open sea. I 26
have served Him by frequent travelling, amid dangers in cross-
ing rivers, dangers from robbers; dangers from my own country-
men, dangers from the Gentiles; dangers in the city, dangers
in the desert, dangers by sea, dangers from spies in our midst;
with labour and toil, with many a sleepless night, in hunger 27
and thirst, in frequent fastings, in cold, and with insufficient cloth-
ing. And besides other things, which I pass over, there is that 28
which presses on me daily—my anxiety for all the churches.

16. *Foolish*] I.E. 'out of my senses.'

20. *Strikes &c.*] If this were meant to be understood literally, as Stanley supposes, we should probably, but not certainly, have had 'faces' in the plural.

25. *I was floating &c.*] In the case of many of the other sufferings it may be assumed that some permanent ill effect remained; but the tense here used, the Greek perfect, seems designed expressly to indicate some such result. Cp. xii. 21, n.

Who is weak, and I am not weak? Who is led astray into sin, and I am not aflame with indignation? 29

If boast I must, it shall be of things which display my weakness. The God and Father of our Lord Jesus Christ—He who is blessed throughout the ages—knows that I am speaking the truth. 30 31

Paul's Escape from Damascus.

At Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me, but through an opening in the wall I was let down in a basket, and so escaped his hands. 32 33

Sublime Visions and humbling Infirmities.

I am compelled to boast. It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses. If however I should choose to boast, I should not be a fool for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than what his own eyes attest, or more highly than what he hears from my lips. And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's

1 12 2 3 4 5 6 7 8 9

29. *Led astray into sin*] Lit. 'tripped up.'

33. *Opening*] Or 'window.'

1. *Visions and revelations*] Cp. Acts ix. 4–6; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23; Gal. ii. 2. *Granted me by*] Lit. simply 'of.'

2, 3. *Whether in the body &c.*] The same uncertainty applies to the interpretation of 1 Thess. iv. 17; Rev. xii. 5; where the same word for 'caught up' occurs.

6. *Should . . should . . should*] In Classical Greek the form which corresponds to such a hypothetical English sentence as this has the verb in the optative mood; but in the Greek of the N.T. the optative is never so used.

7. *Judging by*] For the 'by' see Jelf, *Greek Grammar*, § 609, 3.

9. *Power*] Both the A.V. and the R.V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence. Cp. the A.V. with the R.V., John iii. 34.

power may overshadow me. In fact I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then I am strong. 10

The true Credentials of an Apostle.

It is foolish of me to write all this, but you have compelled me to do so. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great apostles, even though in myself I am nothing. The signs that characterize the true apostle have been done among you, accompanied by unwearied fortitude, and by tokens and marvels and displays of power. In what respect, therefore, have you been worse dealt with than other churches, except that I myself never hung as a dead weight upon you? Forgive the injustice I thus did you! 11 12 13

An intended Visit to Corinth.

See, I am now for the third time prepared to visit you, but I will not be a dead weight to you. I desire not your money, but yourselves; for children ought not to put by for their parents, but parents for their children. And as for me, most gladly will I spend all I have and be utterly spent for your salvation. If I love you so intensely, am I the less to be loved? Be that as it may: I was not a burden to you. 14 15 16

The unselfish Motives of Paul and Titus.

But being by no means scrupulous, I entrapped you, they say! Have I gained any selfish advantage over you through any one of the messengers I have sent to you? I begged Titus to visit you, and sent our other brother with him. Did Titus gain any selfish advantage over you? Were not he and I guided by one and the same Spirit, and did we not walk in the same steps? 17 18

An Appeal to the great Judge of all.

You are imagining, all this time, that we are making our defence at your bar. In reality it is as in God's presence and in communion with Christ that we speak; but, dear friends, it is all with a view to your progress in goodness. For I am afraid that perhaps when I come I may not find you to be what I desire, and that you may 19 20

13, 14. *A dead weight*] Lit. 'a stupefying weight.' So in xi. 9. In the N.T. the word is only found in these three passages.

15. *If I love &c.*] v.L. 'though the more intensely I love you, the less I am loved.' *So intensely*] Lit. 'more intensely.'

16. *Being &c.*] "My opponents say that my very privation and poverty were means to some unworthy by-ends." Paul disdains to give any other answer than that already given in v. 11. Cp. Rom. iii. 8.

18. *He and I*] Or 'both of us.' Lit. 'we.'

19. *That we speak; but &c.*] v.L. 'that we say all this, dear friends, to promote your progress in goodness.'

find me to be what you do not desire ; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest ; and that upon re-visiting you 21
I may be humbled by my God in your presence, and may have to mourn over many whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty.

Coming Investigations and Punishments.

This intended visit of mine is my third visit to 1 13
you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED" (Deut. xix. 15). Those who cling to their old sins, and 2
indeed all of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you ; since you 3
want a practical proof of the fact that Christ speaks by my lips —He who is not feeble towards you, but powerful among you. For though it is true that He was crucified through weakness, 4
yet He now lives through the power of God. We also are weak, sharing His weakness, but with Him we shall be full of life to deal with you through the power of God.

'Examine yourselves on the one vital Point.'

Test yourselves to discover whether you are true 5
believers: put your own selves under examination. Or do you not know that Jesus Christ is within you, if you are sincere? But I trust that you will re- 6
cognize that we are sincere. And our prayer to God is that you 7
may do nothing wrong; not in order that our sincerity may be demonstrated, but that you may do what is right, even though our sincerity may seem to be doubtful. For we have no power 8
against the truth, but only for the furtherance of the truth ; and 9
it is a joy to us when we are powerless, but you are strong. This we also pray for—the perfecting of your characters. For 10
this reason I write thus while absent, that when present I may not have to act severely in the exercise of the authority which the Lord has given me for building up, and not for pulling down.

21. *Whose hearts still cling &c.*] Both the A.V. and the R.V. fail to give the force of the Greek perfect, which always implies a still continuing result. Cp. xi. 25, n.

4. *Sharing His weakness*] Or 'in communion with Him.' Lit. 'in Him,' or (v.L.) 'with Him.'

7. *That you may do what is right &c.*] I.E. 'if your Christian character is unmistakable, it matters little about our reputation'—which will thus be amply vindicated.

8. *For we have &c.*] If you are living consistently with the truth concerning Christ, you have nothing to fear from us in the way of discipline.

Concluding Words.

Finally, brethren, be joyful, secure perfection of character, take courage, be of one mind, live in peace; and then God who gives love and peace, will be with you. 11

Salute one another with a holy kiss. All God's people here send greetings to you. 12

May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. 13

11. *Be joyful*] Or 'farewell.'
13. *The fellowship of &c*] Or 'the presence, shared by all, of the Holy Spirit (A. S. Way); or 'fellowship through the Holy Spirit.'

PAUL'S LETTER TO THE GALATIANS

THERE is no question as to the genuineness of this Pauline Letter, but it differs from most other writings of the apostle in being addressed to "churches" rather than to a single community. It seems now, however, impossible to decide the precise meaning of the term "Galatia." Two distinct views are held by modern scholars. One, known as the "North Galatian theory," maintains that this Letter was addressed to the churches of Ancyra, Tavium, Pessinus and possibly other cities. The other, the "South Galatian theory," holds that the congregations intended were those of Pisidian Antioch, Iconium, Derbe and Lystra. In any case the population was very mixed, consisting of Phrygians, Greeks, Romans, Gauls and Jews. Judging from the apostle's remonstrances, the two latter seem to have preponderated. The date of the Letter cannot be exactly fixed. The periods assigned by recent scholarship vary from 46 A.D. to 58 A.D., but the medium estimate of 53 A.D., adopted by Harnack and Ramsay, satisfies all the requirements of the case. The apostle certainly visited Galatia during his second missionary tour, perhaps about 51 A.D., and although suffering from illness was received with enthusiasm. After a short stay he departed cherishing a joyful confidence as to his converts there. But when, less than three years afterwards, he came again, he found that the leaven of Judaism, working on the fickle Gallic temperament, had produced a definite apostasy, insomuch that both the freedom of individual believers and his own apostolic authority were in danger. Even his personal presence (Acts xviii. 23) did not end the difficulty. Hence, possibly during his journey between Macedonia and Achaia, he sent this Letter. Its rugged and incoherent style shows that it was dictated under great stress of feeling, and the doctrine of justification by faith is stated more emphatically than in any other of his writings. But his earnest insistence upon the "fruit of the Spirit" proves that his ideal of practical holiness was rather strengthened than impaired by his plea for faith as the mainspring of Christian life.

PAUL'S LETTER TO THE GALATIANS

Introduction.

Greeting.

Paul, an apostle sent not from man nor by man, 1 1
but by Jesus Christ and by God the Father, who
raised Jesus from among the dead—and all the brethren who 2
are with me:

To the churches of Galatia. May grace and peace be granted 3
to you from God the Father, and from our Lord Jesus Christ,
who gave Himself to suffer for our sins in order to rescue us 4
from the present wicked age in accordance with the will of our
God and Father. To Him be the glory to the ages of the ages! 5
Amen.

Paul vindicates his apostolic Authority.

The falling away of the Galatians.

I marvel that you are so readily leaving Him 6
who called you by the grace of Christ, and are
adhering to a different Good News. For other 7
"Good News" there is none; but there are some persons who
are troubling you, and are seeking to distort the Good News
concerning Christ. But if even we or an angel from heaven 8
should bring you a Good News different from that which we
have already brought you, let him be accursed. What I have 9
just said I repeat—if any one is preaching to you a Good News
other than that which you originally received, let him be
accursed. For is it man's favour or God's that I aspire to? or 10
am I seeking to please men? If I were still a man-pleaser, I
should not be Christ's bondservant.

Paul's Teaching came direct from Christ.

For I must tell you, brethren, that the Good 11
News which was proclaimed by me is not such as
man approves of. For, in fact, it was not from 12
man that I received or learnt it, but by a revelation from Jesus
Christ. For you have heard of my early career in Judaism— 13
how I furiously persecuted the church of God, and made havoc
of it, and how in devotion to Judaism I outstripped many men 14

of my own age among my people, being far more zealous than
they on behalf of the traditions of my forefathers. But when 15
He who set me apart even from my birth, and called me by His
grace, saw fit to reveal His Son within me in order that I might 16
spend my life in telling among the Gentiles the Good News
about Him, at once I did not confer with any human being, nor 17
did I go up to Jerusalem to those who were my seniors in the
apostleship, but I went away into Arabia, and afterwards came
back to Damascus.

Visits to Jerusalem, Syria, and Cilicia.

Then, three years later, I went up to Jerusalem 18
to inquire for Peter, and I spent a fortnight with
him. I saw none of the other apostles, except 19
James, the Lord's brother. In making these assertions I am 20
speaking the truth, as in the sight of God. Afterwards I visited 21
Syria and Cilicia; but to the Christian churches in Judaea I 22
was personally unknown. They only heard it said: "He who 23
was once our persecutor is now telling the Good News of the
faith of which he formerly made havoc;" and they gave glory 24
to God on my account.

Paul's Divine Call recognized at Jerusalem.

2 Later still, after an interval of fourteen years, I 1
again went up to Jerusalem in company with
Barnabas, taking Titus also with me. I went up 2
in obedience to a revelation of God's will; and I explained to
them the Good News which I proclaim among the Gentiles. To
the leaders of the church this explanation was made in private,
lest by any means I should be running, or should already have
run, in vain. But although my companion Titus was a Greek 3
they did not insist upon even him being circumcised. Yet 4
there was danger of this through the false brethren secretly
introduced into the church, who had stolen in to spy out the
freedom which is ours in Christ Jesus, in order to rob us of it.
But not for an hour did we give way and submit to them; in 5
order that the Good News might continue with you in its
integrity. From those leaders I gained nothing new. Whether 6
they were men of importance or not, matters nothing to me—
God recognizes no external distinctions. To me, at any rate,
the leaders imparted nothing new. Indeed, when they saw that 7

18. *Peter*] Lit. 'Cephas,' the Aramaic form of the same name.
3 Lit. 'But even my companion Titus, Greek though he was, was not compelled to be circumcised.'
4. *Freedom*] I.E. freedom from the Law of Moses.
7. *Indeed*] V.L. 'Nay, on the contrary;' but the exact contrary of 'imparting' is actual 'taking away,' and of this there is no thought here.

I was entrusted with the preaching of the Good News to the
Gentiles as Peter had been with that to the Jews—for He who had 8
been at work within Peter with a view to his apostleship to the
Jews had also been at work within me with a view to my apostle-
ship to the Gentiles—and when they perceived the mission which 9
was graciously entrusted to me, they (that is to say, James,
Peter, and John, who were considered to be the pillars of the
church) welcomed Barnabas and me to their fellowship on the
understanding that we were to go to the Gentiles and they to the
Jews. Only they urged that we should remember their poor—a 10
thing which was uppermost in my own mind.

Peter openly rebuked by Paul.

Now when Peter visited Antioch, I remonstrated 11
with him to his face, because he had incurred just
censure. For until certain persons came from 12
James he had been accustomed to eat with Gentiles; but as
soon as these persons came, he withdrew and separated himself
for fear of the circumcision party. And along with him the 13
other Jews also concealed their real opinions, so that even
Barnabas was carried away by their lack of straightforwardness.
As soon as I saw that they were not walking uprightly in the 14
spirit of the Good News, I said to Peter, before them all, "If
you, though you are a Jew, live as a Gentile does, and not as a
Jew, how can you make the Gentiles follow Jewish customs?
You and I, though we are Jews by birth and not Gentile sinners, 15
know that it is not through obedience to Law that a man can be 16
declared free from guilt, but only by faith in Jesus Christ. We
have therefore believed in Christ Jesus, for the purpose of being
declared free from guilt, through faith in Christ and not through
obedience to Law; for through obedience to Law no human
being shall be declared free from guilt. But if while we are 17
seeking in Christ acquittal from guilt we ourselves are convicted
of sin, Christ then encourages us to sin! No, indeed. Why, 18
if I am now rebuilding that structure of sin which I had
demolished, I am thereby constituting myself a transgressor,
for it is by the Law that I have died to the Law, in order that I 19
may live to God. I have been crucified with Christ, and it is no 20
longer I that live, but Christ that lives in me; and the life which
I now live in the body I live through faith in the Son of God
who loved me and gave Himself up to death on my behalf. I 21

9. *Mission . . graciously entrusted*] Lit. 'grace . . entrusted' or 'divine favour . . shown.' See Rom. xii. 3, n.
9, 11, 14. *Peter*] Lit. 'Cephas.' See i. 18, n.

do not nullify the grace of God; for if acquittal from guilt is obtainable through the Law, then Christ has died in vain."

The Jewish Law far inferior to the Christian Faith.

An Appeal to the Experience of the Galatians.

3 You foolish Galatians! Whose sophistry has bewitched you—you to whom Jesus Christ has been vividly portrayed as on the cross? Answer me this one question—Is it on the ground of your obedience to the Law that you received the Spirit, or is it because, when you heard, you believed? Are you so foolish? Having begun by the Spirit, are you now going to reach perfection through what is external? Have you endured such sufferings to no purpose—if indeed it has been to no purpose? He who gives you His Spirit and works miracles among you—does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed: even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6)?

Acceptance with God is the Result of Faith.

Notice therefore that those who possess faith are true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3; xviii. 18). So we see that it is they who possess faith that are blessed with believing Abraham. All who are depending upon their own obedience to the Law are under a curse, for it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW AND PRACTISE THEM" (Deut. xxvii. 26). It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom has been thus purchased in order that in Christ Jesus the

1. *As on the cross*] Or 'as having been crucified.'
4. *Endured such sufferings*] Or 'passed through so wonderful an experience.'

blessing belonging to Abraham may come upon the Gentiles, so that through faith we may receive the promised Spirit.

The Law did not invalidate God's Promises.

Brethren, even a covenant made by a man— 15
to borrow an illustration from daily life—when once formally sanctioned is not liable to be set aside or added to. (Now the promises were given 16
to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed" [Gen. xii. 7], since He spoke of only one—and this is Christ.) I mean that 17
the covenant which God had already formally made is not abrogated by the Law which was given four hundred and thirty years later—so as to annul the promise. For if the inheritance 18
comes through obedience to Law, it no longer comes because of a promise; but as a matter of fact God has granted it to Abraham in fulfilment of a promise.

The real Place and Use of the Law.

Why then was the Law given? It was imposed 19
later on for the sake of defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels. But there cannot be a mediator where only one indi- 20
vidual is concerned: God, however, is only one. Is the Law 21
then opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law; but Scripture has 22
shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.

The Law prepares us to welcome the Saviour.

Before this faith came, we Jews were perpetual 23
prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has 24
acted the part of a tutor-slave to lead us to Christ, in order that through faith we may be declared to be free from guilt. But 25
now that this faith has come, we are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus; 26
for all of you who have been baptized into Christ, have clothed 27

19. *Defining sin*] I.E. making acts of sin 'offences against Law.'
20. *God however &c.*] Man, the other party, being by contrast unworthy of mention; unfit to be for a moment co-ordinated with God. Mediation therefore is far inferior to promise, by which it is superseded; for promise depends on One alone—the infinite, the holy, the faithful God.
24. *To lead us, &c.*] An important part of the duty of a tutor-slave was to attend his young master to and from school.
27. *Into*] Or 'unto.'

yourselves with Christ. In Him the distinctions between Jew 28
and Gentile, slave and free man, male and female, disappear;
you are all one in Christ Jesus. And if you belong to Christ, 29
then you are indeed true descendants of Abraham, and are
heirs in fulfilment of the promise.

Divine Sonship only possible through Faith in Christ.

Now I say that so long as an heir is a child, he 4 1
in no respect differs from a slave, although he is
the owner of everything, but he is under the con- 2
trol of guardians and trustees until the time his
father has appointed. So we also, when spiritually we were 3
children, were subject to the world's rudimentary notions, and
were enslaved; but when the time was fully come, God sent 4
forth His Son, born of a woman, born subject to Law, in order to 5
purchase the freedom of all who were subject to Law, so that
we might receive recognition as sons. And because you are 6
sons, God has sent out the Spirit of His Son to enter your
hearts and cry "Abba! our Father!" Therefore you are no 7
longer a slave, but a son; and if a son, then an heir also through
God's own act.

Mere external Observances worthless.

But at one time, you Gentiles, having no know- 8
ledge of God, were slaves to gods which in
reality do not exist. Now, however, having come 9
to know God—or rather to be known by Him—how is it you are
again turning back to weak and worthless rudimentary notions
to which you are once more willing to be enslaved? You scru- 10
pulously observe days and months, special seasons, and years.
I am alarmed about you, and am afraid that I have perhaps 11
bestowed labour upon you to no purpose.

The once eager Affection of the Galatians.

Brethren, become as I am, I beseech you; for I 12
have also become like you. In no respect did you
behave badly to me; and you know that in those 13
early days it was on account of bodily infirmity that I proclaimed
the Good News to you, and yet the bodily infirmity which was 14
such a trial to you, you did not regard with contempt or loathing,
but you received me as if I had been an angel of God or Christ
Jesus Himself! I ask you, then, what has become of your self-con- 15

1. *An heir*] In this instance a young man of property, whose father is dead.

12. Paul probably meant that just as he himself had thrown off the restrictions of the Jewish ceremonial Law and had become virtually a Gentile like themselves, so they ought to throw off their regard for heathen observances, and become spiritually free like him.

13. *Bodily infirmity*] Some illness which detained him in Galatia where he would not otherwise have stayed so long. Some suppose the illness was the result of his having been stoned at Lystra (Acts xiv.).

15. *Self-congratulations*] At having me among you at that time.

gratulations? For I bear you witness that had it been possible you would have torn out your own eyes and have given them to me. Can it be that I have become your enemy through speaking the truth to you? 16

Paul's Anxiety for the Welfare of the Galatians.

These men pay court to you, but not with honourable motives: they want to exclude you, so that you may pay court to them. It is always an honourable thing to be courted in an honourable cause; always, and not only when I am with you, my children— 17 18 19 you for whom I am again, as it were, undergoing the pains of childbirth until Christ is fully formed within you. Would that I were with you and could change my tone, for I am perplexed about you. 20

Ishmael a Slave, Isaac free.

Tell me—you who want to continue to be subject to Law—will you not listen to the Law? For it is written that Abraham had two sons, one by the slave girl and one by the free woman. But we see that the child of the slave girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. All this is allegorical; for the women represent two covenants. One has its origin on Mount Sinai, and bears children destined for slavery. This is Hagar; for the name Hagar stands for Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children; but the Jerusalem which is above is free, and *she* is *our* mother. For it is written, 21 22 23 24 25 26 27

"REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD;
FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
MORE INDEED THAN SHE WHO HAS THE HUSBAND"
(Isa. liv. 1).

'Stedfastly maintain your Freedom.'

But you, brethren, like Isaac, are children born in fulfilment of a promise. Yet just as, at that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says the Scripture? "SEND 28 29 30

20. *Change my tone*] Speak in milder terms, which (see next verse) he does not do.

25. *For the name &c.*] v.l. 'for Sinai is a mountain in Arabia;' omitting 'Hagar.' To this day the Arabs call Sinai 'hajar,' with the *j* sounded as in the English 'jar.'

27. *Barren*] "Not Gentile Christendom as opposed to Jewish, but the new dispensation as opposed to the old" (Lightfoot).

AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN" (Gen. xxi. 10). Therefore, brethren, 31
since we are not the children of a slave-girl, but of the free
woman—Christ having made us gloriously free—stand fast and 1 5
do not again be hampered with the yoke of slavery.

Legalism leaves no Room for Christ.

Remember that it is I Paul who tell you that 2
if you receive circumcision Christ will avail you
nothing. I once more protest to every man who 3
receives circumcision that he is under obligation to obey the
whole Law of Moses. Christ has become nothing to any of 4
you who are seeking acceptance with God through the Law:
you have fallen away from grace. *We* have not, for through 5
the Spirit we wait with longing hope for an acceptance with
God which is to come through faith. For in Christ Jesus 6
neither circumcision nor uncircumcision is of any importance;
but only faith working through love.

A final Word of Protest.

You were running the race nobly! Who has in- 7
terfered and caused you to swerve from the truth?
No such teaching ever proceeded from Him who is 8
calling you. A little yeast corrupts the whole of the dough. 9
For my part I have strong confidence in you in the Lord that 10
you will adopt my view of the matter; but the man—be he who
he may—who is troubling you, will have to bear the full weight
of the judgement to be pronounced on him. As for me, 11
brethren, if I am still a preacher of circumcision, how is it that
I am still suffering persecution? In that case the Cross has
ceased to be a stumbling-block! Would to God that those 12
who are unsettling your faith would even mutilate themselves.

Moral and spiritual Exhortations.

Love restrains those free from Law.

You however, brethren, were called to freedom; 13
only do not turn your freedom into an excuse for
giving way to your lower natures; but become

4. *Christ has become &c.*] Lit. 'You have been abrogated from Christ.' Cp. Rom. vi 17.

5. *Acceptance with God which is to come through faith*] Cp. Rom. ix. 30; x. 5, 6.

8. "The arguments that have so wrought on you were never inspired by Him who still bids you come to Him" (A. S. Way).

9. *Yeast*] Or 'leaven' or 'barm.' *Corrupts*] Or 'puts into a ferment.' Lit. 'leavens.'

10. *Strong*] Or 'stedfast'—the force of the perfect tense.

12. *Mutilate themselves*] Or 'cut themselves off,' i.e. from communication with you.

13. *However*] See *Aorist*, Appendix A, § 12. *Freedom*] From the Law of Moses.

bondservants to one another in a spirit of love. For the entire Law has been obeyed when you have kept the single precept, which says, "YOU ARE TO LOVE YOUR FELLOW MAN EQUALLY WITH YOURSELF" (Lev. xix. 18). But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another.

14 15

The Spirit and Man's earthly Nature.

This then is what I mean: let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to Law.

16 17 18

The Outcome of Man's sinful Nature.

Now you know full well the doings of our lower natures: fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that they who are guilty of such things will have no share in the Kingdom of God.

19 20 21

The Fruit borne by the Spirit.

The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint; against such things as these there is no law. Now they who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vainglorious, challenging one another, envying one another.

22 23 24 25 26

Sympathy to be shown to the fallen.

Brethren, if a man be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness; and let each of you keep watch over himself, lest he also fall into temptation.

VI. 1

14. *Fellow man*] Lit. 'neighbour,' a word which in the original Hebrew (Lev. xix. 18) is apparently restricted to the people of Israel, though the N.T. extends and spiritualizes its meaning.

16. *Indulge*] Lit. 'fulfil.' *Your lower natures*] Lit. 'flesh,' i.e. "the merely natural man, all that tends to earth and earthliness, selfishness ever appearing in the background" (Ellicott). Cp. Rom. vii. 18, n.; Eph. ii. 3, n.

18. *The Spirit is leading you*] Lit. 'you are being led by the Spirit.'

21. *Envyings*] v.L. adds 'murders.'

1. *He also*] Lit. 'you also.'

Always carry one another's burdens, and so obey the whole of 2
Christ's Law. For if there is any one who thinks himself to be 3
somebody when he is nobody, he is deluding himself. But let 4
every man scrutinize his own conduct, and then he will find
out, not with reference to another but with reference to himself,
what he has to boast of. For every man will have to carry his 5
own load. But let those who receive instruction in Christian 6
truth share with their instructors all temporal blessings.

Life's sure Harvest.

Do not deceive yourselves: God is not to be 7
scoffed at; for whatever a man sows, that he will
also reap. He who sows in the field of his lower 8
nature, will from that nature reap destruction; but he who sows
to serve the Spirit will from the Spirit reap the Life of the ages.
Let us not abate our courage in doing what is right; for in due 9
time we shall reap a reward, if we do not faint. So then, as we 10
have opportunity, let us labour for the good of all, and especially
of those who belong to the household of the faith.

Autograph Conclusion. Paul glories only in the Cross.

See in what large letters I am writing to you 11
with my own hand. All who desire to display their 12
zeal for external observances try to compel you to
receive circumcision, but their real object is simply
to escape being persecuted for the cross of Christ. For these very 13
men do not really keep the Law of Moses, but they would have
you receive circumcision in order that they may glory in *your*
bodies. But as for me, God forbid that I should glory in any- 14
thing except the cross of our Lord Jesus Christ, upon which the
world is crucified to me, and I am crucified to the world. For 15
neither circumcision nor uncircumcision is of any importance;
but only a renewed nature. And all who shall regulate their 16
lives by this principle—may peace and mercy be given to them
—and to the true Israel of God.

2. *Obey*] v.l. 'you will obey.'

8. *Destruction*] i.e. a harvest of corruption and ruin. "If you plant the seed of your own selfish desires, if you sow the field of 'the flesh,' then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of Life eternal" (Lightfoot). Some understand 'Spirit' here to be the human spirit.

10. *As we have opportunity*] Or 'while we have time;' a reference to the near approach of death and the Coming of Christ. *To the household of the faith*] Or 'to the faith.' "There does not seem to be any allusion to a household" (Alford).

11. *I am writing*] Or 'I have written,' this whole letter, or these concluding sentences which guarantee the genuineness of the whole.

14. *Upon which*] Or 'through whom.' *Is crucified*] The Greek perfect, which implies not only that it has been crucified, but that it remains a crucified thing. "Henceforth we are dead each to the other" (Lightfoot).

15. *For*] v.l. adds 'in Christ Jesus.'

16. *Shall regulate*] v.l. 'are regulating.'

From this time onward let no one trouble me ; for, as for me, 17
I bear, branded on my body, the scars of Jesus as my Master.

Farewell. May the grace of our Lord Jesus Christ be with 18
your spirits, brethren. Amen.

17. *The scars*] In ancient times slaves were branded in token of their complete subjection to the masters who owned them. It is misery and degradation to be enslaved to a mere fellow mortal, but Paul gloried in the marks which suffering and toil had left upon his face and physical frame making it manifest to the world that he was a very bondservant of Christ.

PAUL'S LETTER TO THE EPHESIANS

THIS appears to have been a kind of circular Letter to the churches in Roman Asia, and was not addressed exclusively to Ephesus. Ephesus was a well-known seaport and the principal city in Roman Asia. It was famous alike for its wonderful temple, containing the shrine of Diana, and for its vast theatre which was capable of accommodating 50,000 persons. Paul was forbidden at first to preach in Roman Asia (Acts xvi. 6), but he afterwards visited Ephesus in company with Priscilla and Aquila (Acts xviii. 19). About three years later (Acts xix. 1) he came again and remained for some time—probably from 54 to 57 A.D. — preaching and arguing in the school of Tyrannus, until driven away through the tumult raised by Demetrius. He then went to Jerusalem, by way of Miletus, but was arrested in the uproar created by the Jews and was taken first to Caesarea (Acts xxiii. 23), and thence to Rome (Acts xxviii. 16). This was probably in the spring of 61 A.D. Late in 62 or early in 63 A.D., this Letter was written, together with the companion Letters to the Philippians, the Colossians, and Philemon.

Greeting.

1 Paul, an apostle of Christ Jesus by the will of God :

To God's people who are at Ephesus—believers in Christ Jesus. May grace and peace be granted to you from God our 2 Father and the Lord Jesus Christ.

God's eternal Purpose of Love.

Blessed be the God and Father of our Lord 3 Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ, even as, in His love, He chose us as His own in Christ before 4 the creation of the world, that we might be holy and without blemish in His presence. For He pre-destined us to be adopted 5 by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the praise of the splendour of 6 His grace with which He has enriched us in the beloved One.

World-wide Redemption through Christ.

It is in Him, and through the shedding of His 7 blood, that we have our deliverance—the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all 8 wisdom and understanding, lavished upon us, when He made 9 known to us the secret of His will. And this is in harmony with God's merciful purpose for the government of the world 10 when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ ; yes, things in Heaven and things on earth, to find their one Head in Him.

The Holy Spirit a Pledge of future Glory.

In Him we Jews have been made heirs, having 11 been chosen beforehand in accordance with the intention of Him whose might carries out in every-

4. *He chose us as His own*] Lit. 'He chose us out (of the world) for Himself.'

6. *Enriched*] Or 'beautified.'

7. *Deliverance*] Or 'redemption ;' though the word signifies not only the payment of the ransom, but the subsequent actual emancipation of the prisoner. It occurs 10 times in the N.T. Cp. iv. 30.

10. *Of restoring*] Lit. 'to restore'—a Hebrew use of the infinitive. (So Spence in *The Teaching of the Apostles*, iv., rightly gives 'in rebuking' where there is an infinitive in the original.)

thing the design of His own will, so that we should be devoted 12
to the extolling of His glorious attributes—we who were the
first to fix our hopes on Christ. And in Him you Gentiles 13
also, after listening to the Message of the truth, the Good
News of your salvation—having believed in Him—were sealed
with the promised Holy Spirit; that Spirit being a pledge and 14
foretaste of our inheritance, in anticipation of its full redemp-
tion—the inheritance which He has purchased to be specially
His for the extolling of His glory.

Thanksgiving and Prayer.

For this reason I too, having heard of the faith 15
in the Lord Jesus which prevails among you, and
of your love for all God's people, offer never ceasing thanks on 16
your behalf while I make mention of you in my prayers. For 17
I always beseech the God of our Lord Jesus Christ—the Father
most glorious—to give you a spirit of wisdom and penetration
through an intimate knowledge of Him, the eyes of your under- 18
standing being enlightened so that you may know what is the
hope which His call to you inspires, what the wealth of the
glory of His inheritance in God's people, and what the trans- 19
cendent greatness of His power in us believers as seen in the
working of His infinite might when He displayed it in Christ 20
by raising Him from the dead and seating Him at His own
right hand in the heavenly realms, high above all other govern- 21
ment and authority and power and dominion, and every title of
sovereignty used either in this age or in the age to come. God 22
has put all things under His feet, and has appointed Him
universal and supreme Head of the church, which is His 23
body, the completeness of Him who everywhere fills the uni-
verse with Himself.

In Christ the Gentiles have Life.

To you Gentiles also, who were dead through your 1 2
offences and sins, which were once habitual to 2
you while you walked in the ways of this world
and obeyed the Prince of the powers of the air, the spirits

14. *To be especially His*] See 1 Chron. xxix. 3, A.V. and LXX.; and Mal. iii. 17, LXX. and A.V. margin; and cp. Titus ii. 14, n.

15. *Of your love*] V.L., omitting these three words, 'and of that (which you have) towards,' &c., the meaning of which is far from clear.

17. *Most glorious*] Cp. Acts vii. 2, n. *A spirit*] or 'the Spirit.'

18. *Understanding*] Or 'heart.' The Hebrew word for 'heart' (as in 2 Sam. xviii. 14; 2 Chron. vii. 10) often denotes 'understanding' (as in Prov. vii. 7; xvii. 16, R.V., and 18; Jer. v. 21), an idiom which appears to be followed here.

19. *In us*] Or 'in relation to us.' See Ellicott's note.

21. *High above &c.*] Cp. the closing words of Matt. xxviii. 18.

23. *The completeness &c.*] I.E. without Christ the universe would be incomplete, and Christ would be incomplete without His church

2. *Powers . . spirits that are*] Lit. 'power . . spirit that is.'

that are now at work in the hearts of the sons of disobedience —to you God has given Life.

Perfect Union with the risen and glorified Christ.

Among them all of us also formerly passed our 3
lives, governed by the inclinations of our lower
natures, indulging the cravings of those natures
and of our own thoughts, and were in our original
state deserving of anger like all others. But God, being rich 4
in mercy, because of the intense love which He bestowed
on us, caused us, dead though we were through our offences, 5
to live with Christ—it is by grace that you have been saved
—raised us with Him from the dead, and enthroned us with 6
Him in the heavenly realms as being in Christ Jesus, in order 7
that, by His goodness to us in Christ Jesus, He might dis-
play in the ages to come the transcendent riches of His
grace. For it is by grace that you have been saved through 8
faith; and that not of yourselves; it is God's gift, and is not
on the ground of merit—so that it may be impossible for any 9
one to boast. For we are God's own handiwork, created in 10
Christ Jesus for good works which He has pre-destined us to
practise.

The Gentiles made one with God's People.

Therefore, do not forget that formerly you 11
were Gentiles as to your bodily condition. You
were called the Uncircumcision by those who
style themselves the Circumcised — their circumcision being
one which the knife has effected. At that time you were 12
living apart from Christ, estranged from the commonwealth of
Israel, with no share by birth in the Covenants which are based
on the Promises, and you had no hope and no God, in all the
world. But now in Christ Jesus you who once were so far away 13
have been brought near through the death of Christ.

Reconciliation with God and with Man.

For He is our peace—He who has made Jews 14
and Gentiles one, and in His own human nature
has broken down the hostile dividing wall, by 15
setting aside the Law with its commandments expressed, as
they were, in definite decrees. His design was to unite the
two sections of humanity in Himself so as to form one new

3. *Lower natures . . natures*] Lit. 'flesh,' by which we are to understand "the life and movement of man in the things of the world of sense" (Müller). Cp. Rom. vii. 18, n.; Gal. v. 16, n. *Deserving of anger*] Or 'creatures of passionate impulse.' Lit. 'children of anger;' a Hebraism. Cp. v. 6, n.

5, 8. *You have been saved*] The perfect tense implying 'and are now saved.' See *Aorist* vii.

10. *Pre-destined*] See Hatch, *Biblical Greek*, p. 54.

14. *Jews and Gentiles*] Lit. simply 'both.'

man, thus effecting peace, and to reconcile Jews and Gentiles 16
in one body to God by means of His cross—slaying by it their
mutual enmity. So He came and proclaimed good news of 17
peace to you who were so far away, and peace to those who
were near; because it is through Him that Jews and Gentiles 18
alike have access through one Spirit to the Father.

Humanity one City, one Family, one living Temple.

You are therefore no longer mere foreigners or 19
persons excluded from civil rights: on the con-
trary you share citizenship with God's people and
are members of His family. You are a building 20
which has been reared on the foundation of the apostles and
prophets, the cornerstone being Christ Jesus Himself, in union 21
with whom the whole fabric, fitted and closely joined together, is
growing so as to form a holy sanctuary in the Lord; in whom you 22
also are being built up together to become a fixed abode for
God through the Spirit.

This wondrous Truth entrusted to Paul.

For this reason I Paul, the prisoner of Christ 1 3
Jesus on behalf of you Gentiles—if, that is, you 2
have heard of the work which God has graciously
entrusted to me for your benefit, and that by a 3
revelation the truth hitherto kept secret was made known to me
as I have already briefly explained it to you. By means of that 4
explanation, as you read it, you can judge of my insight into the
truth of Christ which in earlier ages was not made known to 5
the human race, as it has now been revealed to His holy
apostles and prophets through the Spirit—I mean the truth 6
that the Gentiles are joint heirs with us, and that they form one
body with us, and have the same interest as we have in the
promise which has been made good in Christ Jesus through
the Good News, in which I have been appointed to serve, in 7
virtue of the work which God, in the exercise of His power
within me, has graciously entrusted to me.

Paul's Apostleship to the Gentiles.

To me who am less than the least of all God's 8
people has this work been graciously entrusted—
to proclaim to the Gentiles the Good News of the

18. *Access*] Lit. 'our access,' or 'our introduction.'

21. *The whole*] See *Theological Monthly*, April 1889, p. 273. The literal translation, if this were classical Greek, would be "every building," a meaning irreconcilable with the context here.

1. *For this reason*] Because you are so being built up into such a temple. Verses 2–13 are a parenthesis.

3 *Work . . graciously entrusted*] Lit. 'the stewardship of the grace which was given.' Cp. verses 7 and 8, and see Rom. xii. 3, n.

8. *Less than the least*] Cp. 1 Cor. xv. 9; 1 Tim. i. 16, n. *Exhaustless*] Lit. 'untraceable.'

exhaustless wealth of Christ, and to show all men in a clear 9
light what my stewardship is. It is the stewardship of the
truth which from all the ages lay concealed in the mind of God,
the Creator of all things—concealed in order that the church 10
might now be used to display to the powers and authorities in
the heavenly realms the innumerable aspects of God's wisdom.
Such was the eternal purpose which He had formed in Christ 11
Jesus our Lord, in whom we have this bold and confident access 12
through our faith in Him. Therefore I entreat you not to lose 13
heart in the midst of my sufferings on your behalf, for they
bring you honour.

The Apostle's Prayer for his Readers.

For this reason, on bended knee I beseech 14
the Father, from whom the whole family in 15
heaven and on earth derives its name, to grant 16
you—in accordance with the wealth of His glorious perfections
—to be strengthened by His Spirit with power penetrating to
your inmost being. I pray that Christ may make His home in 17
your hearts through your faith; so that having your roots deep
and your foundations strong in love, you may become mighty 18
to grasp the idea, as it is grasped by all God's people, of the
breadth and length, the height and depth—yes, to attain to a 19
knowledge of the knowledge-surpassing love of Christ, so that
you may be made complete in accordance with God's own
standard of completeness.

Praise to God through Christ.

Now to Him who, in the exercise of His power 20
that is at work within us, is able to do infinitely
beyond all our highest prayers or thoughts—to 21
Him be the glory in the church and in Christ Jesus to all gene-
rations, world without end! Amen.

The Christlike Life and the Unity of the Church.

I then, the prisoner for the Master's sake, en- 1 **4**
treat you to live and act as becomes those who
have received the call that you have received—with 2
all lowliness of mind and unselfishness, and with
patience, bearing with one another lovingly, and earnestly striv- 3
ing to maintain, in the uniting bond of peace, the unity given by

9. *All men*] v.L. omits.
11. *Eternal purpose*] Lit. 'purpose of the ages.'
15. *The whole*] Had the apostle been writing classical Greek, his words here would signify 'every family;' but Hebrew usage affects the language of both the LXX. and the N.T. This verse is discussed in detail by the present translator in the *Theological Monthly*, April 1889, p. 272. "All holy beings, angelic and human, in heaven and on earth, are one family with one 'Father of an infinite majesty;' and it is as for children in that family and to the Father of that family that the incense of that glowing prayer arises," acceptable through the merit of the great eldest Son. Cp. Col. i. 15.

the Spirit. There is but one body and but one Spirit, as also 4
when you were called you had one and the same hope held out
to you. There is but one Lord, one faith, one baptism, and one 5, 6
God and Father of all, who rules over all, acts through all, and
dwells in all.

Every Christian has some Gift from God.

Yet to each of us individually grace was given, 7
measured out with the munificence of Christ. For 8
this reason Scripture says :

"He re-ascended on high,
He led captive a host of captives,
And gave gifts to men" (Ps. lxviii. 18).

(Now this "re-ascended"—what does it mean but that He had 9
first descended into the lower regions of the earth? He who 10
descended is the same as He who ascended again far above all
the heavens in order to fill the universe.)

The Diversity of Gifts, and their Object.

And He Himself appointed some to be apostles, 11
some to be prophets, some to be evangelists, some
to be pastors and teachers, in order fully to equip 12
His people for the work of serving—for the building up of Christ's
body—till we all of us arrive at oneness in faith and in the 13
knowledge of the Son of God, and at mature manhood and the
stature of full-grown men in Christ. So we shall no longer be 14
babes nor shall we resemble mariners tossed on the waves and
carried about with every changing wind of doctrine according
to men's cleverness and unscrupulous cunning, making use of
every shifting device to mislead. But we shall lovingly hold to 15
the truth, and shall in all respects grow up into union with Him
who is our Head, even Christ. Dependent on Him, the whole 16
body—its various parts closely fitting and firmly adhering to
one another—grows by the aid of every contributory link, with

7. *Grace*] v.L. 'the (or, his) grace.'

8. *Re-ascended*] So in numerous instances the prefix here used signifies, as Key has pointed out, not merely 'up' but 'up again,' as reversing a prior downward movement; either with the same simple verb as here, as in Mark i. 10 ('going up again out of the water'); Acts xx. 11 ('went upstairs again'); or with a different simple verb, as in John vi. 40 ('I will bring him up again'); Mark viii. 31 ('and after three days rise again'). With these cp. Rom. x. 7 ('bring Christ up again'); Luke xv. 24 ('has come to life again'); Acts xv. 16 ('re-erect the fallen tent . . . rebuild the parts overthrown'). And so, with special emphasis, in the verse before us. See *Theological Monthly*, April 1889, p. 276. *A host of captives*] Lit. 'a captivity.' Cp. 2 Chron. xxviii. 17, and see the Commentators. *And gave*] v.L. 'he gave.' *The lower regions of the earth*] Or 'the world below.'

10. *To fill the universe*] Cp. i. 23.

13. *Till we . . arrive*] The form of expression, found only here in the N.T., possibly implies confident expectation. *At oneness in faith*] Lit. 'at the oneness of the faith.'

16. *Grows*] Lit 'carries on for itself the growth of the body.' *Contributory link*] Lit. 'connexion of the supply' that is constantly going on.

power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

Old Gentile Vices must be renounced.

Therefore I warn you, and I implore you in the 17
name of the Master, no longer to live as the Gen-
tiles in their perverseness live, with darkened 18
understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being past 19
feeling have abandoned themselves to impurity, greedily indulging in every kind of profligacy.

The new Christlike Nature must be sought.

But these are not the lessons which you have 20
learned from Christ; if at least you have heard 21
His voice and in Him have been taught—and this
is true Christian teaching—to put away, in regard 22
to your former mode of life, your original evil nature which is doomed to perish as befits its misleading impulses, and to get 23
yourselves renewed in the temper of your minds and clothe 24
yourselves with that new and better self which has been created to resemble God in the righteousness and holiness which come from the truth.

Christian Virtues to be cultivated.

For this reason, laying aside falsehood, every 25
one of you should speak the truth to his fellow
man; for we are, as it were, parts of one another.
If angry, beware of sinning: let not your irritation last until the 26
sun goes down, and do not leave room for the devil. He who 27, 28
has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may
have something of which he can give the needy a share. Let 29
no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers.
And beware of grieving the Holy Spirit of God, in whom you 30
have been sealed in preparation for the day of redemption.
Let all bitterness and all passionate feeling, all anger and loud 31
insulting language, be unknown among you—and also every
kind of malice. On the contrary learn to be kind to one an- 32
other, tender-hearted, forgiving one another, just as God in Christ has also forgiven you.

17. *Warn*] Cp. Matt. v. 34, 39; Acts xxi. 4; Rom. xii. 3.
19. *Have abandoned*] The A.V., in inserting 'have,' more truly represents the original Greek, than the R.V. does which omits it.
22. *Is doomed to perish*] Or 'is undergoing destruction.' Cp. 2 Cor. iv. 16.
28. *Own*] v.L omits this word.
32. *Has forgiven you*] v.L. 'has forgiven us.'

'Be as loving as your heavenly Father is.'

Therefore be imitators of God, as His dear chil- 1 5
dren; and live and act lovingly, as Christ also loved 2
you and gave Himself up to death on our behalf
as an offering and sacrifice to God, yielding a
fragrant odour.

Sins specially fatal to present Goodness and future Glory.

But fornication and every kind of impurity, or 3
covetousness, let them not even be mentioned
among you, for they ought not to be named among
God's people. Avoid shameful and foolish talk 4
and low jesting—they are all alike discreditable—and in place
of these give thanks. For be well assured that no fornicator or 5
immoral person and no money-grubber—or in other words idol-
worshipper—has any share awaiting him in the Kingdom of
Christ and of God.

The Certainty of Retribution.

Let no one deceive you with empty words, for it 6
is on account of these very sins that God's anger
is coming upon the disobedient. Therefore do not 7
become sharers with them.

Darkness and Light contrasted.

There was a time when you were nothing but 8
darkness: now, as Christians, you are Light itself.
Live and act as sons of Light—for the effect of the 9
Light is seen in every kind of goodness, uprightness and truth—
and learn in your own experiences what is fully pleasing to the 10
Lord. Have nothing to do with the barren unprofitable deeds 11
of darkness, but, instead of that, set your faces against them;
for the things which are done by these people in secret it is dis- 12
graceful even to speak of. But everything can be tested by the 13
light and thus be shown in its true colours; for whatever shines
of itself is light. For this reason it is said, 14

"Rise, sleeper;
Rise from among the dead,
And Christ will shed light upon you."

'Use your Life and your Time wisely.'

Therefore be very careful how you live and act; 15
let it not be as unwise men, but as wise; buy up 16
your opportunities, for these are evil times. On 17
this account do not prove yourselves wanting in sense, but try
to understand what the Lord's will is.

Do not over-indulge in wine—a thing in which excess is so 18
easy—but drink deeply of God's Spirit. Speak to one another 19

3. *Ought*] So this same verb is often used in modern Greek.
6. *Disobedient*] Lit. 'sons of disobedience,' a Hebraism.
11. *Set your faces against them*] Lit. 'convict them as evil.
18. *Drink deeply of*] Lit. 'fill yourselves in.'

with psalms and hymns and spiritual songs. Sing
'Be sober, spiritual, thankful, and humble.' and offer praise in your hearts to the Lord. Always 20
and for everything let your thanks to God the
Father be presented in the name of our Lord Jesus
Christ; and submit to one another out of reverence for Christ. 21

Wives. Married women, submit to your own husbands 22
as if to the Lord; because a husband is the Head 23
of his wife as Christ also is the Head of the church, being in-
deed the Saviour of His Body. And just as the church submits 24
to Christ, so also married women should be entirely submissive
to their husbands.

Husbands. Married men, love your wives, as Christ also 25
loved the church and gave Himself up to death
for her; in order to make her holy, cleansing her with the bap- 26
tismal water by the word, that He might present the church to 27
Himself a glorious bride, without spot or wrinkle or any other
defect, but to be holy and unblemished. So too married men 28
ought to love their wives as much as they love themselves. He
who loves his wife loves himself. For never yet has a man 29
hated his own body: on the contrary he feeds and cherishes it,
just as Christ feeds and cherishes the church; because we are, 30
as it were, parts of His body.

"FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND 31
HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO
SHALL BE AS ONE" (Gen. ii. 24). That is a great truth hitherto 32
kept secret: I mean this truth concerning Christ and the
church. Yet I insist that among you also, each man is to love 33
his own wife as much as he loves himself, and let a married
woman see to it that she treats her husband with respect.

Children. Children, be obedient to your parents as a 1 6
Christian duty, for it is a duty. "HONOUR YOUR 2
FATHER AND YOUR MOTHER"—this is the first Commandment
which has a promise added to it—"SO THAT IT MAY BE WELL 3
WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH"
(Exod. xx. 12). And you, fathers, do not irritate your children, but 4
bring them up tenderly with true Christian training and advice.

Slaves. Slaves, be obedient to your earthly masters, with 5
respect and eager anxiety to please and with sim-
plicity of motive as if you were obeying Christ. Let it not be 6

26. *The baptismal water*] Lit. 'the laver of the (familiarly-known) water.'
1, 5. *Be obedient to*] Or 'habitually obey.' The tense implies this.
4. *Irritate*] By vexatious commands and unreasonable blame and uncertain temper.

in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart, with right good will be faithful to your duty as service rendered 7
to the Lord and not to man. You well know that whatever 8
right thing any one does, he will receive a requital for it from the Lord, whether he is a slave or a free man.

Masters.

And you masters, act towards your slaves on the 9
same principles, and refrain from threats; for you know that in heaven there is One who is your Master as well as theirs, and that merely earthly distinctions there are none with Him.

We have unseen, spiritual Enemies.

In conclusion, strengthen yourselves in the Lord 10
and in the power which His supreme might im-
parts. Put on the complete armour of God, so as 11
to be able to stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with 12
the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

'Arm beforehand for the coming Conflict.'

Put on therefore the complete armour of God, 13
so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field. Stand therefore, first 14
buckling around you the belt of truth, and putting on the breastplate of uprightness as well as the shoes of the Good News of 15
peace—a firm foundation for your feet. And besides all these 16
take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked one; and take the 17
helmet of salvation, and the sword of the Spirit which is the word of God. Pray with unceasing prayer and entreaty on 18
every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people, and ask on my behalf 19
that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News—to spread which I am an ambassador in chains—so that 20
when telling them I may speak out boldly as I ought.

9. *Merely earthly distinctions there are none*] See Luke xx. 21, n.
13. *The day of battle*] Lit. 'the evil day.'
15. *A firm foundation*] See Hatch, *Biblical Greek*, p. 55, and *Expository Times* Oct. 1897, p. 38.
16. *Besides all these*] Cp. Luke xvi. 26.
17. *Take*] Or 'receive,' i.e. from the hands of God.
18. *Unceasing . . unwearied*] Lit. 'all . . all.'

Tychicus.

But in order that you also may know how I am doing, Tychicus our dearly-loved brother and faithful helper in the Lord's service will tell you everything. I have sent him to you for the very purpose—that you may know about us and that he may encourage you. 21 22

Farewell Blessing.

Peace be to the brethren, and love combined with faith, from God the Father and the Lord Jesus Christ. May grace be with all who love our Lord Jesus Christ with perfect sincerity. 23

PAUL'S LETTER TO THE PHILIPPIANS

THIS Letter was written shortly before that to the Ephesians, probably late in 61 or early in 62 A.D. Epaphroditus had been sent to Rome to assure the apostle, in his imprisonment, of the tender and practical sympathy of the Philippian disciples (Phil. ii. 25 ; iv. 15, 16). The messenger, however, fell ill upon his arrival, and only on his recovery could Paul, as in this Letter, express his appreciation of the thoughtful love of the Philippians. The apostle appears to have visited the city three times. In 52 A.D. it was the place of his first preaching in Europe (Acts xvi. 12) ; but he came again in 57 and in 58 A.D. (Acts xx. 2, 6), on the last occasion spending the Passover season there. Two special traits in the Macedonian character are recognized by the apostle in this Letter ; the position and influence of women, and the financial liberality of the Philippians. It is remarkable that a church displaying such characteristics, and existing in a Roman "colonia," should have lived, as this one did, "without a history, and have perished without a memorial."

PAUL'S LETTER TO THE PHILIPPIANS

Greeting.

Paul and Timothy, bondservants of Christ Jesus : 1 1

To all God's people in Christ Jesus who are at Philippi, with the ministers of the church and their assistants. May grace 2
and peace be granted to you from God our Father and the Lord Jesus Christ.

The Apostle's Thankfulness and Joy.

I thank my God at my every remembrance of 3
you—always when offering any prayer on behalf 4
of you all, finding a joy in offering it. I thank my 5
God, I say, for your co-operation in spreading the Good News, from the time it first came to you even until now. For of this I 6
am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ ; and I am justified in having this confidence about you all, because, 7
both during my imprisonment and when I stand up in defence of the Good News or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself. For God 8
is my witness how I yearn over all of you with tender Christian affection.

Paul's Prayer for the Philippians.

And it is my prayer that your love may be more 9
and more accompanied by clear knowledge and keen perception, for testing things that differ, so 10
that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with 11
these fruits of righteousness which come through Jesus Christ—to the glory and praise of God.

1. *The ministers of the church and their assistants*] The Greek words are those from which the English 'bishop' and 'deacon' respectively are derived. See 1 Tim. iii. 2, n. The lack of any reference here to 'elders' seems to point to their having been identical with 'bishops' in the early church. Nowhere in the N.T. are 'bishops' and 'elders' mentioned together. See Acts xx. 17, n. ; 1 Tim. iii. 2, n. ; Tit. i. 7, n. ; James v. 14, n.

2. *May grace and peace be granted to you*] Lit. 'Grace to you, and peace.

3. *My every remembrance*] Or 'all my remembrance,' i.e. not all my separate remembrances of you, but the aggregate of these as forming one delightful picture.

7, 16. *Defence*] In the forensic, not the military, sense.

10. *Testing things that differ*] Implying 'so as always to approve what is really good.'

11. *To the glory and praise of God*] Cp. Matt. v. 16.

The happy Effects of his Imprisonment.

Now I would have you know, brethren, that what 12
I have gone through has turned out to the furtherance of the Good News rather than otherwise.
And thus it has become notorious among all the Imperial Guards, 13
and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident 14
in the Lord through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Various Motives for preaching Christ.

Some indeed actually preach Christ out of envy 15
and contentiousness, but there are also others who
do it from good will. These latter preach Him 16
from love to me, knowing that I am here for the defence of the Good News; while the others proclaim Him from 17
motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices that Christ is preached.

What does it matter, however? In any case 18
Christ is preached—either perversely or in honest truth; and in that I rejoice, aye, and will rejoice.
For I know that it will result in my salvation through your 19
prayers and a bountiful supply of the Spirit of Jesus Christ, in 20
fulfilment of my eager expectation and hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's Conflict of Feeling as to Life and Death.

For, with me, to live is Christ and to die is gain. 21
But since to live means a longer stay on earth, 22
that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am 23
in a dilemma, my earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more 24
important that I should still remain in the body. I am con- 25
vinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, as Christians, you may have additional 26

13. *For the sake of Christ*] And not because the apostle had been guilty of any crime.

14. *Through my imprisonment*] I.E. 'through the way I endure it and through the results which follow.'

17. *The others*] The Judaizing party.

18. *And will rejoice*] Or 'and shall rejoice,' on the day of Christ.

19. *Salvation*] I.E. 'will prove a blessing to me spiritually.' Or perhaps 'deliverance,' but see the next verse.

20. *Eager expectation*] One word in the Greek, which also occurs in Rom. viii. 19.

22. Lit. 'But if to live (is) to live in (the) flesh, that (is) for me fruit of labour.' Lightfoot is not far from this when he suggests as the meaning: "if my living in the flesh will be fruitful through a laborious career"

reason for glorying about me as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage.

Only let the lives you live be worthy of the Good 27
News of the Christ, in order that, whether I come
and see you or, being absent, only hear of you, I
may know that you are standing fast in one spirit
and with one mind, fighting shoulder to shoulder for the faith of
the Good News. Never for a moment quail before your antago- 28
nists. Your fearlessness will be to them a sure token of im-
pending destruction, but to you it will be a sure token of your
salvation—a token coming from God. For you have had the 29
privilege granted you on behalf of Christ—not only to believe in
Him, but also to suffer on His behalf; maintaining, as you do, 30
the same kind of conflict that you once saw in me and which you
still hear that I am engaged in.

An Appeal for mutual brotherly Love.

If then I can appeal to you as the followers of 1 2
Christ, if there is any persuasive power in love
and any common sharing of the Spirit, or if you
have any tender-heartedness and compassion, make my joy 2
complete by being of one mind, united by mutual love, with
harmony of feeling giving your minds to one and the same
object. Do nothing in a spirit of factiousness or of vainglory, 3
but, with true humility, let every one regard the rest as being
better men than himself; each fixing his attention, not simply on 4
his own good qualities, but on those of others also.

The wondrous Humility and Self Sacrifice of Jesus.

Let the same disposition be in you which was 5
in Christ Jesus. Although from the beginning He 6
had the nature of God He did not reckon His
equality with God a treasure to be tightly grasped. 7

27. *For the faith of the Good News*] Or 'with Faith (in the Good News) as your comrade.' The Christian faith is nowhere else thus personified, and yet this is a possible rendering of the words.

30. *You saw in me*] At Philippi, Acts xvi. *That I am engaged in*] Lit. 'in me.'

1. *If then . . Christ*] Lit. 'If then there is any encouragement in Christ.'

1–4 "The apostle here appeals to the Philippians, by all their deepest experiences as Christians and all their noblest impulses as men, to preserve peace and concord" (Lightfoot).

4. *Good qualities*] Or perhaps 'interests;' but the leading thought in the whole context is the commendation not of beneficence but of humility. There is no noun here in the Greek.

6 *Had the nature*] Lit. 'was in the form.'

6.–11. See Moule's notes on this passage.

7. *He stripped Himself of His glory*] Lit. 'He emptied Himself.'

> "The Lord of all things made Himself
> Naked of glory for His mortal change."
>
> TENNYSON, *Holy Grail*, 448.

Being recognized as truly human] Lit. 'being found in outward form as a man.'

Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even 8
stooped to die ; yes, to die on a cross. It is in consequence of 9
this that God has also so highly exalted Him, and has conferred on Him the Name which is supreme above every other, in order 10
that in the Name of JESUS every knee should bow, of beings in Heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS 11
CHRIST is LORD, to the glory of God the Father.

Salvation to be strenuously worked out.

Therefore, my dearly-loved friends, as I have 12
always found you obedient, labour earnestly—not merely as though I were present with you, but much more now since I am absent from you—labour earnestly, I say, to make sure of your own salvation ; for it is God 13
Himself whose power creates within you the desire to do His gracious will and also brings about the accomplishment of the desire.

Contentment, Peace, Purity and Joy.

Be ever on your guard against a grudging and con- 14
tentious spirit, so that you may always prove your- 15
selves to be blameless and spotless—irreproachable children of God in the midst of a crooked and perverse generation, among whom you are seen as heavenly lights in the world, holding out to them a Message of Life. It will then be my glory 16
on the day of Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is to be poured as a libation 17
upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and 18
congratulate me.

Timothy to be sent to Philippi.

But if the Lord permits it, I hope before long to 19
send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one like- 20
minded with him, who will cherish a genuine care for you. Everybody concerns himself about his own interests, not about 21
those of Jesus Christ. But you know Timothy's approved worth 22
—how, like a child working with his father, he has served with me in furtherance of the Good News. So it is he that I hope 23
to send as soon as ever I see how things go with me ; but trust- 24

7. *A bondservant*] Humility always manifests itself in an eagerness to serve (see John xiii. 1–17 ; 1 Peter v. 5, n.). a willingness, if need be, to suffer.

15. *In the world*] Or 'in a (dark) world.'

16. *Holding out*] Like a blazing torch to dispel the darkness. "The metaphor of the luminary is dropped" (Moule).

ing, as I do, in the Lord, I believe that I shall myself also come to you before long.

Epaphroditus.

Yet I deem it important to send Epaphroditus 25
to you now—he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing 26
to see you all and is distressed at your having heard of his illness. For it is true that he has been ill, and was apparently at 27
the point of death; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow. I am therefore all the more eager to send him, in the 28
hope that when you see him again you may be glad and I may have the less sorrow. Receive him therefore with heartfelt 29
Christian joy, and hold in honour men like him; because it was 30
for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your gifts to me.

The comparative Worthlessness of external Privileges.

In conclusion, my brethren, be joyful in the 1 3
Lord. For me to give you the same warnings as before is not irksome to me, while so far as you are concerned it is a safe precaution. Beware of 'the 2
dogs,' the bad workmen, the self-mutilators. For we are the 3
true circumcision—we who render to God a spiritual worship and make our boast in Christ Jesus and have no confidence in outward ceremonies: although I myself might have some ex- 4
cuse for confidence in outward ceremonies. If any one else claims a right to trust in them, far more may I: circumcised, as 5
I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the Law a Pharisee; as to zeal, a persecutor of the Church; as 6
to the righteousness which comes through Law, blameless.

Paul's Craving for complete Oneness with Christ.

Yet all that was gain to me—for Christ's sake I 7
have reckoned it loss. Nay, I even reckon all 8
things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord, for the sake of whom I have suffered the loss of everything, and reckon it all

25. *Deem*] Or 'have deemed.'
26. *To see you*] Lit. 'for you.' v.l. 'to see you.'
28. *See him again*] Or 'safe returned to you.' Cp. verse 25.
2. *Bad workmen*] Cp. 2 Cor. xi. 13.
3. *Render to God a spiritual worship*] Lit. 'worship through the Spirit of God.' *Outward ceremonies*] Lit. 'flesh.' "The expression extends beyond circumcision to all external privileges" (Lightfoot).
8. *Pure loss*] Or, in mathematical phrase, 'a minus quantity.' Lit. simply 'loss.'

as mere refuse, in order that I may win Christ and be found in 9
union with Him, not having a righteousness of my own, derived
from the Law, but that which arises from faith in Christ—the
righteousness which comes from God through faith. I long to 10
know Christ and the power which is in His resurrection, and
to share in His sufferings and die even as He died ; in the hope 11
that I may attain to the resurrection from among the dead.

Paul's Prize was still future.

I do not say that I have already won the race 12
or have already reached perfection ; but I am
pressing on, striving to lay hold of the prize for
which also Christ has laid hold of me. Brethren, I do not 13
imagine that I have yet laid hold of it ; but this one thing I do
—forgetting everything which is past and stretching forward to
what lies in front of me, with my eyes fixed on the goal I push 14
on to secure the prize of God's heavenward call in Christ Jesus.
Therefore let all of us who are mature believers cherish these 15
thoughts ; and if in any respect you think differently, that also
God will make clear to you. But whatever be the point that we 16
have already reached, let us persevere in the same course.

Self-indulgent Enemies of the Cross.

Brethren, vie with one another in imitating me, 17
and carefully observe those who follow the ex-
ample which we have set you. For there are 18
many whom I have often described to you, and I now with tears
describe them, as being enemies to the Cross of Christ. Their 19
end is destruction, their bellies are their God, their glory is in
their shame, and their minds are devoted to earthly things.
We, however, are free citizens of Heaven, and we are waiting 20
with longing expectation for the coming from Heaven of a
Saviour, the Lord Jesus Christ, who, in the exercise of the 21
power which He has even to subject all things to Himself, will
transform this body of our humiliation until it resembles His
own glorious body. Therefore, my brethren, dearly loved and IV. 1
longed for, my joy and crown, so stand firm in the Lord, my
dearly-loved ones.

Euodia and Syntyche.

I entreat Euodia, and I entreat Syntyche, to be 2
of one mind, as sisters in Christ. Yes, and I beg 3

11. *The resurrection from among the dead*] The 'first' resurrection, also mentioned in Luke xx. 35 ; John v. 25 ; Acts iv. 2 ; 1 Cor. xv. 23 ; Rev. xx. 5, 6. Cp. 'a better resurrection,' Heb. xi. 35, n.

14. *Heavenward*] Lit. 'upward.'

18, *Many*] "The persons here denounced are not the Judaizing teachers, but the antinomian reactionists" (Lightfoot).

20. *A Saviour &c.*] Or 'the Lord Jesus Christ as our Saviour.'

2. *As sisters in Christ*] Lit. 'in the Lord.'

you also, my faithful yoke-fellow, to help these women who have shared my toil in connexion with the Good News, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.

'Be cheerful, unselfish, calm, prayerful.'

Always be glad in the Lord: I will repeat it, 4
be glad. Let your forbearing spirit be known 5
to every one—the Lord is near. Do not be over- 6
anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the 7
peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in Christ Jesus.

'Cherish beautiful Thoughts. Live noble Lives.'

Finally, brethren, whatever is true, whatever 8
wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of these things. The doctrines 9
and the line of conduct which I taught you—both what you heard and what you saw in me—hold fast to them; and God who gives peace will be with you.

Personal Thanks for recent Kindness.

But I rejoice with a deep and holy joy that now 10
at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not 11
refer to this through fear of privation, for for my part I have learned, whatever be my outward experiences, to be content. I 12
know both how to live in humble circumstances and how to live amid abundance: I am fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I 13
have strength for anything through the help of Him who gives me power.

Sympathy and Service gratefully acknowledged.

Yet I thank you for taking your share in my 14
troubles. And you men and women of Philippi 15
also know that at the first preaching of the Good News, when I had left Macedonia, no other

5. *Forbearing spirit*] "Not only passively non-contentious, but actively considerate, waiving even just legal redress" (Ellicott).

8. To the six Greek adjectives used in this verse we have in English no six corresponding adjectives covering just the same ground.

9. *The line of conduct*] Lit. (what) 'you received.' Cp. the use of the same verb in 1 Thess. iv. 1. *Hold fast to*] Lit. 'habitually do.' This applies to two of the four verbs preceding, but not to the other two—a figure of speech ('zeugma') which our language does not tolerate. Cp. 1 Cor. iii. 2.

12. *Fully*] Lit. 'in everything and all things;' but it is hard to believe that an expression so purely pleonastic can represent the apostle's meaning.

church except yourselves held communication with me about giving and receiving; because even at Thessalonica you sent 16
several times to minister to my needs. Not that I crave for 17
gifts from you, but I do want you to be praised for an increase in good works. I have enough of everything—and more than 18
enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me—they are a fragrant odour, an acceptable sacrifice, truly pleasing to God. But my God—so great is His wealth of 19
glory in Christ Jesus—will fully supply every need of yours. And to our God and Father be the glory throughout the ages 20
of the ages! Amen.

A loving Farewell.

My Christian greetings to every one of God's 21
people. The brethren who are with me send their greetings. All God's people here greet you— 22
especially the members of Caesar's household.

May the grace of our Lord Jesus Christ be with your spirits. 23

19. *Wealth of glory*] Lit. 'wealth in glory;' God being rich in mercy (Eph. ii. 4) and in His other glorious attributes which are treasured up in Christ.

PAUL'S LETTER TO THE COLOSSIANS

THIS Letter belongs to the same group as those to the Philippians, the Ephesians, and Philemon, and was probably written from Rome about 63 A.D. Colossae was a town in Phrygia, on the river Lycus, and was destroyed by an earthquake in the seventh year of Nero's reign. The church was not founded by Paul himself (Col. ii. 1), but by Epaphras (Col. i. 7 ; iv. 12), and this Letter arose out of a visit which Epaphras paid to the apostle, for the purpose of discussing with him the development, at Colossae, of certain strange doctrines which appear to have been a kind of early Gnosticism. Paul here writes to support the authority and confirm the teaching of Epaphras.

PAUL'S LETTER TO THE COLOSSIANS

Greeting.

Paul, an apostle of Christ Jesus by the will of God—and Timothy our brother : 1

To the people of God and the believing brethren in Colossae who are in Christ. May grace and peace be granted to you from God our Father. 2

Thanksgiving to God for the Colossians.

We give thanks to God, the Father of our Lord Jesus Christ, constantly praying for you as we do, 3
because we have heard of your faith in Christ Jesus 4
and of the love which you cherish towards all God's people, on account of the hope treasured up for you in Heaven. Of this hope you have already heard in the Message of the truth of the Good News ; for it has reached you, just as it has also spread through the whole world yielding fruit there and increasing, as it has done among you from the day when first you heard it and came really to know the grace of God, as you learned it from Epaphras our dearly-loved fellow servant. He is to you a faithful minister of Christ in our stead, and moreover he has informed us of your love, which is inspired by the Spirit. 5 6 7 8

A Prayer for their spiritual Progress.

For this reason we also, from the day we first received these tidings, have never ceased to pray for you and to entreat that you may be filled with a clear knowledge of His will accompanied by thorough wisdom and discernment in spiritual things ; so that your lives may be worthy of the Lord and perfectly pleasing to Him, while you exhibit the results of right action of every sort and grow into a fuller knowledge of God. Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering ; and give thanks to the Father who 9 10 11 12

Colossae] In the heading of the Epistle, but not in verse 2 (and it is found nowhere else in the N.T.) this name occurs in what appears to be a later form, 'Colassae.'

3. *To God, the Father*] v.L. 'to the Lord and Father.'

6. *It has spread*] Lit. 'it is.' *First*] See *Aorist* vi. 6.

9. *First received*] Cp. verse 6. *Have never ceased*] See *Aorist* iii. 2.

has made us fit to receive our share of the inheritance of God's people in Light.

Christ is the 'Image of God' and the Lord of all Creation.

It is God who has delivered us out of the 13
dominion of darkness, and has transferred us into
the kingdom of His dearly-loved Son, in whom 14
we have our redemption—the forgiveness of our
sins. Christ is the visible representation of the invisible God, 15
the Firstborn and Lord of all creation; for in Him was 16
created the universe of things in heaven and on earth, things
seen and things unseen, thrones, dominions, princedoms, powers
—all were created, and exist, through and for Him: and HE IS 17
before all things and in and through Him the universe is a
harmonious whole.

Christ is the divine Head of the Church.

Moreover He is the Head of His body, the 18
church. He is the Beginning, the Firstborn from
among the dead, in order that He Himself may in
all things occupy the foremost place; for it was the Father's 19
gracious will that the whole of the divine perfections
should dwell in Him; and God purposed through Him to 20
reconcile the universe to Himself, making peace through His
blood, which was shed upon the Cross—to reconcile to Himself
through Him, I say, things on earth and things in Heaven.

The Colossians had found Salvation in Christ.

And you, estranged as you once were and even 21
hostile in your minds, amidst your evil deeds, He 22
has now, in His human body, reconciled to God by
His death, to bring you, holy and faultless, into
His presence; if, indeed, you are still firmly holding to 23
faith as your foundation, without ever shifting from your
hope that rests on the Good News that you have heard, which
has been proclaimed in the whole creation under Heaven, and
in which I Paul have been appointed to serve.

The Sufferings and Earnestness of the Apostle to the Gentiles.

Now I can find joy amid my sufferings for you, 24
and I fill up in my own person whatever is lacking
in Christ's afflictions on behalf of His body, the
church. I have been appointed to serve the 25

15. *Visible representation*] So Lightfoot. Or 'image.' *First-born and Lord of all creation*] Or 'of earlier birth than any created being,' 'born before anything was created.'

16. *In Him*] Not only by Him; the divine omnipotence, omniscience, and ubiquity being all implied. *Thrones &c.*] Both earthly and angelic, celestial and infernal. *And exist*] This sense is contained in the tense (perfect) of the verb.

17. *HE IS*] There is here a manifest allusion to God's sublime declaration concerning Himself, "I am because I am" (Exod. iii. 14). Cp. John viii. 58.

22. *He has . . reconciled*] v.l. (not without grammatical difficulties) 'you have been reconciled.' 'You are reconciled' (Lightfoot) would be the Greek perfect, which it is not.

church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's Message—the truth which has been kept secret from all 26
ages and generations, but has now been revealed to His 27
people, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—
the truth that 'Christ is in you, the hope of glory.' Him we 28
preach, admonishing every one and instructing every one, so that we may bring every one into God's presence as a full-grown man in Christ. To this end, like an earnest wrestler, I exert all 29
my strength in reliance upon the power of Him who is mightily at work within me.

Paul's strenuous Efforts for the Welfare of the Colossians.

For I would have you know in how severe a 1 2
struggle I am engaged on behalf of you and the brethren in Laodicaea and of all who have not known me personally, in order that their hearts 2
may be cheered, they themselves being welded together in love and enjoying all the advantages of a reasonable certainty, till at last they attain the full knowledge of God's truth, which is Christ; in whom all treasures of wisdom and knowledge are 3
stored up, hidden from view.

His loving Anxiety on their Behalf.

I say this to prevent your being misled by any 4
one's plausible sophistry. For although, as you 5
say, I am absent from you in body, yet in spirit I am present with you and am delighted to witness your good discipline and the solid front presented by your faith in Christ.

His Eagerness for their spiritual Progress.

As therefore you have received the Christ, even 6
Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted 7
in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, abounding in it with thanksgiving.

Christ's full Divinity re-asserted.

Take care lest there be some one who leads you 8
away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is 9
in Christ that the fulness of God's nature dwells embodied,

5. *Discipline . . solid front*] Military terms. "The enforced companionship of St. Paul with the soldiers of the Praetorian guard at this time may have suggested this image" (Lightfoot). "After these words we have no reason for doubting that the Church of Colossae, though tried by heretical teaching, was substantially sound in the faith" (Ellicott).

6. *Live and act &c.*] Lit. 'in Him walk.'

7. *In it*] v.L. omits these words.

and in Him you are made complete, and He is the Lord 10
of all princes and rulers. In Him also you were circumcised 11
with a circumcision not performed by hand, when you threw off
your sinful nature in true Christian circumcision; having been 12
buried with Him in your baptism, in which you were also raised
with Him through faith produced within you by God who raised
Him from among the dead.

Christ's atoning Work and Victory over all Evil.

And to you—dead as you once were in your 13
transgressions and in the uncircumcision of your
natural state—He has nevertheless given life with
Himself, having forgiven us all our transgressions.
The bond, with its requirements, which was in force against 14
us and was hostile to us, He cancelled, and cleared it out
of the way, nailing it to His cross. And the hostile princes 15
and rulers He shook off from Himself, and boldly displayed
them as His conquests, when by the cross He triumphed over
them.

No Room left for Jewish Observances or angelic Mediation.

Suffer no one therefore to sit in judgement on 16
you as to eating or drinking or with regard to a
festival, a new moon or a sabbath; which were a 17
shadow of things that were soon to come, but the
substance belongs to Christ. Let no one defraud you of your 18
prize, priding himself on his humility and on his worship of
the angels, and taking his stand on the visions he has seen,
and idly puffed up with his unspiritual thoughts. Such a 19
one does not keep his hold upon Christ, the Head, from whom
the body, in all its parts nourished and strengthened by
its points of contact and its connexions, grows with a divine
growth.

Obedience to outward Rules may leave Sin and Self unconquered.

If you have died with Christ and have escaped 20
from the world's rudimentary notions, why, as
though your life still belonged to the world, do
you submit to such precepts as "Do not handle 21

10. *Lord*] Lit. 'Head.' *Princes and rulers*] Lit. 'authority and power.' So in verse 15 'princes and rulers' is lit. 'authorities and powers.'

14. *With its requirements*] The construction seems to be the same as in the Greek way of expressing "the ship sank with all her crew."

15. "The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame. The convict's gibbet is the victor's scar" (Lightfoot).

16. *Therefore*] The Mosaic Law being now abrogated.

18. *Priding himself on his humility*] "Humility, when it becomes self-conscious, ceases to have any value" (Lightfoot). "The humility condemned is not Christian humility, but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings" (Ellicott).

this;" "Do not taste that;" "Do not touch that other thing" —referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity, but none of them are of any value in combating the indulgence of our lower natures.

Union with the risen and glorified Christ.

3 If however you have risen with Christ, seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden with Christ in God. When Christ appears—He is our true Life—then you also will appear with Him in glory.

Moral Results of Union with Christ.

Therefore put to death your earthward inclinations—fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on account of these very sins that God's anger is coming, and you also were once addicted to them, while you were living under their power.

Evil Habits must give Place to a new Nature.

But now you must rid yourselves of every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never soil your lips. Do not speak falsehoods to one another, for you have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remoulded into full knowledge so as to become like Him who created it. In that new creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free man, but Christ is everything and is in all of us.

All Christlike Qualities to be appropriated.

Clothe yourselves therefore, as God's own people holy and dearly loved, with tender-heartedness, kindness, lowliness of mind, meekness, long-suffering; bearing with one another and readily forgiving each other, if any one has a grievance against another. Just as the Lord has forgiven you, you also must do the same. And over all these put on love, which is the perfect bond of union; and

1. *If however*] I.E. 'But if, besides having died with Christ, you have on the other hand, &c.' See *Aorist*, Appendix B, 7, 8. *Have risen*] See *Aorist* v. 3. *Seek &c.*] "Cease to concentrate your energies and your thoughts on mundane ordinances" (Lightfoot).
4. *Our true Life*] Lit. 'our life.' V.L. 'your life.'
11. *There is*] Or 'there can be.' *In all of us*] Or 'in all things.'
13. *The Lord*] V.L. 'Christ' or 'the Christ.'

let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one body ; and be thankful.

The Principles which are to regulate Conduct.

Let the teaching concerning Christ remain as a rich treasure in your hearts. In all wisdom teach and admonish one another with psalms, hymns, and spiritual songs, and sing with grace in your hearts to God ; and whatever you do, in word or in deed, do everything in the name of the Lord Jesus, and let it be through Him that you give thanks to God the Father. 16 17

Wives, Husbands, Children, Parents, Slaves, Masters.

Married women, be submissive to your husbands, as is fitting in the Lord. Married men, be affectionate to your wives, and do not treat them harshly. Children, be obedient to your parents in everything ; for that is right for Christians. Fathers, do not fret and harass your children, or you may make them sullen and morose. Slaves, be obedient in everything to your earthly masters ; not in acts of eye service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men ; for you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him ; and with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven. 18 19 20 21 22 23 24 25 1 4

Prayerfulness and Discretion urged.

Be earnest and unwearied in prayer, being on the alert in it and in your giving of thanks. And pray at the same time for us also, that God may open for us a door for preaching, for us to tell the truths of Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, buying up your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer. 2 3 4 5 6

Tychicus, our much-loved brother, a trusty assistant and 7

16. *Concerning*] Or 'left us by.' *In all wisdom*] Or these words may be connected with the preceding clause.
17. *In the name &c.*] Never forgetting that you bear the name of a Christian.
22. *In acts of eye service*] V.L. has the noun in the singular, 'in eye service.'
25. *No merely earthly distinctions*] See Luke xx. 21, n.
6. *A fitting answer*] Cp. Prov. xxvi. 4, 5 ; 1 Pet. iii. 15.

fellow servant with us in the Lord's work, will
Tychicus and Onesimus. give you every information about me ; and for this
very purpose I send him to you that you may know 8
how we are faring ; and that he may cheer your hearts. And 9
with him I send our dear and trusty brother Onesimus, who
is one of yourselves. They will inform you of everything here.

Aristarchus my fellow prisoner sends greeting to 10
Aristarchus, Mark, and Jesus Justus. you, and so does Barnabas's cousin Mark. You
have received instructions as to him ; if he comes
to you, give him a welcome. Jesus, called Justus, also sends 11
greeting. These three are Hebrew converts. They alone
among such have worked loyally with me for the Kingdom
of God—they are men who have been a comfort to me.

Epaphras, who is one of yourselves, a bond- 12
Epaphras, Luke, and Demas. servant of Jesus Christ, sends greeting to you,
always wrestling on your behalf in his prayers, that
you may stand firm—Christians of ripe character and of clear
conviction as to everything which is God's will. For I can bear 13
witness to the deep interest he takes in you and in the brethren
at Laodicaea and in those at Hierapolis. Luke, the dearly loved 14
physician, salutes you, and so does Demas.

Christian greetings to the brethren at Laodicaea, 15
The Church at Laodicaea. especially to Nymphas, and to the church that
meets at their house. And when this Letter has 16
been read among you, let it be read also in the church of the
Laodicaeans, and you in turn must read the one I am sending to
Laodicaea. And tell Archippus to discharge carefully the duties 17
devolving upon him as a servant of the Lord.

I Paul add with my own hand this final greeting. 18
Autograph Conclusion. Be mindful of me in my imprisonment. Grace
be with you.

15. *The church &c.*] Cp. Rom. xvi. 5, n. "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose" (Lightfoot).

16. *Among you*] Or 'in your hearing,' probably at a meeting expressly summoned with that object.

PAUL'S FIRST LETTER TO THE THESSALONIANS

DURING his second missionary tour (Acts xvii.), Paul came to Thessalonica and preached the Good News there with no little success. The city—which had had its name given it by Cassander, after his wife, the sister of Alexander the Great—was the most populous in Macedonia, besides being a "free city" and the seat of the Roman pro-consular administration. Very soon, however, the unbelieving Jews stirred up the mob against Paul and Silas, and dragged Jason before the magistrates. Hence the brethren sent the missionaries away by night to Beroea, being alarmed for their safety. As the apostle was naturally anxious about the persecuted flock which he had been obliged to leave behind, he made two attempts to return to them, but these being frustrated (1 Thess. ii. 18), he then sent Timothy, from Athens, to inquire after their welfare and encourage them. The report brought back was on the whole satisfactory, but left occasion for the self-defence, the warnings and the exhortations of this Letter, which was then sent from Corinth, probably in 53 A.D.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction.

Greeting.

1 Paul, Silas and Timothy:
To the church of the Thessalonians which is in God the Father and the Lord Jesus Christ. May grace and peace be granted to you.

Reasons for Gratitude and Thanksgiving.

2 We continually give thanks to God because of you all, while we make mention of you in our
3 prayers. For we never fail to remember your works of faith and labours of love and your persistent and unwavering hope in our Lord Jesus Christ in the presence of our God and Father; knowing as we do, brethren, that you are beloved by God
4 and that He has chosen you. The Good News that we brought
5 you did not come to you in words only, but also with power and with the Holy Spirit and with much certainty, for you know the sort of men we became among you, as examples for your sakes. And you followed the pattern set you by us and by the
6 Master, after you had received the Message amid severe per-
7 secution, and yet with the joy which the Holy Spirit gives, so that you became a pattern to all the believers throughout Macedonia and Greece.

8 For it was not only from you that the Master's Message sounded forth throughout Macedonia and Greece; but everywhere your faith in God has become known, so that it is unnecessary for us to say anything about it. For when others
9 speak of us they report the reception we had from you, and how you turned from your idols to God, to be bondservants of the true and ever-living God, and to await the return from Heaven
10

1 *Silas*] Lit. 'Silvanus.' *Of the Thessalonians*] Here, as in the opening lines of all the other Letters, there is no definite article in the Greek before the name of the church addressed.

7, 8. *Greece*] Lit. 'Achaïa,' i.e., the Roman province of Achaia of which Corinth was the capital: not the district which the Greeks knew by that name.

8. *Sounded forth*] The Greek tense is the perfect, and conveys the sense 'as it is echoing still.' See *Aorist* vii. 3, 9.

9. *Others*] Lit. 'they themselves,' i.e. the believers belonging to all the churches of those two provinces. *True and ever-living*] Lit. 'living and true.'

of His Son, whom He raised from among the dead—even Jesus, our Deliverer from God's coming anger.

The Apostles and their Converts.

The Preaching of the Apostles, at Thessalonica.

For you yourselves, brethren, know that our visit to you did not fail of its purpose; but, as you will remember, after we had already met with suffering and outrage at Philippi, we summoned up boldness, by the help of our God, to tell you God's Good News amid much opposition. For our preaching was not grounded on a delusion, nor prompted by mingled motives, nor was there fraud in it. But as God tested and approved us before entrusting us with His Good News, so in what we say we are seeking not to please men but to please God who tests and approves our motives.

Their Conduct while there.

For, as you are well aware, we have never used the language of flattery nor have we found pretexts for enriching ourselves—God is our witness; nor did we seek glory either from you or from any other mere men, although we might have stood on our dignity as Christ's apostles. On the contrary, in our relations to you we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very lives also, because you had become very dear to us.

For you remember, brethren, our labour and toil: how, working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News. You yourselves are witnesses—and God is witness—how holy and upright and blameless our dealings with you believers were; for you know that we acted towards every one of you as a father does towards his own children, encouraging and cheering you, and imploring you to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory.

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12

1. *Did not fail &c.*] The perfect tense in the Greek implies that the visit remains effectual still.
3. *Preaching*] Lit. 'exhortation' or 'encouragement,' to believe in Christ.
7. *We showed ourselves as gentle as*] v.l. 'we showed ourselves babes like.'
8. *Lives*] Or 'souls.' So in Luke ix. 24.
9. *For*] Or the unemphatic 'why.' See *Aorist*, Appendix A, 8. *You remember*] Or, as an imperative, 'remember.'

The Thessalonians' brave Endurance of Persecution.

And for this further reason we render unceasing thanks to God, that when you received God's Message from our lips, it was as no mere message from men that you embraced it, but as—what it really is—God's Message, which also does its work in the hearts of you who believe. For you, brethren, followed the example of the churches of God in Christ Jesus which are in Judaea; seeing that you endured the same ill-treatment at the hands of your countrymen, as they did at the hands of the Jews. Those Jewish persecutors killed both the Lord Jesus and the Prophets, and drove us out of their midst. They are displeasing to God, and are the enemies of all mankind; for they still try to prevent our preaching to the Gentiles so that they may find salvation. They thus continually fill up the measure of their own sins, and God's anger in its severest form has overtaken them.

13 14 15 16

Paul's loving Interest in his Readers.

But we, brethren, having been for a short time separated from you in bodily presence, though not in heart, endeavoured all the more earnestly, with intense longing, to see you face to face. On this account we wanted to come to you—at least I Paul wanted again and again to do so—but Satan hindered us. For what is our hope or joy, or the crown of which we boast? Is it not you yourselves in the presence of our Lord Jesus at His Coming? Yes, you are our glory and our joy.

17 18 19 20

The sending of Timothy to Thessalonica.

So when we could endure it no longer, we decided to remain behind at Athens alone; and sent Timothy our brother and God's minister in the service of Christ's Good News, that he might help you spiritually and encourage you in your faith; that none of you might be unnerved by your present trials: for you yourselves know that they are our appointed lot. For even when we were with you, we forewarned you, saying, "We are soon to suffer affliction;" and this actually happened, as you well know. For this reason I also, when I could no longer endure the uncertainty, sent to know the condition of your faith, lest perchance the Tempter might have tempted you and our labour have been lost.

1 3 2 3 4 5

The Report brought back by Timothy.

But now that Timothy has recently come back to us from you, and has brought us the happy tidings of your faith and love, and has told us how

6

13. *In the hearts of you*] Lit. 'in you.'
2. *God's minister*] v.l. 'God's fellow worker,' or 'fellow worker for God.'

you still cherish a constant and affectionate recollection of us, and are longing to see us as we also long to see you—for this 7
reason in all our distress and trouble we have been comforted about you, brethren, by your faith. For now life is for us life 8
indeed, since you are standing fast in the Lord.

Paul's intense Gratitude to God.

For what thanksgiving on your behalf can we 9
possibly offer to God in return for all the joy which fills our souls before our God for you, while night 10
and day, with intense earnestness, we pray that we may see your faces, and may bring to perfection whatever may be still lacking in your faith.

The Apostle's Prayer for his Readers.

But may our God and Father Himself—and our 11
Lord Jesus—guide us on our way to you; and as 12
for you, may the Lord teach you to love one another and all men, with a growing and a glowing love, resembling our love for you. Thus He will build up your 13
characters, so that you will be faultlessly holy in the presence of our God and Father at the Coming of our Lord Jesus with all His holy ones.

Practical Exhortations.

Lessons in the Christian Life.

Moreover, brethren, as you learnt from our lips 1 4
the lives which you ought to live, and do live, so as to please God, we beg and exhort you in the name of the Lord Jesus to live them more and more truly. For 2
you know the commands which we laid upon you by the authority of the Lord Jesus.

Moral Purity.

For this is God's will—your purity of life, that 3
you abstain from fornication; that each man 4
among you shall know how to procure a wife who shall be his own in purity and honour; that you be not overmastered by 5
lustful cravings, like the Gentiles who have no knowledge of God; and that in this matter there be no encroaching on the 6
rights of a brother Christian and no overreaching him; for the Lord is an avenger in all such cases, as we have already taught you and solemnly warned you. God has not called us to an 7

13. *Holy ones*] Either angels (Matt. xvi. 27; xxv. 31; Mark viii. 38; Luke ix. 26), or saints (John x. 16; 1 Thess iv. 14), or both.

1. *Moreover*] Or 'it remains (then) that.' But on the omission of this 'then,' as in 1 Thess. iv. 1, see *Aorist*, Appendix B, 4.

4. *Wife*] Or 'partner.' Lit. 'vessel.'

6. *That there be no &c.*] By any violation of the 7th and 10th Commandments.

unclean life, but to one of purity. Therefore a defiant spirit in such a case provokes not man but God who puts His Holy Spirit into your hearts. 8

Brotherly Love, and honest Work.

But on the subject of love for the brotherhood it is unnecessary for me to write to you, for you yourselves have been taught by God to love one another; and indeed you do love all the brethren throughout Macedonia. And we exhort you to do so more and more, and to vie with one another in eagerness for peace, every one minding his own business and working with his hands, as we ordered you to do: so as to live worthy lives in relation to outsiders, and not be a burden to any one. 9 10 11 12

The Re-appearing of the Lord Jesus.

The Christian dead are under no Disadvantage.

Now, concerning those who from time to time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. For if we believe that Jesus has died and risen again, we also believe that through Jesus God will bring with Him those who shall have passed away. 13 14

'The first Resurrection' and the Translation of the Living.

For this we declare to you on the Lord's own authority—that we who are alive and continue on earth until the Coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord Himself will come down from heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore encourage one another with these words. 15 16 17 18

8. *A defiant spirit*] One which sets a brother Christian's rights at nought.

12. *Not be a burden to any one*] Or 'not be in need of anything.'

13. *Those who from time to time pass away*] Lit. 'those who fall asleep.' Not those who have so departed and are dead. This tense of the verb (which is not the same verb as that in Matt. ix. 24) is not used by Paul in the perfect sense.

15. *Shall have*] See *Aorist* vi. 5. *Passed away*] Lit. 'fallen asleep.'

15, 17. *We who are alive*] The pronouns 'we' and 'you' cannot be used to the exclusion of the persons speaking or immediately addressed. Therefore in these verses Paul implies that the return of the Lord Jesus would take place in the lifetime of some of the first readers of this Letter.

17. *Caught up*] Whether in the body, or apart from the body we are not told. Cp. the use of the same words in 2 Cor. xii. 2, 4; Rev. xii. 5. Since the human spirit is the essential man, *we* may be caught up to Heaven although our bodies are left behind on earth and perish. So in the present day the really consecrated Christian does not go down into the grave at death, but rises to Christ and God. He is no longer here; he has ascended to Heaven.

The exact Date of the Lord's Coming unknown.

But as to times and dates it is unnecessary that 1 **5**
anything be written to you. For you yourselves 2
know perfectly well that the day of the Lord comes
like a thief in the night. While they are saying 3
"Peace and safety!" then in a moment destruction falls upon
them, like birth-pains on a woman who is with child; and
escape there is none. But you, brethren, are not in darkness, 4
that daylight should surprise you like a thief; for all of you are 5
sons of Light and sons of the day: we belong neither to the
night nor to darkness.

The Need of a vigilant and sober Life.

So then let us not sleep, like the rest of the 6
world, but let us keep awake and be sober. For 7
those who sleep, sleep at night, and those who
drink freely, drink at night. But let us, belonging—as we do— 8
to the day, be sober, putting on the breastplate of faith and love,
and for a helmet the hope of salvation. For God has not pre- 9
destined us to meet His anger, but to obtain salvation through
our Lord Jesus Christ; who died on our behalf, so that whether 10
we are awake or are sleeping we may share His Life. There- 11
fore encourage one another, and let each one help to strengthen
his friend, as in fact you do.

Conclusion.

Various Exhortations.

Now we beg you, brethren, to show respect for 12
those who labour among you and are your leaders
in Christian work, and are your advisers; and to 13
esteem them very highly in love for their work's sake. Be at
peace among yourselves.

And we exhort you, brethren, admonish the unruly, comfort 14
the timid, sustain the weak, and be patient towards all.

See to it that no one ever repays another with evil for evil; 15
but always seek opportunities of doing good both to one another
and to all the world.

Be always joyful. Be unceasing in prayer. In every cir- 16, 17, 1
cumstance of life be thankful; for this is God's will in Christ
Jesus respecting you. Do not quench the Spirit; do not 19, 20
think meanly of utterances of prophecy; but test all such, and 21
retain hold of the good. Hold yourselves aloof from every form 22
of evil.

10. *Awake or sleeping*] When the Lord comes. Cp. iv. 15–17.
12. *Show respect for*] Lit. 'know.'

And may God Himself, who gives peace, make you entirely holy; and may your spirits, souls and bodies be preserved complete and be found blameless at the Coming of our Lord Jesus Christ. Faithful is He who calls you, and He will also perfect His work. 23, 24

Farewell.

Brethren, pray for us. Greet all the brethren with a holy kiss. I solemnly charge you in the Lord's name to have this Letter read to all the brethren. 25, 26, 27

May the grace of our Lord Jesus Christ be with you. 28

23. *Bodies*] An indication that the apostle expected the Coming of Christ to take place in the lifetime of the first readers of this Letter—whilst they were still in the body.

PAUL'S SECOND LETTER TO THE THESSALONIANS

THIS Letter was written from Corinth not long after the preceding one, and probably in the year 54 A.D. Its occasion was the reception of tidings from Thessalonica which showed that there had been a measure of misapprehension of the apostle's teaching in regard to the return of the Lord Jesus, and also that there was a definitely disorderly section in the church there, capable of doing great harm. Hence Paul writes to correct the error into which his converts had fallen, and at the same time he uses strong language as to the treatment to be dealt out to those members of the church who were given to idleness and insubordination.

PAUL'S SECOND LETTER TO THE THESSALONIANS

Introduction.

Greeting.

1 Paul, Silas, and Timothy:
To the church of the Thessalonians which is in
God our Father and the Lord Jesus Christ. May grace and peace 2
be granted to you from God our Father and the Lord Jesus Christ.

Reasons for Gratitude and Thanksgiving.

Unceasing thanks are due from us to God on 3
your behalf, brethren. They are appropriate be-
cause your faith is growing greatly, and the love
of every one of you for all the others goes on increasing. It so 4
increases that we ourselves make honourable mention of you
among the churches of God because of your patience and faith
amid all your persecutions and amid the afflictions which you
are enduring. For these are a plain token of God's righteous 5
judgement, which has in view your being deemed

The Coming of Christ as Vindicator and Judge.

worthy of admission to God's Kingdom for the sake
of which, indeed, you are sufferers—a plain token 6
of God's righteous judgement, I say, since it is a
righteous thing for Him to requite with affliction those who are
now afflicting you; and to requite with rest you who are suffering 7
affliction now—rest with us at the re-appearing of the Lord Jesus
from Heaven attended by His mighty angels. He will come in 8
flames of fire to take vengeance on those who have no knowledge
of God, and do not obey the Good News as to Jesus, our Lord.
They will pay the penalty of eternal destruction, being banished 9
from the presence of the Lord and from His glorious majesty,
when He comes on that day to be glorified in His people and to 10
be wondered at among all who have believed, including you—
because you believed the testimony which we brought for your
acceptance.

1. *Silas*] Lit. 'Silvanus.'
7. *Re-appearing*] Lit. 'revealing.' The Lord Jesus is already present. "What we call the Second Coming is really the revelation of the Christ who is present all along, although unseen" (W. F. Adeney).
9. *His glorious majesty*] Lit. 'the glory of His might.'
10. *Comes*] Or 'shall have come' *Have believed*] Or 'shall (up to that latest hour) have believed.' See *Aorist* vi. 5.

The Apostle's Prayer for his Readers.

It is with this view also that we continually pray 11
to our God for you, asking that He will count you
worthy of His call, and by His mighty power will
fully gratify your every desire for what is truly good and make
your work of faith complete ; in order that the name of our Lord 12
Jesus may be glorified in you, and that you may be glorified in
Him, so wonderful is the grace of our God and of the Lord Jesus
Christ.

The Re-appearing of the Lord Jesus.

Events which were to precede Christ's Return.

But with respect to the Coming of our Lord Jesus 1 2
Christ and our being gathered to meet Him, we
entreat you, brethren, not readily to become un- 2
settled in mind or troubled—either by any pretended
spiritual revelation or by any message or letter claiming to have
been sent by us—through fancying that the day of the Lord is
now here. Let no one in any way deceive you, for that day 3
cannot come without the coming of the apostasy first, and the
appearing of the man of sin, the son of perdition, who sets him- 4
self against, and exalts himself above, every so-called 'god' or
object of worship, and goes the length of taking his seat in the
very temple of God, giving it out that he himself is God.

The coming Destruction of the Lawless one.

Do you not remember that while I was still with 5
you I used to tell you all this ? And now you know 6
what restrains him, in order that his true character
may be revealed at his appointed time. For law- 7
lessness is already at work in secret ; but only until the man who
is now exercising a restraining influence is removed, and then 8
the lawless one will be revealed, whom the Lord Jesus will sweep
away with the tempest of His anger, and utterly overwhelm by the
awful splendour of His Coming.

An Outbreak of awful Wickedness.

The appearing of the Lawless one will be at- 9
tended by various miracles and tokens and delusive
marvels—for so Satan works—and by every kind 10
of wicked deception for those who are on the way to perdition
because they did not welcome into their hearts the love of the

1. *Gathered*] By the angels, Matt. xxiv. 31. *Our*] Implying that the event was likely to happen in the lifetime of the apostle and his first readers.

3. *The man of sin*] Possibly the Roman Emperor Nero. He claimed divine honours, and was a monster of cruelty and wickedness. *The appearing*] And the full manifestation of his true character.

6. *What restrains*] Apparently a person who at first exercised a wholesome influence upon Nero. This may have been his tutor, the noble Seneca.

8. *Tempest of His anger*] Lit. 'breath of His mouth.'

truth so that they might be saved. And for this reason God 11
sends them a misleading influence that they may believe the lie ;
in order that all may come under judgement who have refused 12
to believe the truth, and have taken pleasure in unrighteous-
ness.

Thanksgiving and Exhortations.

Renewed Thanksgiving.

And from us thanks are always due to God on 13
your behalf—brethren whom the Lord loves—be-
cause God from the beginning has chosen you for
salvation through the Spirit's sanctifying influence and your be-
lief in the truth. To this blessing God has called you by our 14
Good News, so that you may have a share in the glory of our
Lord Jesus Christ.

An Exhortation and a Prayer.

So then, brethren, stand your ground, and hold 15
fast to the teachings which you have received from
us, whether by word of mouth or by letter. And 16
may our Lord Jesus Christ Himself—and God our Father who
has loved us and has given us in His grace eternal consolation
and a bright hope—comfort your hearts and make you stedfast 17
in every good work and word.

A Request for Prayer.

Finally, brethren, pray for us, asking that the 1 3
Lord's Message may spread rapidly and its glory
be displayed, as it was displayed among you ; and 2
that we may be delivered from wrong-headed and wicked men ;
for it is not everybody who has faith. But the Lord is faithful, 3
and He will make you stedfast and will guard you from the Evil
one. And we have confidence in the Lord in regard to you that 4
you are doing, and will do, what we command. And may the 5
Lord guide your hearts into the love of God and into the patience
of Christ.

The Duty of quiet, honest Work.

But, by the authority of the Lord, we command 6
you, brethren, to stand aloof from every brother
whose life is disorderly and not in accordance with
the teaching which all received from us. For you yourselves 7
know that it is your duty to follow our example. There was no

11. *The lie*] I.E. the mass of lies weaved into one in opposition to God's truth.
13. *From the beginning*] Of the Gospel, or of the world. *By the Spirit's sanctifying influence*] The same expression occurs in the Greek of 1 Pet. i. 2.
1. *May spread rapidly*] So Alford. Or 'may hold its outward course' (Conybeare).
6. *By the authority*] Lit. 'in the name.' *The Lord*] V.L. 'our Lord.'

disorder in our lives among you, nor did we eat any one's bread 8
without paying for it, but we laboured and toiled, working hard
night and day in order not to be a burden to any of you. This 9
was not because we had not a claim upon you, but it arose from
a desire to set you an example—for you to imitate us. For 10
even when we were with you, we laid down this rule for you:
"If a man does not choose to work, neither shall he eat."

For we hear that there are some of you who live disorderly 11
lives and are mere idle busybodies. To persons of that sort our 12
injunction—and our command by the authority of the Lord Jesus
Christ—is that they are to work quietly and eat their own hon-
estly-earned bread.

But you, brethren, must not grow weary in the path of duty; 13
and if any one refuses to obey these our written instructions, mark 14
that man and hold no communication with him—so that he may
be made to feel ashamed. And yet do not regard him as an 15
enemy, but caution him as a brother. And may the Lord of 16
peace Himself continually grant you peace in every sense. The
Lord be with you all.

Conclusion.

Farewell Blessing.

I Paul add the greeting with my own hand, 17
which is the credential in every letter of mine. This
is my handwriting. May the grace of our Lord 18
Jesus Christ be with you all.

8. *Without paying for it*] Lit. 'as a gift.'
9. *A claim upon you*] Cp. 1 Cor. ix. 4.
13. *In the path of duty*] Lit. 'in doing right.'

PAUL'S FIRST LETTER TO TIMOTHY

THERE has never been any real doubt among Christian people as to the authorship of the three "pastoral" Letters, but definite objections to their genuineness have been made in recent times upon the ground of such internal evidence as their style, the indications they present of advanced organization, their historic standpoint and their references to developed heresy. Yet a thorough examination of the matter does not support these objections. It is certain that the three Letters stand or fall together, and there is no sufficient reason for dismissing the ancient conclusion that they are all the genuine work of Paul, and belong to the last years of his life, 66–67 A.D. This first Letter was probably written from Macedonia.

PAUL'S FIRST LETTER TO TIMOTHY

Greeting.

1 Paul, an apostle of Christ Jesus by the will of
God our Saviour and Christ Jesus our hope :
2 To Timothy, my own true son in the faith. May grace,
mercy and peace be granted to you from God the Father
and Christ Jesus our Lord.

Timothy's special Work at Ephesus.

3 When I was on my journey to Macedonia I
begged you to remain on at Ephesus that you
might remonstrate with certain persons because of
4 their erroneous teaching and the attention they bestow on mere
fables and endless pedigrees such as lead to controversy rather
than to a true stewardship for God, which only exists where
there is faith : and I make the same request now.

Teachers who were false to Christian Truth.

5 But the end sought to be secured by exhortation
is the love which springs from a pure heart, a clear
6 conscience and a sincere faith. From these some
have drifted away, and have wandered into empty
7 words. They are ambitious to be teachers of the Law, although
they do not understand either their own words or what the
things are about which they make such confident assertions.

The real Purpose of the Law.

8 Now we know that the Law is good, if a man
9 uses it in the way it should be used, and remembers
that a law is not enacted to control a righteous
man, but for the lawless and rebellious, the irreligious and sin-
ful, the godless and profane—for those who strike their fathers
10 or their mothers, for murderers, fornicators, sodomites, slave-
dealers, liars and false witnesses ; and for whatever else is
11 opposed to wholesome teaching and is not in accordance with

3. *Erroneous teaching*] Or 'being teachers of other doctrines.' "It would seem that the false teachers in Ephesus were among the number of the presbyters, which would agree with the anticipation expressed in Acts xx. 30" (Conybeare).

4. *Pedigrees*] Or 'genealogies.' (1) The genealogical registers belonging either to Israelitish families, or to Rabbinical fables and fabrications ; (2) spiritual myths, the 'aeons' and 'emanations' of the Gnostics ; or (3) the heathen mythologies. The last-named seem least probable of all. Cp. Tit. i. 14.

6. *Drifted away*] Lit. 'missed the mark.'

the Good News of the blessed God with which I have been entrusted.

The wonderful Mercy shown to Paul himself.

I am thankful to Him who made me strong— 12
even Christ Jesus our Lord—because He has
judged me to be faithful and has put me into His
service, though I was previously a blasphemer and 13
a persecutor and had been insolent in outrage. Yet mercy was
shown me, because I had acted ignorantly, not having as yet
believed ; and the grace of our Lord came to me in overflowing 14
fulness, conferring faith on me and the love which is in Christ
Jesus.

Why so great a Sinner was forgiven.

Faithful is the saying, and deserving of universal 15
acceptance, that Christ Jesus came into the world
to save sinners ; among whom I stand foremost.
But mercy was shown me in order that in me as the foremost of 16
sinners Christ Jesus might display the fulness of His long-
suffering patience as an example to encourage those who would
afterwards be resting their faith on Him with a view to the Life
of the ages.

An Outburst of Praise.

Now to the immortal and invisible King of the 17
ages, who alone is God, be honour and glory to
the ages of the ages ! Amen.

Timothy exhorted and warned.

This is the charge which I entrust to you, my 18
son Timothy, in accordance with the inspired in-
structions concerning you which were given me
long ago, that being equipped with them as your armour you
may be continually fighting the good fight, holding fast to faith 19
and a clear conscience, which some have cast aside and have
made shipwreck of their faith. Among these are Hymenaeus 20
and Alexander, whom I have delivered to Satan so that they
may be taught not to blaspheme.

The Church is to pray for all the World.

I exhort then, first of all, that supplications, 1 2
prayers, intercessions and thanksgivings be offered

13. *Not having believed*] Cp. Luke xxiii. 34 : "Father, forgive them, for they know not what they do."

15. *Foremost*] Notice the apostle's ever-deepening humility. In 1 Cor. xv. 9 (written in 56, A.D.) he describes himself as 'the least of the apostles' and as one who was 'not fit to be called an apostle ;' in Eph. iii. 8 (written in 63, A.D.) as 'the least of all God's people,' and in this letter (written in 66, A.D.) as having been 'the chief (or, foremost) of sinners.'

16. *Afterwards*] More accurately, in accordance with N.T. usage, 'soon afterwards.' No doubt God's wonderful mercy to Paul will be to the end of time an encouragement to even the worst sinners, if they but repent, but naturally it was an instance of divine grace which specially appealed to the apostle's own contemporaries. And that appears to be the thought here.

20. *Taught*] By punishment. Cp. 1 Cor. v. 5.

on behalf of all men ; including kings and all who are in high 2
station, in order that we may live peaceful and tranquil
lives with all godliness and gravity. This is right, and is 3
pleasing in the sight of God our Saviour, who is willing for all 4
mankind to be saved and come to a full knowledge of the truth.
For there is but one God and but one Mediator between God 5
and men—Christ Jesus, Himself man ; who gave Himself as the 6
redemption price for all—a fact testified to at its own appointed
time, and of which I have been appointed a herald and an 7
apostle (I am speaking the truth : it is not a fiction), a teacher
of the Gentiles in faith and truth.

Men were to lead in Prayer ; Women to dress modestly.

So then I would have the men everywhere pray, 8
lifting to God holy hands which are unstained with
anger or strife ; and I would have the women dress 9
becomingly, with modesty and self-control, not
with plaited hair or gold or pearls or costly clothes, but—as 10
befits women making a claim to godliness—with the ornament
of good works.

Woman's Subordination to Man.

A woman should quietly learn from others with 11
entire submissiveness. I do not permit a woman 12
to teach, nor have authority over a man, but she
must remain silent. For Adam was formed first, and then Eve ; 13
and Adam was not deceived, but his wife was thoroughly de- 14
ceived, and so became involved in transgression. Yet a woman 15
will be brought safely through childbirth if she and her husband
continue to live in faith and love and growing holiness, with
habitual self-restraint.

1. *Supplications. Prayers*] The first word "expresses our needs ;" the second "shows that we look to God as our only helper" (Wordsworth).

2. *Gravity*] Or 'reputableness ;' i.e. that aggregate of charactistics which claims and enforces the respect of other men. Cp. Phil. iv. 8.

4. *All mankind to be saved*] "Redemption is universal yet conditional ; all may be saved, yet all will not be saved, because all will not conform to God's appointed conditions" (Ellicott).

5. *Himself man*] "Not individual but generic humanity is predicated. 'A man' would convey the idea of human individuality" (Alford).

8. *The men*] A different Greek word is here used from that in verse 5. The latter—which we have in the English 'phil-*anthrop*-y' and '*anthrop*-ology'—indicates a human being, irrespectively of age or sex. The other, which is the one here, expressly excludes women and children, and may often be rendered by 'husband,' 'Sir,' 'gentleman.' So in Latin we have 'vir' as well as 'homo,' and in German 'Mann' as well as 'Mensch.' *Everywhere*] I.E. in every place of customary devotional resort. *Unstained &c.*] The brother who offers the prayer not praying 'at' any other brother by alluding to his supposed errors in conduct or doctrine.

11, 12. *A woman. A woman. A man*] Or possibly 'A married woman. A married woman. Her husband.' Cp. 1 Cor. xiv. 34, n.

14. *Became involved*] The perfect tense of the Greek. See *Aorist* vii.

15. *Brought safely through childbirth*] Or 'saved through the childbearing' of the Christ by the Virgin Mary, the primal curse having been then turned into a blessing to the whole race. *She and her husband*] Lit. 'they.' Cp. 1 Pet. iii. 7.

The Qualifications of a Christian Minister.

Faithful is the saying, "If any one is eager to 1
have the oversight of a church, he desires a noble
work." A minister then must be a man of irre- 2
proachable character, true to his one wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; 3
not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true 4
dignity. (If a man does not know how to rule his own household, how shall he have the church of God given into his care?) 5
He ought not to be a new convert, for fear he should be blinded 6
with pride and come under the same condemnation as the devil.
It is needful also that he bear a good character with people out- 7
side the church, lest he fall into reproach or a snare of the devil.

The Qualifications of Deacons and Deaconesses.

Deacons, in the same way, must be men of 8
serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but 9
holding the truths of the faith with a clear conscience. And they must also be well-tried men, and when found 10
to be of unblemished character then let them serve as deacons.
Deaconesses, in the same way, must be sober-minded women, 11
not slanderers, but in every way temperate and trustworthy.

A deacon must be true to his one wife, and rule his children 12
and his own household wisely and well. For those who have 13
filled the deacon's office wisely and well, are already gaining for themselves an honourable standing, and are acquiring great freedom of speech in proclaiming the faith which rests on Christ Jesus.

The Church of the ever-living God.

All this I write to you, though I am hoping 14
before long to come to see you; but, for fear I may 15
be hindered, I now write, so that you may have rules to guide you in dealing with God's household. For this is what the church of the ever-living God is, and it is the pillar and foundation-stone of the truth. And, beyond controversy, deep 16
is the mystery of godliness. He who appeared in human form,

2. *Minister*] Lit. 'one who has the oversight,' 'a bishop.' The identity of 'bishops' and 'elders' in the early church is shown by the fact that the qualifications here required from 'bishops' are substantially the same as those required from 'elders' in Tit. i. 5–9, where indeed the word 'bishop' occurs. See Acts xx. 28, n.

2, 12. *True to his one wife*] Lit. 'one woman's man.' Cp. v. 9. *Hospitable*] At this time Christians on a journey could not resort to the houses of the heathen or to the public inns.

13. *An honourable standing*] On the day of Judgement.

15. *For this is what*] Lit. 'which.' Cp. 1 Cor. iii. 17. *Ever-living*] Lit. 'living.'

and had His claims justified by the Spirit, was seen by angels and was proclaimed among the nations, was believed on in the world, and was received up into glory.

False Teachers on the Subjects of Marriage and Food.

Now the Spirit expressly declares that in later 1 **4**
times some will fall away from the faith, giving
heed to deceiving spirits and the teachings of
demons ; through the hypocrisy of men who teach 2
falsely and have their own consciences seared as with a hot
iron ; forbidding people to marry, and recommending abstinence 3
from foods which God has created to be partaken of, with
thankfulness, by those who believe and have a clear knowledge
of the truth. For everything that God has created is good, and 4
nothing is to be cast aside, if only it is received with thanks-
giving. For it is made holy by the word of God and by 5
prayer.

Error to be faithfully rebuked.

If you warn the brethren of these dangers you 6
will be a good and faithful servant of Christ Jesus,
inwardly feeding on the lessons of the faith and of
the sound teaching of which you have been, and are, so close a
follower. But worldly stories, fit only for credulous old women, 7
have nothing to do with.

Timothy urged to exercise spiritual Self-Discipline.

Train yourself in godliness. Exercise for the 8
body is not useless, but godliness is useful in every
respect, possessing, as it does, the promise of Life
now and of the Life which is soon coming. Faith- 9
ful is this saying and deserving of universal acceptance : and 10
here is the motive of our toiling and wrestling, because we have
our hopes fixed on the ever-living God, who is the Saviour of all
mankind, and especially of believers.

Noble Conduct and untiring Zeal needful.

Command this and teach this. Let no one 11, 12
think slightingly of you because you are a young
man ; but in speech, conduct, love, faith and
purity, be an example for your fellow Christians to imitate.
Till I come, bestow your attention on reading, exhortation 13
and teaching. Do not be careless about the gifts with 14
which you are endowed, which were conferred on you
through a divine revelation when the hands of the elders

1. *The Spirit*] The Holy Spirit of prophecy. *Later times*] Cp. Acts ii. 17, n.
10. *Wrestling*] v.L. 'bearing reproach.' *We have our hopes fixed*] The Greek perfect implying 'and on Him the hopes still rest,' with more emphasis than the English perfect contains. *Ever-living*] Lit. 'living.' *Of all &c.*] Cp. ii. 4, Ellicott's note.
13. *Reading &c.*] i.e. public reading, public exhortation, public teaching.

were placed upon you. Habitually practise these duties, and 15
be absorbed in them ; so that your growing proficiency in them
may be evident to all. Be on your guard as to yourself and 16
your teaching. Persevere in these things ; for by doing this
you will make certain your own salvation and that of your
hearers.

Gentleness in Rebuke.

Never administer a sharp reprimand to a man 1 5
older than yourself ; but entreat him as if he were
your father, and the younger men as brothers ; the 2
elder women too as mothers, and the younger women as sisters,
with perfect modesty.

Directions as to Widowed Women.

Honour widows who are really in need. But if 3, 4
a widow has children or grandchildren, let these
learn first to show piety towards their own homes
and to prove their gratitude to their parents ; for this is well
pleasing in the sight of God. A widow who is really in need, 5
friendless and desolate, has her hopes fixed on God, and con-
tinues at her supplications and prayers, night and day ; but a 6
pleasure-loving widow is dead even while still alive. Press these 7
facts upon them, so that they may live lives free from reproach.
But if a man makes no provision for those dependent on him, 8
and especially for his own family, he has disowned the faith and
is behaving worse than an unbeliever.

No widow is to be put on the roll who is under sixty years of 9
age. She must have been true to her one husband, and well 10
reported of for good deeds, as having brought up children, re-
ceived strangers hospitably, washed the feet of God's people,
given relief to the distressed, and devoted herself to good works
of every kind.

But the younger widows you must not enrol ; for as soon as 11
they begin to chafe against the yoke of Christ, they want to
marry, and they incur disapproval for having broken their original 12
vow. And at the same time they also learn to be idle as they 13
go round from house to house ; and they are not only idle, but

3, 5, 16. *Really in need*] Lit. 'really widows.' Such are to be put on the widows' roll of the church. See Acts vi. 1–6.

4. *First*] Before the church collectively has to intervene and discharge their neglected duty.

5. *Has . . fixed*] Greek perfect. Cp. iv. 10.

8. *Those dependent on him*] Lit. 'his own,' including his own slaves. So Cyprian required Christian masters to tend their sick slaves in time of pestilence. (Conybeare.)

9. *True to her one husband*] Lit. 'one man's woman.' Cp. iii. 2.

11. *Christ*] To whom the widows of the church made profession of entire devotion when their names were put on the Roll of the widows. (Wordsworth.)

are gossips also and busybodies, speaking of things that ought not to be spoken of.

Unmarried Women.

I would therefore have the younger women 14
marry, bear children, rule in domestic matters,
and furnish the adversary with no excuse for
slander. For already some of them have gone astray, following 15
Satan. If a believing woman has widows dependent on her, 16
she should relieve their wants, and save the church from being
burdened—so that the church may relieve the widows who are
really in need.

Elders.

Let the elders who perform their duties wisely 17
and well be held worthy of double honour, especi-
ally those who labour in preaching and teaching. For the 18
Scripture says, "YOU ARE NOT TO MUZZLE THE OX WHILE IT
IS TREADING OUT THE GRAIN" (Deut. xxv. 4); and the work-
man deserves his pay.

Never entertain an accusation against an elder except on the 19
evidence of two or three witnesses. Those who persist in sin 20
reprove in the presence of all, so that it may also be a warning
to the rest.

A solemn Appeal, and personal Advice.

I solemnly call upon you, in the presence of God 21
and of Christ Jesus and of the elect angels, to
carry out these instructions of mine without pre-
judice, and to do nothing from partiality. Do not 22
ordain any one hastily; and do not be a partaker in the sins of
others; keep *yourself* pure. (No longer be a water-drinker; 23
but take a little wine for the sake of your digestion and your
frequent ailments.)

Helps and Hindrances to a true Estimate of Character.

The sins of some men are evident to the world, 24
leading the way to your estimate of their char-
acters, but the sins of others lag behind. So also 25
the right actions of some are evident to the world,
and those that are not cannot remain for ever out of sight.

16. *That the church may relieve*] Or 'that it (i.e. its resources) may suffice for.' (See Sandys' *Athen. Polit.*, p. 42, n.)

17. *Honour*] I.E. remuneration. *Preaching and teaching*] These words clearly imply the existence at that time of two kinds of ruling presbyters—those who preached and taught, and those who did not. (Ellicott.) What duties devolved on the latter of these classes is partly shown in Acts vi. 1–6; xi. 30.

20. *Who persist in sin*] Cp. the Greek present participle in 1 John iii. 6.

21. *Partiality*] I.E. bias in one direction or the other. *Pure*] If Timothy had admitted unworthy candidates to the ministry from bias or negligence, his own character would have suffered. (Alford.)

23. *Ailments*] Or 'illnesses.'

24. *Your estimate of their characters*] Lit. simply 'judgement.'

Slaves.

Let all who are under the yoke of slavery hold 1 6
their own masters to be deserving of honour, so
that the name of God and the Christian teaching may not be
spoken against. And those who have believing masters should 2
not be wanting in respect towards them because they are their
brethren, but should serve them all the more willingly because
those who profit by the faithful service rendered are believers
and are friends.

False Teaching and its Results.

So teach and exhort. If any one is a teacher 3
of any other kind of doctrine, and refuses assent
to wholesome instructions—those of our Lord
Jesus Christ—and the teaching that harmonizes with true godli-
ness, he is puffed up with pride and has no true knowledge, but 4
is crazy over discussions and controversies about words which
give rise to envy, quarrelling, revilings, ill-natured suspicions,
and persistent wranglings on the part of people whose intellects 5
are disordered and they themselves blinded to all knowledge of
the truth; who imagine that godliness means gain.

A Warning against Greed.

And godliness *is* gain, when associated with 6
contentment; for we brought nothing into the 7
world, nor can we carry anything out of it; and if 8
we have food and clothing, with these we will be satisfied. But 9
people who are determined to be rich fall into temptation and a
snare, and into many unwise and pernicious ways which sink
mankind in destruction and ruin. For from love of money all 10
sorts of evil arise; and some have so hankered after money as
to be led astray from the faith and be pierced through with
countless sorrows.

A stirring Appeal.

But you, O man of God, must flee from these 11
things; and strive for uprightness, godliness, good
faith, love, fortitude, and a forgiving temper. Exert 12
all your strength in the honourable struggle for the faith; lay
hold of the Life of the ages, to which you were called, when you
made your noble profession of faith before many witnesses. I 13
charge you—as in the presence of God who gives life to all
creatures, and of Christ Jesus who at the bar of Pontius Pilate
made a noble profession of faith—that you keep God's com- 14

3. *Refuses assent*] Lit. 'does not go over to.'

11. *These things*] The love of money "and the evil principles and results associated with it" (Ellicott). *Good faith*] Or 'faithfulness;' or 'faith' in its usual theological sense.

12. *Struggle*] Or 'contest for the prize.' The foot-race is specially alluded to. Cp. 2 Tim. iv. 7. *Before many witnesses*] At his baptism, or during some time of special persecution.

mandments stainlessly and without reproach till the Appearing
of our Lord Jesus Christ; for, at its appointed time, this will be 15
brought about by the blessed and only Sovereign, the King of
kings and Lord of lords, who alone possesses immortality, 16
dwelling in unapproachable light, and whom no man has seen
or can see. To Him be eternal honour and power! Amen.

An Exhortation to the Rich.

Impress on those who are rich in the present 17
age that they must not be haughty nor set their
hopes on riches—that unstable foundation—but on
God who provides us richly with all things for our enjoyment.
They must be beneficent, rich in noble deeds, open-handed and 18
liberal; storing up for themselves that which shall be a solid 19
foundation for the future, that they may lay hold of the Life
which is life indeed.

Conclusion and Blessing.

O Timothy, guard the truths entrusted to you, 20
shunning irreligious and frivolous talk, and contro-
versy with what is falsely called 'knowledge'; of 21
which some have spoken boastfully in connexion with the true
faith, and have erred.

Grace be with you all. 22

15. *For . . this will be brought about*] Lit. 'which (Appearing) He will show.'
19. *The future*] More accurately, in accordance with the N.T. usage of the word, 'the future which is near.'
21. *In connexion &c.*] Lit. 'have shot round about the target (of the true faith) but not hit it.' Or "have gone wide in aim concerning the faith" (Ellicott).
22. *You all*] v.L. 'you' (Timothy), in the singular.

PAUL'S SECOND LETTER TO TIMOTHY

THE marks of genuineness in this Letter are very pronounced : *e.g.*, the thanksgiving, the long list of proper names—twenty-three in number—the personal details and the manifest tone of sincerity and earnestness. Hence it is accepted as Paul's even by some who reject the former Letter and that addressed to Titus. But it is inseparable from the others, and was probably written from Rome during the apostle's second imprisonment. It is his last Letter known to us, and its apparent date is 67 A.D.

PAUL'S SECOND LETTER TO TIMOTHY

Greeting.

1 Paul, an apostle of Christ Jesus, by the will of God, for proclaiming the promise of the Life which is in Christ Jesus:

2 To Timothy my dearly loved child. May grace, mercy and peace be granted to you from God the Father and Christ Jesus our Lord.

An Expression of Gratitude.

3 I thank God, whom I serve with a pure conscience—as my forefathers did—that night and day

4 I unceasingly remember you in my prayers, being always mindful of your tears, and longing to see you that I may

5 be filled with joy; for I recall the sincere faith which is in your heart—a faith which dwelt first in your grandmother Loïs and then in your mother Eunice, and, I am fully convinced, now dwells in you also.

An Exhortation to fresh Zeal.

6 For this reason let me remind you to rekindle God's gift which is yours through the laying on of

7 my hands. For the Spirit which God has given us is not a spirit of cowardice, but one of power and of love and of sound judgement.

An Exhortation to Courage and Fortitude.

8 Do not be ashamed then to bear witness for our Lord and for me His prisoner; but rather share suffering with me in the service of the Good News,

9 strengthened by the power of God. For He saved us and called us with a holy call, not in accordance with our deserts, but in accordance with His own purpose and the free grace which He bestowed on us in Christ Jesus before the

10 commencement of the ages, but which has now been plainly

7. *Sound judgement*] Or 'wise admonition.'

8. *Strengthened by*] Lit. 'according to.' "Since God's power to support, save, and reward us who suffer for Him, is infinite, our willingness to suffer ought to be in (some) proportion to His power" (Wordsworth).

10. *The Appearing*] The only passage where this word is so used. *Immortality*] Lit. 'incorruptibility,' immunity not only from death but from all ailments and decay.

revealed through the Appearing of our Saviour, Christ Jesus. He has put an end to death and has brought Life and Immortality to light through the Good News, of which I have been 11
appointed a preacher, apostle and teacher, to the Gentiles. That indeed is the reason why I suffer as I do; but I am not 12
ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day.

Christian Truth to be zealously guarded.

Provide yourself with an outline of the sound 13
teaching which you have heard from my lips, and be true to the faith and love which are in Christ Jesus. That precious treasure which is in your 14
charge, guard through the Holy Spirit who has His home in our hearts.

Phygelus, Hermogenes, Onesiphorus.

Of this you are aware, that all the Christians in 15
Roman Asia have deserted me: and among them Phygelus and Hermogenes. May the Lord show 16
mercy to the household of Onesiphorus; for many a time he cheered me and he was not ashamed of my chain. Nay, when 17
he was here in Rome, he took great pains to inquire where I was living, and at last he found me. (The Lord grant that he may 18
obtain mercy at His hands on that day!) And you yourself well know all the services which he rendered me at Ephesus.

Timothy urged to be diligent in Teaching.

You then, my child, must be strong in the grace 1 2
that is in Christ Jesus. All that you have been 2
taught by me in the hearing of many witnesses, you must hand on to trusty men who shall themselves, in turn, be competent to instruct others also.

Exhortation to Patience and Concentration of Purpose.

As a good soldier of Christ Jesus accept your 3
share of suffering. Every one who serves as a 4
soldier keeps himself from becoming entangled in the world's business—so that he may satisfy the officer who enlisted him. And if any one takes part in an ath- 5
letic contest, he gets no prize unless he obeys the rules. The 6
harvestman who labours in the field must be the first to get a share of the crop. Mark well what I am saying: the Lord will 7
give you discernment in everything.

11. *Of which*] Lit. 'into which.' *Teacher*] v.l. adds 'of the nations.'
13. *Provide yourself with an*] Or 'hold fast (or, be faithful to) the.' *Outline*] Or 'sketch.' *And be true to*] Lit. 'in.'
16. *Household*] Onesiphorus himself was perhaps dead.
1. *Be strong*] Lit. 'be strengthened,' i.e. 'be ever gaining fresh strength.' Alford is inexact here.

The Encouragement afforded by Christ's Resurrection.

Never forget that Jesus Christ is risen from 8
among the dead and is a descendant of David, as
is declared in the Good News which I preach. For 9
preaching the Good News I suffer, and am even
put in chains, as if I were a criminal: yet the word of God is
not imprisoned. For this reason I endure all things for the 10
sake of God's own people; so that they also may obtain salvation—even the salvation which is in Christ Jesus—and with it eternal glory.

The Cross and the Crown are inseparably connected.

Faithful is the saying: 11
"If we died with Him, we shall also live with
Him;
If we patiently endure pain, we shall also share 12
His Kingship;
If we disown Him, He will also disown us;
And even if *our* faith fails, He remains true—He cannot 13
prove false to Himself."

Disputes about Words are to be avoided.

Bring all this to men's remembrances, solemnly 14
charging them in the presence of God not to waste
time in wrangling about mere words, a course
which is altogether unprofitable and tends only to the ruin of the hearers.

Hymenaeus and Philetus.

Earnestly seek to commend yourself to God as a 15
servant who, because of his straightforward dealing with the word of truth, has no reason to feel
any shame. But from irreligious and frivolous talk hold aloof, 16
for those who indulge in it will proceed from bad to worse in
impiety, and their teaching will spread like a running sore. 17
Hymenaeus and Philetus are men of that stamp. In the matter 18
of the truth they have gone astray, saying that the Resurrection is already past, and so they are overthrowing the faith of some.

God's Church remains unshaken.

Yet God's solid foundation stands unmoved, 19
bearing this inscription,
"THE LORD KNOWS THOSE WHO REALLY BELONG TO HIM" (Num. xvi. 5).
And this also,
"LET EVERY ONE WHO NAMES THE NAME OF THE LORD RENOUNCE ALL WICKEDNESS" (Isa. xxvi. 13).

11, 12. *If we died &c.*] Cp. Rom. vi. 8. The saying seems to have been part of a hymn.
14. *God*] v.l. 'the Lord.'
15. *Dealing with*] Lit. 'cutting' or 'laying out,' like a new road.
18. *Gone astray*] Or 'missed the mark.' *Is already past*] i.e. was already past when this Letter was written in 67 A.D.

Two Sorts of Christians.

Now in a great house there are not only articles of gold and silver, but also others of wood and of earthenware; and some are for specially honourable, and others for common use. If therefore a man keeps himself clear of these latter, he himself will be for specially honourable use, consecrated, fit for the Master's service, and fully equipped for every good work.

Timothy to be scrupulously careful as to his own Conduct.

Keep a strong curb, however, on your youthful cravings; and strive for integrity, good faith, love, peace, in company with all who pray to the Lord with pure hearts. But avoid foolish discussions with ignorant men, knowing—as you do—that these lead to quarrels; and a bondservant of the Lord must not quarrel, but must be inoffensive towards all men, a skilful teacher, and patient under wrongs. He must speak in a gentle tone when correcting the errors of opponents, in the hope that God will at last give them repentance, for them to come to a full knowledge of the truth and recover sober-mindedness and freedom from the devil's snare, though they are now entrapped by him to do his will.

Grievous Times were coming.

But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort.

False Teachers who would meet with some Success.

Among them are included the men who make their way into private houses and carry off weak women as their prisoners—women who, weighed down by the burden of their sins, are led by ever-changing caprice, and are always learning something new, and yet are never able to arrive at real knowledge of the truth.

Their Hostility to the Truth.

And just as Jannes and Jambres withstood Moses, so also these false teachers withstand the truth—being, as they are, men of debased intellects, and of no real worth so far as faith is concerned. But they will have no further success; for their folly will be as

23. *Avoid*] Lit. 'beg to be excused from.'
1. *The last days*] See Acts ii. 17, n.
3. *To goo.lness*] Or 'to good men.' Cp. Titus i. 8.

clearly manifest to all men, as that of the opponents of Moses came to be. But you have intimately known my 10
What Paul had suffered for Christ.
teaching, life, aims, faith, patience, love, resigna-
tion, and the persecutions and sufferings which I 11
have endured; the things which happened to me at Antioch,
Iconium and Lystra. You know the persecutions I endured,
and how the Lord delivered me out of them all. And indeed 12
every one who is determined to live a godly life as a follower of
Christ Jesus will be persecuted. But bad men and impostors 13
will go on from bad to worse, misleading and being misled.

Timothy urged to be faithful to the Lessons of his Childhood.
But you must cling to the things which you have 14
learnt and have been taught to believe, knowing
who your teachers were, and that from infancy you 15
have known the sacred writings which are able
to make you wise to obtain salvation through faith in Christ
Jesus. Every Scripture is inspired by God and is useful for 16
teaching, for convincing, for correction of error, and for instruc-
tion in right doing; so that the man of God may himself be 17
complete and may be perfectly equipped for every good work.

An Appeal for Zeal and Self-Restraint.
I solemnly implore you, in the presence of God 1 4
and of Christ Jesus who is about to judge
the living and the dead, and by His Appearing
and His Kingship: proclaim God's message, be zealous in 2
season and out of season; convince, rebuke, encourage, with
the utmost patience as a teacher. For a time is coming when 3
they will not tolerate wholesome instruction, but, wanting to
have their ears tickled, they will find a multitude of teachers to
satisfy their own fancies; and will turn away from listening to 4
the truth and will turn aside to fables.

But as for you, you must exercise habitual self-control, and 5
not live a self-indulgent life, but do the duty of an evangelist
and fully discharge the obligations of your office.

Paul's own Work was now at an End.
I for my part am like a drink-offering which is 6
already being poured out; and the time for my
departure is now close at hand. I have gone 7

10. *Intimately known*] Lit. 'accurately traced out;' as in Luke i. 3; 1 Tim. iv. 6.
12. *As a follower of*] Lit. 'in.'
15. *And that*] Or 'and because.' *Make wise*] "The Old Testament did make wise by teaching Salvation through Christ that should come; the New by teaching that Christ the Saviour is come" (Hooker).
16. *Every*] Or 'all.' *Is . . . and is*] Or 'being . . . is also.' *Scripture*] This word occurs about 50 times in the New Testament.
6. *Drink-offering*]. Cp. Phil. ii. 17.
7. *Gone through the glorious contest*] Cp. 1 Tim. vi. 12.

through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for 8
me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who love the thought of His Appearing.

The lonely Apostle longs to see Timothy.

Make an effort to come to me speedily. For 9, 10
Demas has deserted me—loving, as he does, the present age—and has gone to Thessalonica; Crescens has gone to Galatia, and Titus to Dalmatia. Luke is the only friend I now have with me. Call for 11
Mark on your way and bring him with you, for he is a great help to me in my ministry. Tychicus I have sent to Ephesus. 12
When you come, bring with you the cloak which I left 13
behind at Troas at the house of Carpus, and the books, but especially the parchments.

Alexander the Metal Worker.

Alexander the metal-worker showed bitter hos- 14
tility towards me: the Lord will requite him according to his doings. You also should beware 15
of him; for he has violently opposed our preaching.

Paul's first Trial before Nero.

At my first defence I had no one at my side, 16
but all deserted me. May it not be laid to their charge. The Lord, however, stood by me and 17
filled me with inward strength, that through me the Message might be fully proclaimed and that all the Gentiles might hear it; and I was rescued from the lion's jaws. The Lord will 18
deliver me from every cruel attack and will keep me safe in preparation for His heavenly Kingdom. To Him be the glory until the ages of the ages! Amen.

Farewell Greetings.

Greet Prisca and Aquila, and the household 19
of Onesiphorus. Erastus stayed at Corinth; Trophimus I left behind me at Miletus, ill. 20
Make an effort to come before winter. Eubulus greets you, 21
and so do Pudens, Linus, Claudia, and all the brethren.

The Lord be with your spirit. Grace be with you all.

10. *The present age*] Or, "the present (evil) course of things" (Ellicott).

13. There is a striking parallel to this touching little personal message in the letter written by the martyr William Tyndale, from the damp cell of his prison at Vilvorde, in the winter before his death. He wrote to beg for something to patch his leggings, and for a woollen shirt, a warmer cap, and above all for his Hebrew Bible, grammar and dictionary! (F. W. Farrar, *Texts Explained.*)

14. *Metal-worker*] Or 'bronze-dealer.'

17. *From the lion's jaws*] I.E. from the power of the Roman Emperor Nero. In view of the probability of the 'wild Beast' in the book of Revelation having also been Nero, it is interesting to find him designated 'the lion' here!

PAUL'S LETTER TO TITUS

THIS Letter was probably written from Ephesus in 67 A.D. Titus, who was a Greek by birth, is mentioned in eleven other places in the Pauline Letters and always with marked approval (2 Cor. ii. 13 ; vii. 6, 13, 14 ; viii. 6, 16, 23 ; xii. 18 ; Gal. ii. 1, 3 ; 2 Tim. iv. 10). He was often a trusted messenger to the churches, his last errand being to Dalmatia. Tradition confirms the inference commonly drawn from this Letter that he was long the bishop of the church in Crete, and regards Candia as having been his birthplace.

PAUL'S LETTER TO TITUS

Greeting.

Paul, a bondservant of God and an apostle of 1
Jesus Christ for building up the faith of God's own
people and spreading a full knowledge of the truths of
religion, in hope of the Life of the ages which God, who is never 2
false to His word, promised before the commencement of the
ages; and at the appointed time He clearly made known His 3
Message in the preaching with which I was entrusted by the
command of God our Saviour:

To Titus my own true child in our common faith. May 4
grace and peace be granted to you from God the Father and
Christ Jesus our Saviour.

The Qualifications of a Christian Minister.

I have left you behind in Crete in order that you 5
may set right the things which still require atten-
tion, and appoint elders in every town, as I
directed you to do; wherever there is a man of 6
blameless life, true to his one wife, having children who are
themselves believers and are free from every reproach of pro-
fligacy or of stubborn self-will. For, as God's steward, a 7
minister must be of blameless life, not over-fond of having his
own way, not a man of a passionate temper, nor a hard drinker,
not given to blows nor greedy of gain, but hospitable to strangers, 8
a lover of goodness, sober-minded, upright, saintly, self-con-
trolled; holding fast to the faithful Message which he has 9
received, so that he may be well qualified both to encourage
others with sound teaching and to reply successfully to oppo-
nents.

The Troublers of the Church at Crete.

For there are many that spurn authority—idle, 10
talkative and deceitful persons, who, for the most
part, are adherents of the Circumcision. You 11

4. *Our common faith*] I.E. 'the faith which we both hold in common.'
6. *True to his one wife*] Cp. 1 Tim. iii. 2, 12.
7. *A minister*] Lit. 'he who has the oversight.'
8. *Of goodness*] Or 'of good men.' Cp. 2 Tim. iii. 3.
9. *Which he has received*] Lit. 'according to the teaching.'

must stop the mouths of such men, for they overthrow the faith of whole families, teaching what they ought not, just for the sake of making money. One of their own number—a prophet who is a countryman of theirs—has said, "Cretans are always liars, dangerous animals, idle gluttons." 12

These false Teachers to be denounced.

This testimony is true; therefore sternly denounce them, that they may be robust in their faith, and not give attention to Jewish legends and the maxims of men who turn their backs on the truth. To the pure everything is pure; but to the polluted and unbelieving nothing is pure, but on the contrary their very minds and consciences are polluted. They profess to know God; but in their actions they disown Him, and are detestable and disobedient men, and for any good work are utterly useless. 13 14 15 16

Duties of the aged.

But as for you, you must speak in a manner that befits wholesome teaching. Exhort aged men to be temperate, grave, sober-minded, robust in their faith, their love and their patience. In the same way exhort aged women to let their conduct be such as becomes consecrated persons. They must not be slanderers nor enslaved to wine-drinking. They must be teachers of what is right. They should school the young women to be affectionate to their husbands and to their children, to be sober-minded, pure in their lives, industrious in their homes, kind, submissive to their husbands, so that the Christian teaching may not be exposed to reproach. 1 2 2 3 4 5

Duties of younger Men and of Slaves.

In the same way exhort the younger men to be discreet, and above all make your own life a pattern of right conduct, having in your teaching no taint of insincerity, but a serious tone, and healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us. Exhort slaves to be always obedient to their owners, and to give them satisfaction in everything, not contradicting and not pilfering, but manifesting perfect fidelity and kind feeling, in order to bring honour to the teaching of our Saviour, God, in all things. 6 7 8 9 10

The Necessity of a pure and noble Life.

For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present 11 12

14. *Maxims*] Especially concerning ascetic restrictions in eating and drinking.
4. *Affectionate &c.*] Or "loving wives and loving mothers" (Conybeare).

time, in expectation of the fulfilment of our blessed hope—the 13
Appearing in glory of our great God and Saviour Jesus Christ ;
who gave Himself for us to purchase our freedom from all 14
iniquity, and purify for Himself a people who should be specially
His own, zealous for doing good works.

Thus speak, exhort, reprove, with all impressiveness. Let no 15
one make light of your authority.

Submission to Rulers.

Remind people that they must submit to the 1 3
rulers who are in authority over them ; that they
must obey the magistrates, be prepared for every
right action, not speak evil of any one, nor be contentious, but 2
yield unselfishly to others and constantly manifest a forgiving
spirit towards all men.

An Appeal to sublime religious Experiences.

For there was a time when we also were deficient 3
in understanding, obstinate, deluded, the slaves of
various cravings and pleasures, spending our lives
in malice and envy, hateful ourselves and hating
one another. But when the goodness of God our Saviour, and 4
His love to man, dawned upon us, not in consequence of things 5
which we, as righteous men, had done, but as the result of His
own mercy He saved us by means of the bath of regeneration
and the renewal of our natures by the Holy Spirit, which He 6
poured out on us richly through Jesus Christ our Saviour ; in 7
order that having been declared righteous through His grace
we might become heirs to the Life of the ages in fulfilment of
our hopes.

A Demand for noble Living.

This is a faithful saying, and on these various 8
points I would have you insist strenuously, in order
that those who have their faith fixed on God may
be careful to set an example of good actions. For these are
not only good in themselves, but are also useful to mankind.

Useless Discussions.

But hold yourself aloof from foolish contro- 9
versies and pedigrees and discussions and wrang-
ling about the Law, for they are useless and vain.

Unteachable Offenders.

After a first and second admonition, have 10
nothing further to do with any one who will not be
taught ; for, as you know, a man of that descrip- 11

13. *Appearing &c.*] Or 'Appearing of the glory of the great God and our Saviour.'
14. *Specially His own*] Cp. Mal. iii. 17, A.V. margin.
4. *Dawned*] Or 'made its Epiphany,' 'manifested itself.'
9. *Pedigrees*] See 1 Tim i. 4, n.
10. *Who will not be taught*] Lit. 'a heretic.' The word occurs nowhere else in the N.T.

tion has turned aside from the right path and is a sinner self-condemned.

Personal Requests.

After I have sent Artemas or Tychicus to you, lose no time in joining me at Nicopolis; for I have decided to pass the winter there. Help Zenas the lawyer forward on his journey with special care, and Apollos, so that they may have all they require. And let our people too learn to set a good example in following honest occupations for the supply of their necessities, so that they may not live useless lives.

12 13 14

Farewell Greetings.

Every one here sends you greeting. Greet the believers who hold us dear.

May grace be with you all.

PAUL'S LETTER TO PHILEMON

THIS letter (63 A.D.) was written as the result of Paul's deep interest in Onesimus, a slave who had fled from Colossae to Rome to get free from Philemon his master (Col. iv. 9). "A Phrygian slave was one of the lowest known types to be found in the Roman world, displaying all the worst features of character which the servile condition developed. Onesimus had proved no exception. He ran away from his master, and, as Paul thought probable (verses 18, 19), not without helping himself to a share of his master's possessions. By the help of what he had stolen, and by the cleverness which afterwards made him so helpful to Paul, he made his way to Rome, naturally drawn to the great centre, and prompted both by a desire to hide himself and by a youthful yearning to see the utmost the world could show of glory and of vice. But whether feeling his loneliness, or wearied with a life of vice, or impoverished and reduced to want, or seized with a fear of detection, he made his way to Paul, or unbosomed himself to some Asiatic he saw on the street. And as he stepped out of the coarse debauchery and profanity of the crowded resorts of the metropolis into the room hallowed by the presence of Paul, he saw the foulness of the one life and the beauty of the other, and was persuaded to accept the gospel he had so often heard in his master's house. How long he remained with Paul does not appear, but it was long enough to impress on the apostle's mind that this slave was no common man. Paul had devoted and active friends by him, but this slave, trained to watch his master's wants and to execute promptly all that was entrusted to him, became almost indispensable to the apostle. But to retain him, he feels, would be to steal him, or at any rate to deprive Philemon of the pleasure of voluntarily sending him to minister to him (verse 14). He therefore sends him back with this Letter, so exquisitely worded that it cannot but have secured the forgiveness and cordial reception of Onesimus" (Marcus Dods, D.D., *New Testament Introduction*).

PAUL'S LETTER TO PHILEMON

Greeting. Paul, a prisoner for Christ Jesus, and Timothy our brother :

To Philemon our dearly-loved fellow labourer—and to our sister Apphia and our comrade Archippus—as well as to the church in your house. May grace be granted to you all, and peace, from God our Father and the Lord Jesus Christ.

Thanksgiving. I give continual thanks to my God while making mention of you, my brother, in my prayers, because I hear of your love and of the faith which you have towards the Lord Jesus and which you manifest towards all God's people ; praying as I do, that their participation in your faith may result in others fully recognizing all the right affection that is in us toward Christ. For I have found great joy and comfort in your love, because the hearts of God's people have been, and are, refreshed through you, my brother.

Onesimus. Therefore, though I might with Christ's authority speak very freely and order you to do what is fitting, it is for love's sake that—instead of that—although I am none other than Paul the aged, and am now also a prisoner for Christ Jesus, I entreat you on behalf of my own child whose father I have become while in my chains—I mean, Onesimus. Formerly he was useless to you, but now—true to his name—he is of great use to you and to me.

I am sending him back to you, though in so doing I send part of myself. It was my wish to keep him at my side for him to attend to my wants, as your representative, during my imprisonment for the Good News ; only I wished to do nothing

2. *Church in your house*] I.E. accustomed to hold its meetings in Philemon's house, 'your' being singular here, as it is, for the most part, throughout the Letter.
3, 25. These short benedictions are addressed to all, the 'you' (in the Greek) being plural.
7. *Found*] Or 'got.' 'Had' is an inexact rendering. See *Aorist* vi. 6, n. *Joy*] V.L. with very insufficient authority, 'thankfulness.' *Hearts*] Lit. 'bowels.'
8. *Though &c.*] Lit. 'having boldness,' or 'though I have boldness.'
12. *Am sending*] Or 'have sent.'

without your consent, so that this kind action of yours might not be done under pressure, but might be a voluntary one. For perhaps 15
it was for this reason he was parted from you for a time, that you might receive him back wholly and for ever yours; no longer 16
as a slave, but as something better than a slave—a brother peculiarly dear to me, and even dearer to you, both as a servant and as a fellow Christian. If therefore you regard me as a 17
comrade, receive him as if he were I myself.

And if he was ever dishonest or is in your debt, debit me with 18
the amount. I Paul write this with my own hand—I will pay 19
you in full. (I say nothing of the fact that you owe me even your own self.) Yes, brother, do me this favour for the Lord's sake. 20
Refresh my heart in Christ.

I write to you in the full confidence that you will meet my 21
wishes, for I know you will do even more than I say. And at 22
the same time provide accommodation for me; for I hope that through your prayers I shall be permitted to come to you.

Farewell.

Greetings to you, my brother, from Epaphras 23
my fellow prisoner for the sake of Christ Jesus;
and from Mark, Aristarchus, Demas, and Luke, my fellow 24
workers.

May the grace of our Lord Jesus Christ be with the spirit of 25
every one of you.

15. *For this reason*] In the providence of God.
25. v.l. adds 'Amen.'

THE LETTER TO THE HEBREWS

As regards the date of this Letter, the only sure conclusion appears to be that it was before 70 A.D. The book itself claims to have been written at the end of the Jewish age (i. 2 ; ix. 26), whilst the earthly temple was still in existence (ix. 8), and it is inconceivable that such an overwhelming comment upon the writer's whole position as that afforded by the destruction of Jerusalem would have been overlooked, had it been available. Hence 67–68 A.D. may with probability be alleged as the time of composition.

The only fact clear as to the author is that he was not the apostle Paul. The early Fathers never attributed it to Paul, and not until the seventh century did the tendency to do this, derived from Jerome and Augustine, swell into an ecclesiastical practice. From the book itself we see that the author must have been a Jew and a Hellenist, familiar with Philo as well as with the Old Testament, a friend of Timothy and well-known to those addressed, and not an apostle but decidedly acquainted with apostolic thoughts ; and that he not only wrote before the destruction of Jerusalem but apparently himself was never in Palestine. The name of Barnabas, and also that of Priscilla, has been suggested, but in reality all these distinctive marks appear to be found only in Apollos, so that with Luther, and not a few modern scholars, we must either attribute it to him or give up the quest.

There has never been any question as to the canonicity of this Letter, nor can there be any doubt as to its perennial value to the church of Christ. Where it was written cannot be decided. "They of Italy" (xiii. 24) is quite indeterminate. Nor is it possible to decide to whom it was sent. "The Hebrews," to whom it was addressed, may have been resident in Jerusalem, Alexandria, Ephesus, or Rome. The most remarkable feature of the Letter is manifestly its references to the old Covenant. Here there is a mingling of reverence and iconoclasm. The unquestionably divine origin of the Jewish dispensation is made use of for laying emphasis upon the infinitely superior glory of the Christian order. Thus an *a fortiori* argument pervades the whole—if the shadow was divine how much more must the substance be ! "The language of the epistle, both in vocabulary and style, is purer and more vigorous than that of any other book of the New Testament" (Westcott).

Introduction. Christ's Superiority to Prophets and Angels

God has spoken to Man, in and through Christ.

1 God, who in ancient days spoke to our fore-
fathers in many distinct messages and by various
methods through the prophets, has at the end of 2
these days spoken to us through a Son, who is the
pre-destined Lord of the universe, and through whom He made
the ages. He brightly reflects God's glory and is the exact repre- 3
sentation of His being, and upholds the universe by His all-
powerful word. After securing man's purification from sin He
took His seat at the right hand of the Majesty on high, being 4
made as far superior to the angels as the Name He possesses by
inheritance is more excellent than theirs.

Christ is the Son, Angels are mere Servants, of God.

5 For to which of the angels did God ever say,
"My Son art Thou:
I have this day become Thy Father"
(Ps. ii. 7);

and again,

"I will be a Father to Him,
And He shall be My Son" (2 Sam. vii. 14)?

But speaking of the time when He once more brings His First- 6
born into the world, He says,

"And let all God's angels worship Him"
(Deut. xxxii. 43, LXX.; Ps. xcvii. 7, LXX.).

Moreover of the angels He says, 7

"He changes His angels into winds,

1. *Through the prophets*] Lit. 'in (the person of) the prophets.'
2. *At the end of these days*] See Acts ii. 17, n. *Through a Son*] Lit. 'in (the person of) a Son.'
3. *Being*] Or 'nature,' or 'substance.' Cp. xi. 1. *Man's purification from sin*] Lit. 'a purification of sins.'
6. *Once more brings*] "The word can only refer to the great entering of the Messiah on His kingdom" (Alford).
7. A precarious tenure of existence is here attributed to the angels in contrast to the eternity of the life and reign of the Son of God. It was an ancient Jewish belief that angels sometimes lose their personality and are reduced to impersonal forces of nature. See A. S. Peake's excellent note in the *Century Bible*

AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE" (Ps. civ. 4);

but of His Son, He says, 8

"THY THRONE, O GOD, IS FOR EVER AND FOR EVER,
AND THE SCEPTRE OF THY KINGDOM IS A SCEPTRE OF ABSOLUTE JUSTICE.
THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; 9
THEREFORE GOD, THY GOD, HAS ANOINTED THEE
WITH THE OIL OF GLADNESS BEYOND THY COMPANIONS"
(Ps. xlv. 6, 7).

It is also of His Son that God says, 10

"THOU, O LORD, IN THE BEGINNING DIDST LAY THE FOUNDATIONS OF THE EARTH,
AND THE HEAVENS ARE THE WORK OF THY HANDS.
THE HEAVENS WILL PERISH, BUT THOU REMAINEST; 11
AND THEY WILL ALL GROW OLD LIKE A GARMENT,
AND AS THOUGH THEY WERE A MANTLE THOU WILT ROLL THEM UP; 12
YES, LIKE A GARMENT, AND THEY WILL UNDERGO CHANGE.
BUT THOU ART THE SAME,
AND THY YEARS WILL NEVER COME TO AN END"
(Ps. cii. 25–27).

To which of the angels has He ever said, 13

"SIT AT MY RIGHT HAND
TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET"
(Ps. cx. 1)?

Are not all angels spirits that serve Him—whom He sends out 14
to render service for the benefit of those who, before long, will inherit salvation?

The Peril of Disobedience to the Saviour's Message.

For this reason we ought to pay the more earnest 1 2
heed to the things which we have heard, for fear
we should drift away from them. For if the 2
message delivered through angels proved to be

8. *Is for ever and ever, &c.*] "The angels are subject to constant change, He has a dominion for ever and ever; they work through material powers; He—the Incarnate Son—fulfils a moral sovereignty and is crowned with unique joy" (Westcott). *A sceptre of absolute justice*] Lit. 'the rod of straightness.'

9. *Therefore God, Thy God, has anointed*] Or 'Therefore, O God, Thy God has anointed.' *Thy companions*] I.E. all other servants of God, of whatever rank in Heaven or on earth.

12. *As though . . roll them up*] I.E. 'Thou shalt fold them up and put them aside as if they were a worn-out cloak.'

1. *Drift away*] Drifting is an unconscious process. Often it is not until we are

true, and every transgression and act of disobedience met with just retribution, how shall *we* escape if we are indifferent to a 3
salvation as great as that now offered to us? This, after having first of all been announced by the Lord Himself, had its truth made sure to us by those who heard Him, while God corroborated 4
their testimony by signs and marvels and various miracles, and by gifts of the Holy Spirit distributed in accordance with His own will.

Jesus, because of His Death, is now crowned with Glory.

It is not to angels that God has assigned the 5
sovereignty of that coming world, of which we
speak. But, as we know, a writer has solemnly 6
said,

"How poor a creature is man, and yet Thou dost remember him,
And a son of man, and yet Thou dost come to him!
Thou hast made him only a little inferior to 7
the angels;
With glory and honour Thou hast crowned him,
And hast set him to govern the works of Thy hands;
Thou hast put everything in subjection under 8
his feet" (Ps. viii. 4–6).

For this subjecting of the universe to man implies the leaving nothing not subject to him. But we do not as yet see the universe subject to him. But Jesus, who was made a little 9
inferior to the angels in order that through God's grace He might taste death for every human being—we already see wearing a crown of glory and honour because of His having suffered death.

Man's divine Brother made perfect through Suffering.

For it was fitting that He for whom, and through 10
whom, all things exist, after He had brought many
sons to glory, should perfect by suffering the
Prince Leader who had saved them. For both 11

actually on the rocks that we know that we were in danger. "We are all continually exposed to the action of currents of opinion, habit, action, which tend to carry us away insensibly from the position which we ought to maintain" (Westcott).

3. *If we are indifferent to*] Lit. 'if we shall have been neglectful of.' See *Aorist* vi. 5.

5. *World*] Or 'inhabited (earth).' The word also occurs i. 6.

6. *As we know*] Or 'somewhere.'

7. *A little*] Or 'for a little time.' *And hast set him to govern the works of Thy hands*] v.L. omits this clause.

9. *Through God's grace*] v.L. 'apart from God,' or (every human being) 'except God.' *Because of His having suffered death*] Or 'because man has to suffer death.' Lit. 'because of the suffering of death.'

10. *Many sons*] Cp. Rev. vii. 9–14.

He who sanctifies and those whom He is sanctifying have all one Father; and for this reason He is not ashamed to speak of them as His brothers; as when He says: 12

"I WILL PROCLAIM THY NAME TO MY BROTHERS;
IN THE MIDST OF THE CONGREGATION I WILL HYMN THY PRAISES" (Ps. xxii. 22);

and again, 13

"AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES IN GOD" (Ps. xviii. 2; Isa. xii. 2);

and again,

"HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN ME" (Isa. viii. 18).

Our High Priest Himself suffered and died.

Since then the children referred to are all alike 14
sharers in perishable human nature, He Himself
also, in the same way, took on Him a share of it,
in order that through death He might render powerless him
who had authority over death, that is, the devil, and might set 15
at liberty all those who through fear of death had been subject
to lifelong slavery. For assuredly it is not to angels that He is 16
continually reaching a helping hand, but it is to the descendants
of Abraham. And for this purpose it was necessary that in all 17
respects He should be made to resemble His brothers, so that
He might become a compassionate and faithful High Priest in
things relating to God, in order to atone for the sins of the
people. For inasmuch as He has Himself felt the pain of 18
temptation and trial, He is also able instantly to help those who
are tempted and tried.

Christ's Superiority to Moses.

Therefore, holy brethren, sharers with others 1 3
in a heavenly invitation, fix your thoughts on Jesus,
the Apostle and High Priest whose followers we
profess to be. How faithful He was to Him who appointed 2
Him, just as Moses also was faithful in all God's house! For 3
Jesus has been counted worthy of greater glory than Moses, in
so far as he who has built a house has higher honour than the

12. *In the midst of the congregation*] I.E. as a worshipper among other worshippers.

14. *Perishable human nature*] Lit. 'blood and flesh.'

18. *Temptation and trial*] Both these thoughts are included in the Greek word, as in Jas. i. 2.

2. *Just as Moses also*] Cp. Exod. xl. 16–32; Num. xii. 7.

3, 4. *He who has built a house*] Or 'he who founded (or, established) a household.' The Greek verb used here three times for 'build' denotes not only the putting up of an edifice, but also the supplying it with every material and personal requisite.

house itself. For every house has had a builder, and the 4
builder of all things is God.

Moses was only a faithful Servant.

Moreover, Moses was faithful in all God's house 5
as a servant in delivering the message given him
to speak; but Christ was faithful as a Son having 6
authority over God's house, and we are that house, if we hold
firm to the End the boldness and the hope which we boast of as
ours.

A Warning against Unbelief and Disobedience.

For this reason—as the Holy Spirit warns us, 7
"To-day, if you hear His voice,
Do not harden your hearts as 8
your forefathers did in the time
of the provocation
On the day of the temptation in the desert,
Where your forefathers so sorely tried My 9
patience and saw all that I did
During forty years. Therefore I was greatly 10
grieved with that generation,
And I said, 'They are ever going astray in heart,
And have not learnt to know My paths.'
As I swore in My anger, 11
They shall not be admitted to My rest"
(Ps. xcv. 7–11)—
see to it, brethren, that there is never in any one of you—as 12
perhaps there may be—a sinful and unbelieving heart, mani-
festing itself in revolt from the ever-living God.

The Necessity of Fidelity to the very End.

On the contrary encourage one another, day 13
after day, so long as To-day lasts, so that not one
of you may be hardened through the deceitful
character of sin. For we have, all alike, become sharers with 14
Christ, if we really hold our first confidence firm to the End;
seeing that the warning still comes to us, 15
"To-day, if you hear His voice,
Do not harden your hearts as your forefathers
did in the time of the provocation" (Ps. xcv. 7).

6. *The End*] i.e. of the Jewish age, in which the writer and his first readers were living. For us it signifies the end of our earthly lives. *Hope which &c.*] Lit. 'boast—i.e. thing boasted of—of our hope.'

7, 15. *To-day &c.*] Or 'Oh that to-day you would but listen to His voice.' So in iv. 7.

8. *Provocation*] Hebrew, 'Meribah.' *Temptation*] Hebrew, 'Massah.' Exod. xvii. 7.

13. *One another*] Or 'yourselves.' *So long as To-day lasts*] An indication of what the writer regarded as the certainty of the nearness of Christ's Return to the earth. *Sin*] Or 'his sin.'

A Lesson from Jewish History.

For who were they that heard, and yet provoked 16
God? Was it not the whole of the people who
had come out of Egypt under the leadership of
Moses? And with whom was God so greatly grieved for forty 17
years? Was it not with those who had sinned, and whose dead
bodies fell in the desert? And to whom did He swear that 18
they should not be admitted to His rest, if it was not to those
who were disobedient? Aud so we see that it was owing to 19
lack of faith that they could not be admitted.

We enter the heavenly Canaan through Faith.

Let us therefore be on our guard lest perhaps, 4 1
while He still leaves us a promise of being ad-
mitted to His rest, some one of you should be
found to have fallen short of it. For Good News 2
has been brought to us as truly as to them; but the message
they heard failed to benefit them, because they were not one
in faith with those who gave heed to it. We who have 3
believed are soon to be admitted to the true rest; as He has
said,

"As I swore in My anger,
They shall not be admitted to My rest"
(Ps. xcv. 11)

although God's works had been going on ever since the creation
of the world. For, as we know, when speaking of the seventh 4
day He has used the words, "And God rested on the
seventh day from all His works" (Gen. ii. 2); and He 5
has also declared, "They shall not be admitted to My
rest" (Ps. xcv. 11).

The Possession of Palestine did not exhaust the Promise.

Since, then, it is still true that some will be 6
admitted to that rest, and that because of disobe-
dience those who formerly had Good News pro-
claimed to them, were not admitted, He again 7
definitely mentions a certain day, "To-day," saying long after-
wards, by David's lips, in the words already quoted,

"To-day, if you hear His voice,
Do not harden your hearts" (Ps. xcv. 7).

16. *Who heard*] A special reference seems to be intended here to those who heard the good report of the two spies, Joshua and Caleb (Num. xiii. 30; xiv. 6–9, 23). *The whole of the people*] Joshua and Caleb were not among those who listened. They were themselves the speakers.

17. *Dead bodies*] Lit. 'limbs.'

2. *Good News*] Of rest. *Those who gave heed to it*] i.e. Joshua and Caleb.

3, 8. *The true rest*] Lit. simply 'rest.'

6. *Who formerly &c.*] "Only two generations are contemplated—that of Moses and that of Christ" (Westcott).

For if Joshua had given them the true rest, we should not afterwards hear God speaking of another still future day. It follows that there still remains a sabbath rest for the people of God. For He who has been admitted to His rest, has rested from His works as God did from His.

8 9 10

An Appeal to the Warnings contained in God's Message.

Let it then be our earnest endeavour to be admitted to that rest, so that no one may perish through following the same example of unbelief. For God's Message is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny ; but everything lies bare and completely exposed before the eyes of Him with whom we have to do.

11 12 13

The keen Sympathy of our great High Priest.

Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed beyond the sky, let us hold firmly to our profession of faith. For we have not a High Priest who is unable to feel for us in our weaknesses, but one who was tempted in every respect just as we are tempted, and yet did not sin. Therefore let us come boldly to the throne of grace, that we may receive mercy and find grace to help us in our times of need.

14 15 16

High Priests must themselves be human.

For every High Priest is chosen from among men, and is appointed to act on behalf of men in matters relating to God, in order to offer both gifts and sin-offerings, and must be one who is able to bear patiently with the ignorant and erring, because he himself also is beset with infirmity. And for this reason he is required to offer sin-offerings not only for the people but also for himself.

1 5 2 3

8. *We should not afterwards hear God speaking*] Lit. 'He would not now be speaking.'

10. *He who . . His rest . . His works*] I.E. Christ has ceased from His work of redemption, just as God did from His work of creation. Or, giving the words a wider application, we may render, 'Whoever has been admitted to his rest has ceased from his works.'

12. *God's Message*] Lit. 'the word of God ;' i.e. not Christ Himself, but His teaching. *The sharpest*] Lit. 'every,' i.e. 'any.'

13. *Completely exposed*] Like the victim whose neck is bent back for the knife. *With whom we have to do*] Or 'to whom we are responsible.'

14. *Beyond the sky*] Lit. 'through the (lower) heavens :' to the highest Heaven —into the very presence of God. *Profession of faith*] Or 'allegiance.' Lit. 'confession.'

1. *High Priest*] Only the Levitical High Priests are referred to here. *Gifts . . sin-offerings*] The former eucharistic (meal-offerings), the latter expiatory (blood-offerings).

High Priests are appointed by God.

And no one takes this honourable office upon himself, but only accepts it when called to it by God, as Aaron was. So Christ also did not claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him,

4 5

"My Son art Thou:
I have to-day become Thy Father" (Ps. ii. 7);

as also in another passage He says,

6

"Thou art a priest for ever,
Belonging to the order of Melchizedek"
(Ps. cx. 4).

The Prayers and Tears of the Man Jesus.

For Jesus during His earthly life offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to bring Him in safety out of death, and He was delivered from the terror from which He shrank. Although He was God's Son, yet He learned obedience from the sufferings which He endured; and so having been made perfect, He became to all who obey Him the source and giver of eternal salvation. For God Himself addresses Him as a High Priest for ever, belonging to the order of Melchizedek.

7 8 9 10

These Hebrew Christians had gone backward.

Concerning Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension. For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness. Such persons are mere babes. But solid food is for adults—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil.

11 12 13 14

4. *Honourable office*] Lit. 'honour,' or 'dignity.'
7. *From the terror from which He shrank*] Or 'on account of His reverent submission.'
9. *Made perfect*] Or 'fully consecrated to His work.' Cp. ii. 10. *Source and giver*] Lit. author.'
10. *Addresses Him*] Possibly, as Rendall suggests, at the Ascension.
11. *So dull of apprehension*] Lit. 'hard of hearing.'
13. *Teaching concerning*] Lit. 'word of.'
14. *Is for*] Or 'belongs to.' Lit. 'is of.' Cp. Matt. v. 3, 10; xix. 14; Mark xii. 7.

An Appeal for manly Progress.

Therefore leaving elementary instruction about 1 6
the Christ, let us advance to mature manhood and
not be continually re-laying a foundation of repent-
ance from lifeless works and of faith in God, or of teaching about 2
ceremonial washings, the laying on of hands, the resurrection of
the dead, and the last judgement. And advance we will, if God 3
permits us to.

A solemn Warning.

For it is impossible, in the case of those who have 4
once for all been enlightened, and have tasted the
sweetness of the heavenly gift, and have been made
partakers of the Holy Spirit, and have realized how good the 5
word of God is and how mighty are the powers of the coming
age, and then fell away—it is impossible, I say, to keep bringing 6
them back to a new repentance, for, to their own undoing, they
are repeatedly crucifying the Son of God afresh and exposing
Him to open shame. For land which has drunk in the rain that 7
often falls upon it, and brings forth vegetation useful to those
for whose sakes, indeed, it is tilled, has a share in God's bless-
ing; but if it only yields a mass of thorns and briers, it is 8
considered worthless, and is in danger of being cursed, and in
the end will be destroyed by fire.

A confident Expectation of better Things.

But we, even while we speak in this tone, have 9
a happier conviction concerning you, my dearly-
loved friends—a conviction of things which point
towards salvation. For God is not unjust, so that He is un- 10
mindful of your labour, and of the love which you have mani-
fested towards Himself in having rendered services to His
people and in still rendering them. But we long for each of you 11
to continue to manifest the same earnestness, with a view to your
enjoying fulness of hope to the very end; so that you may not 12
become half-hearted, but be imitators of those who through faith
and patient endurance are now heirs to the promises.

God's promises inspire infinite Hope.

For when God gave the promise to Abraham, 13
since He had no one greater to swear by, He swore
by Himself, saying,

1. *Lifeless works*] Such as were habitual with us when we were "dead in trespasses and sins," Eph. ii. 1. *Faith in*] Lit. 'faith (resting) on.'

2. *Baptisms*] Or 'washings;' including Christian Baptism. See Acts xix. 3, 4. *Of the dead*] Lit. 'of dead' (persons), referring either to all the dead (John v. 29; 1 Cor. xv. 23; 1 Thess. iv. 16; Rev. xx. 12), or to a part only (John v. 25; Phil. iii. 11; Rev. xx. 4). *The last judgement*] Lit. 'the judgement of the ages.' Judgement may be pronounced, and carried into effect, in the present life (Matt. vii. 2; Luke xxiii. 40); or both the pronouncement and the carrying out may be deferred.

6. *To their own undoing*] Lit. 'to themselves;' the dative of disadvantage. Or the words may mean 'in their hearts.'

"ASSUREDLY I WILL BLESS YOU AND BLESS YOU, 14
I WILL INCREASE YOU AND INCREASE YOU" (Gen. xxii. 16, 17).
And so, as the result of patient waiting, our forefather obtained 15
what God had promised. For men swear by what is greater 16
than themselves; and with them an oath in confirmation of a
statement always puts an end to a dispute. In the same way, 17
since it was God's desire to display more convincingly to the
heirs of the promise how unchangeable His purpose was, He
added an oath, in order that, through two unchangeable things, 18
in which it is impossible for Him to prove false, we may possess
mighty encouragement—we who, for safety, have hastened to lay
hold of the hope set before us. That hope we have as an 19
anchor of the soul—an anchor that can neither break nor drag.
It passes in behind the veil, where Jesus has entered as a fore- 20
runner on our behalf, having become, like Melchizedek, a High
Priest for ever.

Jesus, a High Priest like Melchizedek.

VII. For this man, Melchizedek, king of Salem and 1
priest of the Most High God—he who when Abra-
ham was returning after defeating the kings met
him and pronounced a blessing on him—to whom also Abraham 2
presented a tenth part of all—being first, as his name
signifies, King of righteousness, and secondly King of Salem,
that is, King of peace: with no father or mother, and no record 3
of ancestry: having neither beginning of days nor end of life,
but made a type of the Son of God—this man Melchizedek
remains a priest for ever.

Melchizedek's Greatness. His Superiority to Abraham.

Now think how great this priest-king must have 4
been to whom Abraham the patriarch gave a
tenth part of the best of the spoil. And those of 5
the descendants of Levi who receive the priesthood
are authorized by the Law to take tithes from the people, that is,
from their brethren, though these have sprung from Abraham;
but, in this instance, one who does not trace his origin from 6
them takes tithes from Abraham, and pronounces a blessing on
him to whom the promises belong. And beyond all dispute it 7
is always the inferior who is blessed by the superior.

18. *Two unchangeable things*] God's promise and God's oath.

20. *A forerunner*] A forerunner immediately precedes those whose approach he heralds and prepares for. Hence the use here of the word is an indication of the writer's belief in the nearness of the time when Christ's people would follow Him into the innermost sanctuary of Heaven. *On our behalf*] I.E. to prepare a place for us. Cp. John xiv. 2.

3. *With no father or mother*] So Philo calls Sarah 'without mother,' because

Levi, as it were, paid him Tithes.

Moreover here frail mortal men receive tithes : 8
there one receives them about whom there is
evidence that he is alive. And Levi too—if I may 9
so speak—pays tithes through Abraham : for Levi was yet in 10
the loins of his forefather when Melchizedek met Abraham.

The Imperfection of the Jewish Priesthood.

Now if the crowning blessing was attainable by 11
means of the Levitical priesthood—for as resting
on this foundation the people received the Law, to
which they are still subject—what further need
was there for a Priest of a different kind to be raised up belonging to the order of Melchizedek instead of being said to belong to the order of Aaron? For when the priesthood changes, a 12
change of law also of necessity takes place.

Jesus did not belong to the Tribe of Levi.

He, however, to whom that prophecy refers is 13
associated with a different tribe, not one member
of which has anything to do with the altar. For it 14
is undeniable that our Lord sprang from Judah, a tribe of which
Moses said nothing in connexion with priests. And this is still 15
more abundantly clear when we read that it is as belonging to
the order of Melchizedek that a priest of a different kind is to
arise, and hold His office not in obedience to any temporary Law, 16
but by virtue of an indestructible Life. For the words are in 17
evidence, "THOU ART A PRIEST FOR EVER, BELONGING TO THE ORDER OF MELCHIZEDEK" (Ps. cx. 4).

The Jewish Priesthood superseded.

On the one hand we have here the abrogation 18
of an earlier code because it was weak and in-
effective—for the Law brought no perfect bless- 19
ing—but on the other hand we have the bringing in of a new
and better hope by means of which we draw near to God.

And since it was not without an oath being taken — for 20
these men hold office without any oath having been taken,

her mother is not mentioned, and Scipio addressed the mob in the forum as 'You who have no father or mother' (F. W. Farrar, *Texts Explained*).

8. *Here*] I.E. in the system of things that exists around us, as opposed to that in which Melchizedek was the chief actor.

11. *The crowning blessing*] Lit. 'perfection.' *As resting on this foundation*] Or 'as based on this condition.' *To which they are still subject*] Implied in the tense (perfect) of the verb 'received.' See *Aorist* vii. 4. *What further &c.*] Why change the priest, when that means change of the Law?

13. *He, however, &c.*] "If the priesthood be changed, the Law must also be changed; but (*Aorist*, Appendix A, 11, 12; and 1 Sam. xv. 35, A.V. margin) the priesthood *is* changed (i.e. Christ, who is appointed to the priesthood, sprang from the tribe of Judah); therefore the Law is laid aside" (Stuart). *Is associated with*] The Greek perfect indicates that He voluntarily connected Himself with another tribe and that the connexion is permanent. "He was of His own will so born" (Westcott).

15. *And this*] I.E. the change of the law.

20. *It*] The appointment of Jesus as the Christ.

Christ's Priesthood has been made sure to Him by God.

but He holds it attested by an oath from Him 21
who said to Him, "THE LORD HAS SWORN AND
WILL NOT RECALL HIS WORDS, THOU ART A
PRIEST FOR EVER" (Ps. cx. 4). So much the 22
more also is the covenant of which Jesus has become the guarantor, a better covenant.

Christ, the one Priest who never dies.

And they have been appointed priests many in 23
number, because death prevents their continuance
in office: but He, because He continues for ever, 24
has a priesthood which does not pass to any successor. Hence 25
too He is able to save to the uttermost those who come to God through Him, seeing that He ever lives to plead for them.

The sinless and perfect Son of God.

Moreover we needed just such a High Priest as 26
this—holy, guileless, undefiled, far removed from
sinful men and exalted above the heavens; who, 27
unlike other High Priests, is not under the necessity of offering up sacrifices day after day, first for His own sins, and afterwards for those of the people; for this latter thing He did once for all when He offered up Himself. For the Law constitutes men 28
High Priests—men with all their infirmity—but the utterance of the oath, which came later than the Law, constitutes High Priest a Son who has been made for ever perfect.

Christ's High Priesthood, and the new Covenant.

A heavenly, not an earthly Priesthood.

Now in connexion with what we have been say- 1 8
ing the chief point is that we have a High Priest
who has taken His seat at the right hand of the
throne of God's Majesty in the heavens, and ministers in the Holy 2
place and in the true tabernacle which not man, but the Lord pitched.

The Mosaic System a dim Shadow of spiritual Realities.

Every High Priest, however, is appointed to 3
offer both bloodless gifts and sacrifices. Therefore
this High Priest also must have some offering to
present. If then He were still on earth, He would 4
not be a priest at all, since here there are already those who present the offerings in obedience to the Law, and serve a copy 5
and type of the heavenly things, just as Moses was divinely in-

21. *Recall His words*] Lit. 'change His mind.'
22. *Guarantor*] Or 'surety.' Cp. Job xvii. 3, R.V.
3. *However*] See *Aorist* xii.
4. The fact that the author here asserts that the Jewish priesthood was still in existence proves that this Letter was written before the destruction of Jerusalem, in 70, A.D. Cp. ix. 8, 9.

structed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN" (Exod. xxv. 40). But, as a matter of fact, the ministry which Christ has obtained 6
is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises.

A new and spiritual Covenant was promised.

For if that first covenant had been free from 7
imperfection, there would have been no attempt
to introduce another. For, being dissatisfied with 8
His people, God says,

"THERE ARE DAYS COMING, SAYS THE LORD,
WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL
AND WITH THE HOUSE OF JUDAH A NEW COVENANT—
A COVENANT UNLIKE THE ONE WHICH I MADE WITH 9
THEIR FOREFATHERS
ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD
THEM OUT FROM THE LAND OF EGYPT;
FOR THEY WOULD NOT REMAIN FAITHFUL TO THAT.
SO I TURNED FROM THEM, SAYS THE LORD.
BUT THIS IS THE COVENANT THAT I WILL COVENANT 10
WITH THE HOUSE OF ISRAEL
AFTER THOSE DAYS, SAYS THE LORD:
I WILL PUT MY LAWS INTO THEIR MINDS
AND WILL WRITE THEM UPON THEIR HEARTS.
AND I WILL INDEED BE THEIR GOD
AND THEY SHALL BE MY PEOPLE.
AND THERE SHALL BE NO NEED FOR THEM TO TEACH EACH 11
ONE HIS FELLOW CITIZEN
AND EACH ONE HIS BROTHER, SAYING, 'KNOW THE LORD;'
FOR ALL WILL KNOW ME
FROM THE LEAST OF THEM TO THE GREATEST;
BECAUSE I WILL BE MERCIFUL TO THEIR WRONGDOINGS, 12
AND THEIR SINS I WILL REMEMBER NO LONGER"
(Jer. xxxi. 31–34).

By using the words, "a new Covenant," He has made the first 13
one obsolete; but whatever is decaying and showing signs of old age is not far from disappearing altogether.

A Description of the earthly Sanctuary.

Now even the first Covenant had regulations 1 9
for divine worship, and had also its sanctuary

9. *That*] Lit 'My Covenant.'
1. *The first Covenant*] Or 'the first tabernacle.' Lit. simply 'the first.'

—a sanctuary belonging to this world. For a sacred tent was 2
constructed—the outer one, in which were the lamp and the
table and the presented loaves; and this is called the Holy
place. And behind the second veil was a sacred tent called the 3
Holy of holies. This contained a censer of gold, and the ark of 4
the Covenant lined with gold and completely covered with gold,
and in it were a gold vase which held the manna, and Aaron's
rod which budded and the tables of the Covenant; and above 5
the ark were the Cherubim denoting God's glorious presence and
overshadowing the Mercy-seat. But I cannot now speak about
all these in detail.

The innermost Sanctuary of Heaven was not yet open.

These arrangements having long been completed, 6
the priests, when conducting the divine services,
continually enter the outer tent; but into the 7
second, the High Priest goes only on one day of
the year, and goes alone, taking with him blood, which he offers
on his own behalf and on account of the sins which the people
have ignorantly committed. And the lesson which the Holy 8
Spirit teaches is this—that the way into the true Holy place is
not yet open so long as the outer tent still remains in existence.
And this is a figure—for the time now present—answering to 9
which both gifts and sacrifices are offered, unable though they
are to give complete freedom from sin to him who ministers.
For their efficacy depends only on meats and drinks and various 10
washings, ceremonies pertaining to the body and imposed until
a time of reformation.

But our great High Priest was already behind the Veil.

But Christ appeared as a High Priest of the 11
blessings that are soon to come by means of the
greater and more perfect Tent of worship, a tent
which has not been built with hands—that is to say

2. *The presented loaves*] Lit. 'the presentation of the loaves.' *The Holy place*] Lit. 'Holy things.' *Outer*] Lit. 'first.' So in verse 6.

3. *Holy of holies*] Or 'the most Holy place.' Lit. 'Holies of Holies.'

4. *Censer*] The word "may mean either an altar upon which, or a censer in which, incense was burnt" (Alford).

5. *Denoting God's glorious presence and*] Lit. simply 'of glory.'

8. *True*] Not expressed in the Greek. *So long as the outer tent &c.*] Words which prove that at the time this Letter was written, Jerusalem had not yet been destroyed.

8, 12, 24, 25. *The Holy place*] Evidently signifying here the Most Holy place—not Paradise the outer court, or garden, of Heaven, but the innermost sanctuary, the very presence of God. Cp. verse 3 and xiii. 11. So long as the earthly temple stood, the saints of by-gone ages were not made perfect (xi. 40), but remained in the outer court of Heaven. See John iii. 13; Acts ii. 34; Rev. xiv. 13. But in this Letter, written at the very end of the Jewish age (i. 2), they are spoken of as having been at length made perfect (xii. 23).

11. *Appeared*] In the presence of God, at the Ascension. *That are soon to come*]

does not belong to this material creation—and once for all 12
entered the Holy place, taking with Him not the blood of goats
and calves, but His own blood, and thus procuring eternal
redemption for us.

The cleansing Power of Christ's Blood.

For if the blood of goats and bulls and the 13
ashes of a heifer sprinkling those who have con-
tracted defilement make them holy so as to bring
about ceremonial purity, how much more certainly shall the 14
blood of Christ, who strengthened by the eternal Spirit offered
Himself to God, free from blemish, purify your consciences from
lifeless works for you to serve the ever-living God?

The new Covenant owes its Validity to Christ's Death.

And because of this He is the negotiator 15
of a new Covenant, in order that, since a life has
been given in atonement for the offences com-
mitted under the first Covenant, they who have
been called may receive the eternal inheritance which has been
promised to them. For where there is a legal 'will,' there must 16
also be a death brought forward in evidence—the death of him
who made it. And a will is only of force in the case of a 17
deceased person, being never of any avail so long as he who
made it lives.

Sin requires the Surrender of some Life.

Accordingly we find that the first Covenant 18
was not inaugurated without blood. For when 19
Moses had proclaimed to all the people every com-
mandment contained in the Law, he took the blood of the calves
and of the goats and with them water, scarlet wool and hyssop,
and sprinkled both the book itself and all the people, saying, 20
"THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT

v.L. 'that have (already) come.' *For us*] These words must be supplied in the English, although they are not expressed in the Greek.

13. *The blood*] "The Scriptural idea of Blood is essentially an idea of life and not of death" (Westcott). *Ceremonial purity*] Lit. 'the purity of the flesh,' not the act of purification but the state of legal cleanness which results.

14. *Strengthened by*] Lit. 'by means of.' *The eternal Spirit*] Lit. 'an eternal Spirit;' perhaps His own human spirit. *Offered Himself*] "When Christ's self-offering is spoken of generally, we are to take the whole from the beginning, not merely that which (on the Cross) was the last act of it" (Alford). *Your . . you*] v.L. 'our . . us.' *Lifeless works*] See vi. 1, n. *Serve*] Or 'worship.' *Ever-living*] Lit. 'living.'

15. *And because of this*] I.E. because "the Blood of Christ purifies the soul with a view to a divine service" (Westcott).

16. *Legal 'will.' Will*] In the N.T. this word is usually rendered 'Covenant.' In this exceptional instance, "the sacred writer starts from the sense of a 'covenant,' and glides into that of a 'testament'" (Lightfoot, on Gal. iii. 15). On the other hand see Westcott; Hatch's *Biblical Greek*, p. 47; and Magoun on 'Roman Law,' in *The Thinker*, viii. 40–45.

18. *We find*] See *Aorist* vii. 8.

19. *Every commandment*] Exod. xx.–xxiii. *To all the people*] Exod. xxiv. 3. *Hyssop*] To be used as a sprinkler. *Sprinkled all the people*] "Not of course literally, but representatively" (Westcott).

GOD HAS MADE BINDING UPON YOU" (Exod. xxiv. 8). And in 21
the same way he also sprinkled blood upon the Tent of worship
and upon all the vessels used in the ministry. Indeed we may 22
almost say that in obedience to the Law everything is sprinkled
with blood, and that apart from the outpouring of blood there is
no remission of sins.

Christ's one Sacrifice does away with Sin.

It was needful therefore that the copies of the 23
things in Heaven should be cleansed in this way,
but that the heavenly things themselves should be
cleansed with more costly sacrifices. For it was not into a Holy 24
place built by men's hands—mere copies of the reality—that
Christ entered, but He entered Heaven itself, now to appear in the
presence of God on our behalf. Nor did He enter for the pur- 25
pose of many times offering Himself in sacrifice, just as the
High Priest enters the Holy place, year after year, taking with
him blood not his own. In that case Christ would have needed 26
to suffer many times, from the creation of the world onwards;
but as a matter of fact He has appeared once for all, at the Close
of the ages, in order to do away with sin by the sacrifice of
Himself.

Death is always followed by Judgement.

And since it is reserved for all mankind once to 27
die, and afterwards to be judged; so the Christ 28
also, having been once offered in sacrifice in order
that He might bear the sins of many, will appear a second time,
separated from sin, to those who are eagerly expecting Him, to
make their salvation complete.

The Mosaic Sacrifices were of small Value.

For since the Law exhibits only an outline of 1 10
the blessings to come and not a perfect representa-
tion of the things themselves, the priests can never,
by repeating the same sacrifices which they continually offer
year after year, give complete freedom from sin to those who
draw near. For then would not the sacrifices have ceased to 2
be offered, because the consciences of the worshippers—who in
that case would now have been cleansed once for all—would

21. *He*] There were no priests as yet.

22. *The outpouring*] Or 'the shedding.'

26. *The Close of the ages*] Cp. the phrase, 'Close of the age,' Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; and see Matt. x. 22, n. *The sacrifice of Himself*] Lit. 'His sacrifice.'

28. *Many*] A countless army, saved by a single sacrifice. Cp. Rev. vii. 9, 10. *Separated from sin*] Having done with sin for ever. *To those who are eagerly expecting Him*] And not to the rest of His people. The secrecy of an Eastern wedding, taking place at midnight, is assigned to the Lord's Return in Matt. xxv. 1–13; 'foolish virgins,' i.e. imperfectly sanctified believers, missing the sight of Him. Cp. Matt. xxiv. 43; Luke xii. 38; John xiv. 19, 21; xvi. 17; Acts i. 11, n.; 1 Thess. v. 2; Heb. xii. 14; Rev. iii. 3; xvi. 15.

1. *The priests*] v.L. 'it.'

no longer be burdened with sins? But in those sacrifices sins 3
are recalled to memory year after year. For it is impossible 4
for the blood of bulls and goats to take away sins.

It is the Surrender of Man's Will that God wants.

That is why, when He comes into the world, He 5
says,

"SACRIFICE AND OFFERING THOU HAST NOT
DESIRED,
BUT A BODY THOU HAST PREPARED FOR ME;
IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU 6
HAST TAKEN NO PLEASURE.
THEN I SAID, 'I HAVE COME—IN THE ROLL OF THE BOOK 7
IT IS WRITTEN CONCERNING ME—
TO DO THY WILL, O GOD'" (Ps. xl. 6–8).

After saying the words I have just quoted, "SACRIFICES 8
AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-
OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE
IN"—all such being offered in obedience to the Law—He then 9
adds, "I HAVE COME TO DO THY WILL." He does away with
the first in order to establish the second. It is through that 10
divine will that we have been set free from sin, through the
offering of Jesus Christ as our sacrifice once for all.

Christ's one Sacrifice is of eternal Efficacy.

And while every priest stands ministering, day 11
after day, and constantly offering the same sacri-
fices—though such can never rid us of our sins— 12
this Priest, on the contrary, after offering for sins
a single sacrifice of perpetual efficacy, took His seat at God's
right hand, waiting from that time onward until His enemies 13
be put as a footstool under His feet. For by a single offering 14
He has for ever completed the blessing for those whom He is
setting free from sin.

The new Covenant is written on Men's Hearts.

And the Holy Spirit also gives us His testimony; 15
for when He had said,

"THIS IS THE COVENANT THAT I WILL MAKE 16
WITH THEM
AFTER THOSE DAYS, SAYS THE LORD:
I WILL PUT MY LAWS UPON THEIR HEARTS
AND WILL WRITE THEM ON THEIR MINDS"
(Jer. xxxi. 33, 34);

9. *Adds*] See *Aorist* vii. 8.
10. *Have been set free from sin*] Implying 'and *are* a holy people.' The Greek perfect, here as elsewhere, marks a permanent condition resulting from a past action. See *Aorist* vii.
11. *Priest*] v L. 'High Priest.'

He adds, 17

"AND THEIR SINS AND OFFENCES I WILL REMEMBER NO LONGER."

But where these have been forgiven no further offering for 18
sin is required.

Exhortations based on the new Covenant.

The Privilege of entering God's immediate Presence.

Since then, brethren, we have free access to the 19
Holy place through the blood of Jesus, by the new 20
and ever-living way which He opened up for us
through the rending of the veil—that is to say, of
His earthly nature—and since we have a great Priest who has 21
authority over the house of God, let us draw near with sincerity 22
and unfaltering faith, having had our hearts sprinkled, once for
all, from consciences oppressed with sin, and our bodies bathed
in pure water. Let us hold firmly to an unflinching avowal of 23
our hope, for He is faithful who gave us the promises; and let 24
us bestow thought on one another with a view to arousing one
another to brotherly love and right conduct; not neglecting— 25
as some habitually do—to meet together, but encouraging one
another, and doing this all the more since you can see the day
of Christ approaching.

The awful Guilt of deliberate Apostasy.

For if we wilfully persist in sin after having 26
received the full knowledge of the truth, there no
longer remains in reserve any other sacrifice for
sins; there remains nothing but a certain awful 27
expectation of judgement, and the fury of a fire which before
long will devour the enemies of the truth. Any one who bids 28
defiance to the Law of Moses is put to death without mercy on

19. *Free access*] Lit. 'boldness for the entrance.'

20. *Ever-living*] Lit. 'living.'

25. *The day of Christ*] Such to the first readers of this Letter was the time of the destruction of Jerusalem in 70, A.D. See Acts ii. 20, n. Lit. simply 'the day.'

27. *The enemies of the truth*] Lit., simply, 'the enemies.' All the most terrible denunciations of woe recorded in the New Testament are directed against a specially heinous and hardened class of sinners. See Rev. xxi. 8, and cp. Matt. xxvi. 24 with John vi. 70; xiii. 27; and John viii. 44 with Matt. xxiii. 33. Those whom the Nobleman in Luke xix. 27 ordered away to execution were men who hated him (verse 14), and were in definite rebellion against him. So in Phil. iii. 18 it is the avowed enemies of the Cross whose end is declared to be utter ruin, and in 2 Thess. i. 9 the cruel persecutors of the Thessalonian church who appear to be specially referred to. *Devour*] The name 'Valley of Slaughter' given in Jer. vii. 32; xix. 6; to Gehenna (the Valley of Hinnom), and the use in the N.T. of such words as 'death,' 'destruction,' 'fire,' 'perish,' to describe Future Retribution, points to the likelihood of fearful anguish, followed by extinction of being, as the doom which awaits those who by persistent rejection of the Saviour prove themselves utterly, and therefore irremediably bad.

the testimony of two or three witnesses How much severer 29
punishment, think you, will he be held to deserve who has
trampled under foot the Son of God, has not regarded as holy
that Covenant-blood with which he was set free from sin, and
has insulted the Spirit from whom comes grace? For we know 30
who it is that has said, "VENGEANCE BELONGS TO ME: I WILL
PAY BACK" (Deut. xxxii. 35); and again, "THE LORD WILL
BE HIS PEOPLE'S JUDGE" (Deut. xxxii. 36). It is an awful 31
thing to fall into the hands of the ever-living God.

A cheering Appeal to the Past.

But continually recall to mind the days now 32
past, when on being first enlightened you went
through a great conflict and many sufferings. This 33
was partly through allowing yourselves to be made a public
spectacle amid reproaches and persecutions, and partly through
coming forward to share the sufferings of those who were thus
treated. For you not only showed sympathy with those who 34
were imprisoned, but you even submitted with joy when your
property was taken from you, being well aware that you have
in your own selves a more valuable possession and one which
will remain.

The Nearness of Reward or Retribution.

Therefore do not cast from you your confident 35
hope, for it will receive a vast reward. For you 36
stand in need of patient endurance, so that, as the
result of having done the will of God, you may receive the
promised blessing. For there is still but a short time and then 37

"THE COMING ONE WILL COME AND WILL NOT DELAY.
BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT 38
SHALL LIVE;
AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEA-
SURE IN HIM" (Hab. ii. 3, 4).

But we are not people who shrink back and perish, but are 39
among those who believe and gain possession of their souls.

Faith and its ancient Heroes.

The Nature of Faith.

Now faith is a well-grounded assurance of 1 **11**
that for which we hope, and a conviction of
the reality of things which we do not see. For 2

29. *Severer*] Even than bodily death. See Matt. x. 28; Luke xii. 5.
31. *Ever-living*] Lit. 'living.'
34. *That you have in your own selves*] Some render 'that you yourselves have,' making the 'yourselves' the subject of the verb instead of the object; but this would require a different pronoun.
1. "Faith is that principle, that exercise of mind and soul, which has for its object

by it the saints of old won God's approval. Through faith we 3
understand that the worlds came into being, and still exist, at
the command of God, so that what is seen does not owe its
existence to that which is visible (Gen. i. 1).

Abel. Through faith Abel offered to God a more 4
acceptable sacrifice than Cain did, and through
this faith he obtained testimony that he was righteous, God
giving the testimony by accepting his gifts (Gen. iv. 4); and
through it, though he is dead, he still speaks.

Enoch. Through faith Enoch was taken from the earth 5
so that he did not see death, and he could not be
found, because God had taken him; for before he was taken
we have evidence that he truly pleased God (Gen. v. 22, 24).
But where there is no faith it is impossible truly to please Him; 6
for the man who draws near to God must believe that there is
a God and that He proves Himself a rewarder of those who
earnestly try to find Him.

Noah. Through faith Noah, being divinely taught 7
about things as yet unseen, reverently gave heed
and built an ark for the safety of his family (Gen. vi. 13, 22),
and by this act he condemned the world, and became an heir
of the righteousness which depends on faith.

Abraham. Through faith Abraham, upon being called to 8
leave home and go into a land which he was
soon to receive for an inheritance, obeyed; and he went out,
not knowing where he was going to (Gen. xii. 1, 4). Through 9
faith he came and made his home for a time in a land which
had been promised to him, as if in a foreign country, living in
tents together with Isaac and Jacob, sharers with him in the
same promise; for he continually looked forward to the city 10

things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure—in other words, is assured of, confides in and relies on them" (Vaughan).

3. *The worlds*] Lit. 'the ages;' the same word as in i. 2. *Came into being, and still exist*] The whole of this is expressed by one word in the Greek perfect tense.

4. *More acceptable*] Lit. 'greater.' *Through this faith*] Or 'through this sacrifice.' *Through*] Again 'through faith.' *Though he is dead, he still speaks*] Or 'even after he was dead, he still spoke;' a reference to 'the voice of Abel's blood' (Gen. iv. 10). Cp. Luke xviii. 7; Rev. vi. 9, 10. v.l. 'is spoken of.'

7. *An heir*] 'Became heir' would naturally signify 'became the one sole heir.' But here the reference is to one of a countless multitude.

8. *Upon being called*] The Greek present participle implies that the obedience was instantaneous after, or simultaneous with, his receiving the divine command.

10. *The city*] See Westcott's *Hebrews*, pp. 384–390. *The foundations*] An apparent reference to Rev. xxi. 14, which favours the early date of the Apocalypse—showing that the author of this Letter had read that book before he wrote. Cp. xii. 22, n.

which has the foundations, whose architect and builder is God.

Sarah.

Through faith even Sarah herself received 11
strength to become a mother—although she was past the time of life for this—because she judged Him faithful who had given the promise (Gen. xxi. 1, 2). And thus there 12
sprang from one man, and him practically dead, a nation like the stars of the sky in number, and like the sands on the sea shore which cannot be counted.

It was Heaven that they looked forward to.

All these died in the possession of faith. They 13
had not received the promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth; for men who acknowledge this 14
make it manifest that they are seeking elsewhere a country of their own. And if they had cherished the remembrance of 15
the country they had left, they would have found an opportunity to return; but, as it is, we see them eager for a better land, 16
that is to say, a heavenly one. For this reason God is not ashamed to be called their God, for He has now prepared a city for them.

The supreme Trial of Abraham's Faith.

Through faith Abraham, as soon as God put 17
him to the test, offered up Isaac (Gen. xxii.). Yes, he who had joyfully welcomed the promises was on the point of sacrificing his only son with regard to 18
whom he had been told, "IT IS THROUGH ISAAC THAT YOUR POSTERITY SHALL BE TRACED" (Gen. xxi. 12). For he 19
reckoned that God is even able to raise the dead to life, and, figuratively speaking, it was from death that he received Isaac back again.

Isaac, Jacob, Joseph.

Through faith Isaac blessed Jacob and Esau, 20
even in connexion with things soon to come (Gen. xxvii. 27, 39). Through faith Jacob, when dying, blessed each of Joseph's sons (Gen. xlviii. 20), and, leaning 21
on the top of his staff, worshipped God. Through faith Joseph, 22

11. *The time*] The usual time.
14. *Elsewhere*] Lit. 'further.'
16. *We see them*] See *Aorist* vii. 8. *Prepared*] Cp. John xiv. 2, n. The heavenly home is spoken of there as not yet ready. *Now*] Not expressed in the Greek.
17. *Offered up*] Lit. 'has offered up.' See *Aorist* vii. 8. "The perfect tense expresses the permanence of the Scripture record" (Vaughan, on Rom. iv. 18).
21. *Worshipped*] His "faith was shown by the turning of the aged and dying body in a posture of thankful adoration" (Alford).
22. *Made mention of*] Or simply 'thought of.' *His own body*] Lit. 'his bones.'

when he was near his end, made mention of the departure of the descendants of Israel, and gave orders about his own body (Gen. l. 24, 25).

Amram and Jochebed.

Through faith the child Moses was hid for three months by his parents, because they saw his rare beauty; and the king's edict had no terror for them (Exod. ii. 2). 23

Moses.

Through faith Moses, when he grew to manhood, refused to be known as Pharaoh's daughter's son, having determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures of sin; because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward. Through faith he left Egypt, not being frightened by the king's anger; for he held on his course as seeing the unseen One (Exod. x. 28). Through faith he instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites (Exod. x. 21, 22). 24 25 26 27 28

The Israelites.

Through faith they passed through the Red Sea as though they were passing over dry land, but the Egyptians, when they tried to do the same, were swallowed up (Exod. xiv. 22, 28). 29

Through faith the walls of Jericho fell to the ground after being surrounded for seven days (Josh. vi. 20). 30

Rahab.

Through faith the notorious sinner Rahab did not perish along with the disobedient, for she had welcomed the spies and had sheltered them (Josh. ii. 1; vi. 23). 31

Other Heroes of Faith.

And why need I say more? For time will fail me if I tell the story of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the 32

23. *Through faith*] That of his parents. *His rare beauty*] Lit. 'that the boy was beautiful.'

25. *Of sin*] i.e. of worldly prosperity and success, which often, but happily not always, have sin so closely associated with them.

26. *The reproaches which he might meet with in the service of the Christ*] Lit. simply 'the reproach of the Christ.' The same phrase occurs in the Greek of xiii. 13. Cp. Ps. lxix. 9; Matt. v. 11; 2 Cor. i. 5; Col. i. 24; Phil. iii. 10; 1 Peter i. 11; iv. 14. *Fixed his gaze on*] Lit. 'looked away (from all other considerations) to.'

27. *He left Egypt*] To go to Goshen (Exod. ii. 11), or when he fled into Midian (Exod. ii. 15).

28. *Instituted*] The Greek perfect tense indicates the permanence of the institution of the Passover. Cp. verse 17, n. The sprinkling, or rather the splashing, of the blood on the lintel and the door-posts, was not however a permanent institution. Thus we have here a figure of speech akin to that called 'a zeugma.'

32. *Gideon*] Judges vi. 11. *Barak*] Judges iv. 6. *Samson*] Judges xiii. 24, etc. *Jephthah*] Judges xi. 1; xii. 7. *David*] 1 Sam. xvi. 1, etc. *Samuel*] 1 Sam. i. 20; xii. 20; etc.

prophets ; men who, as the result of faith, conquered whole king- 33
doms, brought about true justice, obtained promises from God,
stopped lions' mouths (Dan. vi. 22), deprived fire of its power 34
(Dan. iii. 1), escaped being killed by the sword, out of weakness
were made strong, became mighty in war, put to flight foreign
armies. Women received back their dear ones alive from the 35
dead (1 Kings xvii. 23 ; 2 Kings iv. 37) ; and others were put to
death with torture, refusing the deliverance offered to them—
that they might secure a better resurrection. Others again 36
were tested by cruel mockery and by scourging ; yes, and by
chains and imprisonment. They were stoned (2 Chron. xxiv. 37
20), they were sawn asunder, they were tried by temptation,
they were killed with the sword (1 Kings xix. 14 ; Jer. xxvi. 20–
23). They went from place to place in sheepskins or goatskins,
enduring want, oppression and cruelty. (They were men of 38
whom the world was not worthy.) They wandered across
deserts and mountains, or hid themselves in caves and in holes
in the ground.

Apart from Christ and His Church their Blessedness was incomplete.

And although by their faith all these people 39
won God's approval, none of them received the
fulfilment of His great promise ; for God had 40
provided for them and us something better, so
that apart from us they were not to attain to full
blessedness.

Renewed Exhortations.

Jesus Himself the chief Hero of Faith.

Therefore, surrounded as we are by such a vast 1 **12**
cloud of witnesses, let us fling aside every encum-
brance and the sin that so cleverly entangles our
feet, and let us run with patient endurance the

33. *Promises from God*] And their fulfilment. Lit. simply 'promises.'

35. *Put to death*] Probably by beating. In illustration of this verse see 2 Macc. vi. 18–31 ; vii. 9, 11, 14, 29, 36. *A better resurrection*] "The ancient Jews believed that man exists in three successive places or conditions : (1) Earth ; (2) Hades, the intermediate state, which has Paradise, the outer court of Heaven, as one of its departments ; (3) The final states of Heaven, for the good, and Gehenna, for the bad. The Lord Jesus has proved to us the truth of this Jewish belief by Himself adopting and teaching it. But to pass from one of these places, or conditions, may simply mean *to rise to life in another!* Hence there appear to be several kinds of resurrection referred to in the N.T. (1) *From earth to Hades.* Matt. xxii. 31, etc. At the time Jesus spoke, the patriarchs were alive in the Intermediate state. (2) *From Hades back to earth.* 1 Kings xvii. 22 ; 2 Kings iv. 34 ; xiii. 21 ; Matt. ix. 25 ; Luke vii. 15 ; John xi. 44 ; Acts ix. 40 ; xx. 12. (3) *From Hades,* or Paradise, *to Heaven.* Dan. xii. 2 ; John v. 25, 29 ; Phil. iii. 11 ; Rev. xx. 5. 'The first resurrection.' (4) *From Hades to Gehenna.* Dan. xii. 2 ; Matt. xxv. 41 ; John v. 29. (5) *From earth,* either *to Heaven* (Matt. xvi. 18, n. ; John v. 24 ; Rev. xiv. 13), or *to Gehenna*—at the death of the body" (E. Hampden-Cook).

39. Paradise was not yet emptied by its inhabitants being transferred to Heaven. *His great promise*] Lit. 'the promise.'

40. *Attain to full blessedness*] Lit. 'be perfected.'

1. *Witnesses*] Not merely spectators, but such spectators as were qualified by

race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated Himself—where He still sits—at the right hand of the throne of God. 2

Our Sorrows are far less than His were.

Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners. In your struggle against sin you have not yet resisted so as to endanger your lives; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say, 3 4 5

"MY SON, DO NOT THINK LIGHTLY OF THE LORD'S DISCIPLINE,
AND DO NOT FAINT WHEN HE CORRECTS YOU;
FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES: 6
AND HE SCOURGES EVERY SON WHOM HE ACKNOWLEDGES" (Prov. iii. 11, 12; Job v. 17).

Pain is an Evidence of God's Love.

The sufferings that you are enduring are for your discipline: God is dealing with you as sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons. 7 8

Our Father brings Nobility of Character out of Pain.

Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live? It is true that they disciplined us for a few years according as they thought fit; but He does it for our certain good, in order that we may become sharers in His own holy character. Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it afterwards yields to those who have passed through its training a result full of peace—namely, righteousness. 9 10 11

Therefore strengthen the drooping hands and paralysed knees, 12

their own experience to judge of our faith. Or 'witnesses as to the reality of things unseen and eternal.'

2. *Simply*] Lit. 'away' from every other object. *Our Prince Leader . . the prize*] Lit. simply 'the Prince Leader and perfecter of the faith.' *Where He still sits*] Implied in the Greek perfect tense. See *Aorist* vii.

3. *Against Him*] v.L. 'against themselves.' Cp. Num. xvi. 38 ('sinners against their own souls').

9. *Our earthly &c.*] Lit. 'we had the fathers of our flesh (as) chastisers.'

'Be cheerful, peaceable, and always on your Guard.'

and make straight paths for your feet, so that what 13
is lame may not be put entirely out of joint but
may rather be restored. Persistently strive for 14
peace with all men, and for that growth in
holiness apart from which no one will see the Lord. Be care- 15
fully on your guard lest there be any one who falls back from
the grace of God; lest any root bearing bitter fruit spring
up and cause trouble among you, and through it the whole
brotherhood be defiled; lest there be a fornicator, or an un- 16
godly person like Esau, who, in return for a single meal, parted
with the birthright which belonged to him. For you know that 17
even afterwards, when he wished to secure the blessing, he
was rejected; for he found no opportunity for undoing what
he had done, though he sought the blessing earnestly with
tears.

The Difference between the Inauguration of the earthly and the heavenly Kingdoms of God.

The Contrast between Sinai and Mount Zion.

For you have not come to a material object all 18
ablaze with fire, and to gloom and darkness and
storm and trumpet-blast and the sound of words 19
—a sound of such a kind that they who heard it
entreated that no more should be added. For they could not 20
endure the order which had been given, "EVEN A WILD
BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED
TO DEATH" (Exod. xix. 12, 13); and so terrible was the scene 21
that Moses said, "I TREMBLE WITH FEAR" (Deut. ix. 19). On 22
the contrary you have come to Mount Zion, and to the city of
the ever-living God, the heavenly Jerusalem, to countless hosts
of angels, to the great festal gathering and church of the first- 23

14. *Growth in holiness*] Or 'sanctification;' i.e. consecration of heart and life. *No one*] I.E., possibly, no one within the Christian church; this Letter being addressed exclusively to believers. Cp. ix. 28 ('to those who are eagerly expecting Him') *See the Lord*] At death or at His second Coming.

15. *The whole brotherhood*] Lit. 'the many.'

17. *The blessing*] Lit. 'it.'

18. *Material*] Lit. 'which could be touched.' The Greek present and imperfect tenses, either in the indicative mood or the participle, sometimes convey the sense of our auxiliary 'can.' In Jas. iii. 7 it is not affirmed that every species of wild beast is, as a matter of fact, tamed and kept tame; but that this can be done. *Object*] I.E. 'mountain.' This is plain from the mention of Zion in verse 22. V.L. 'mountain,' on much inferior MS. authority.

22. *Ever-living*] Lit. 'living.' The account of Mount Zion and the heavenly Jerusalem here given agrees so minutely with Rev. xiv. 1–5, that some regard it as evidence for the early date of the Apocalypse—that book must have been familiar to the author of this Letter before he wrote! Cp. xi. 10; James i. 12; 1 Peter iv. 6, nn.

23. *Made perfect*] See ix. 8, n.

born, whose names are recorded in Heaven, and to a Judge who is God of all, and to the spirits of righteous men made perfect, and to Jesus the negotiator of a new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel. 24

The Necessity for scrupulous Obedience.

Be careful not to refuse to listen to Him who is speaking to you. For if they of old did not escape unpunished when they refused to listen to him who spoke on earth, much less shall we escape who turn a deaf ear to Him who now speaks from Heaven. His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO" (Hag. ii. 6). Here the words "Yet again, once for all" denote the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain. 25 26 27

A Reason for Gratitude.

Therefore, receiving, as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may ever offer to God an acceptable service, with godly reverence and awe. For our God is also a consuming fire (Deut. iv. 24). 28 29

Final Exhortations.

Brotherly Love and Purity urged.

Let brotherly love always continue. Do not neglect to show kindness to strangers; for, in this way, some, without knowing it, have had angels as their guests (Gen. xviii., xix.; Judges xiii.). Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held in honour among all, and let the marriage bed be unpolluted; for fornicators and adulterers God will judge. 1, 2 13 3 4

'Be contented. GOD will never fail you.'

Your lives should be untainted by love for money. Be content with what you have; for God Himself has said, 5

25. *Much less*] Lit. 'much more' shall we 'not' enjoy impunity.
28. *As we now do*] Implied in the present participle of the Greek verb for 'receiving.' The word indicates that the Kingdom of heaven—i.e. the unseen sovereignty of Christ and His saints over the earth (Dan. vii. 18)—was immediately at hand at the time this Letter was written. *Ever*] Implied in the present tense of the Greek verb for 'offer service.'
29. *Also*] Cp. verses 20, 21.
1. *Always*] Cp. xii. 28, n.
3. *Remember*] "In your prayers and in acts of kindness" (Bengel).

"I WILL NEVER, NEVER LET GO YOUR HAND:
I WILL NEVER, NEVER FORSAKE YOU" (Gen. xxviii. 15; Deut. xxxi. 6–8; Josh. i. 5).
So that we fearlessly say, 6
"THE LORD IS MY HELPER; I WILL NOT BE AFRAID:
WHAT CAN MAN DO TO ME" (Ps. cxviii. 6)?

Christ and Christian Truth do not change.

Remember your former leaders—it was they 7
who brought you God's Message. Bear in mind
how they ended their lives, and imitate their faith.
Jesus Christ is the same yesterday and to-day— 8
yes, and to the ages to come: do not be drawn aside by all sorts 9
of strange teaching; for it is well to have the heart made stedfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit.

Our Altar, Sacrifice, and true Home.

We Christians have an altar from which the 10
ministers of the Jewish Tent have no right to eat.
For the bodies of those animals of which the blood 11
is carried by the High Priest into the Holy place, are burned outside the camp; and for this reason Jesus also, in order, by 12
His own blood, to set the people free from sin, suffered outside the gate. Therefore let us go to Him outside the camp, sharing 13
the insults directed against Him. For we have no permanent 14
city here, but we are longing for the city which is soon to be ours.

'Give Thanks in Words and by Unselfishness.'

Through Him, then, let us continually lay on 15
the altar a sacrifice of praise to God, namely, the
utterance of lips that give thanks to His Name.
And do not forget to be kind and liberal; for with 16
sacrifices of that sort God is greatly pleased.

'Be loyal to your religious Leaders.'

Obey your leaders and be submissive to them; 17
for they are keeping watch over your souls as those
who will have to give account; that they may do

8. *Jesus Christ is the same*] In contrast to the teachers spoken of in verse 7 as having passed away.

10. *An altar*] "The only earthly 'altar' is the Cross on which Christ offered Himself: Christ is the offering: He is Himself the feast of the believer" (Westcott). *The Jewish Tent*] Lit. simply 'the Tent' or 'Tabernacle.' *The Holy place*] I.E. the Holy of holies. Cp. ix. 8.

13. *The camp*] Of Jerusalem and the Law of Moses. "We are free to go forth from the city so long held sacred, for our hopes are bound up with no abiding earthly sanctuary. We may not shrink from the approach of Christ because it will sever us from kindred and friends." "How impressive are [verses 13 and 14] when read in the light of the events then unlooked for, yet so near at hand, issuing in the destruction of both [Jerusalem and its temple]" (W. F. Moulton).

14. *City*] Cp. xi. 10.

this with joy and not with lamentation ; for that would be of no advantage to you.

A Request for Prayer.

Keep on praying for us ; for we are sure that we 18
have clear consciences, and we desire to live nobly
in every respect. I specially urge this upon you 19
in order that I may be the more speedily restored to you.

A farewell Blessing.

Now may God who gives peace, and brought 20
Jesus, our Lord, up again from among the dead—
even Him who, by virtue of the blood of the eternal
Covenant, is the great Shepherd of the sheep—fully equip you 21
with every grace that you may need for the doing of His will,
producing in us that which will truly please Him through Jesus
Christ. To Him be the glory to the ages of the ages ! Amen.

Conclusion.

Bear with me, brethren, when I thus exhort you ; 22
for, in fact, it is but a short letter that I have
written to you.

You will rejoice to hear that our brother Timothy has been 23
set at liberty. If he comes soon, I will see you with him. Greet 24
all your leaders and all God's people. The brethren from Italy
send you greetings.

Grace be with you all ! Amen. 25

18. *We are sure*] Or 'we believe.' Not 'we trust,' words which commonly express a low degree of confidence.

23. *You will rejoice to hear*] Lit. 'know' (imperative) ; or, possibly, 'you know.'

JAMES'S LETTER

FOUR persons bearing the name of 'James' are mentioned in the New Testament. (1) The apostle, the son of Zabdai; (2) The apostle, the son of Alphaeus; (3) The son of Mary the wife of Clopas; (4) The Lord's brother, mentioned as such along with Joses, Simon and Judah, and prominent in the Acts (xii. 17; xv. 13; xxi. 18). The last-named was also known as 'James the Just' and is represented by tradition as leading an ascetic life, which ended in martyrdom. He was undoubtedly bishop, or president, of the church at Jerusalem and in all probability this Letter was written by him from that city. There has been some difference of opinion as to the date. The majority of scholars insist that both the internal and external evidence point to its having been written between 44 and 50 A.D., before the earliest of Paul's Letters, but, on the other hand, the solemn emphasis which the author lays upon the immediateness of the Lord's Return (v. 7, 8, 9) may be regarded as a moral proof of a date very much nearer the winding up of the Mosaic dispensation in 70 A.D.

The Letter is manifestly a Jewish one, addressed to the Christian converts from Judaism who were scattered abroad, within or beyond the limits of the Roman empire. Luther deemed it "an epistle of straw," by reason of its insistance upon the vital importance of 'works,' but its practical ideal assumes the same basis of Christian faith as is found in the Letters of Paul. The opening references to severe trial seem to show that the persecution begun by Herod Agrippa had already been repeated elsewhere. If the later date of the book be admitted, the persecution must then, of course, have been that under Nero.

Greeting.

James, a bondservant of God and of the Lord Jesus Christ : to the twelve tribes who are scattered over the world. All good wishes. 1 1

The Testing of Faith and Character.

Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance. Only let endurance have perfect results so that you may become perfect and complete, deficient in nothing. 2 3 4

Wisdom to be sought from God.

And if any one of you is deficient in wisdom, let him ask it from God, who gives with open hand to all men, and without upbraiding, and it will be given him. But let him ask in faith and have no doubts ; for he who has doubts is like the surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect to receive anything from the Lord—such a one is a man of two minds, undecided in every step he takes. 5 6 7 8

Outward Circumstances do not last.

Let a brother in humble life rejoice when raised to a higher position ; but a rich man should rejoice in being brought low, for like flowers among the herbage rich men will pass away. The sun rises with his scorching heat and dries up the herbage, so that its flowers drop off and the beauty of its appearance perishes, and in the same way rich men with all their prosperity will fade away. 9 10 11

Sin : its real Origin and final Harvest.

Blessed is he who patiently endures trials ; for when he has stood the test, he will gain the victor's crown—even the crown of Life—which the Lord has promised to those who love Him. Let no one say when passing through trial, "My temptation is from God ;" for God is incapable of being tempted to do evil, and He Himself tempts 12 13

1. *Twelve tribes*] All the Israelites, not the Jews alone.
2, 12. *Trials*] Or 'temptations.'
7. *To receive anything*] In answer to prayer.
12. *Crown of Life . . promised*] Rev. ii. 10 is the only passage in the N.T. where such a promise is recorded. Some see in this fact evidence for the early date of the Apocalypse—James, they say, must have read that book before writing this Letter. Cp. James ii. 5.
13. *Trial*] Or 'temptation :' and so seven times in verses 2–14.

no one ; but when a man is tempted, it is his own passions that 14
carry him away and serve as a bait. Then the passion con- 15
ceives, and becomes the parent of sin ; and sin, when fully
matured, gives birth to death.

Only what good comes from God.

Do not be deceived, my dearly-loved brethren : 16, 17
every gift which is good, and every perfect boon, is
from above, and comes down from the Father, who
is the source of all Light. In Him there is no variation nor the
slightest suggestion of change. In accordance with His will He 18
made us His children through the Message of the truth, so that
we might, in a sense, be the Firstfruits of the things which He
has created.

Self-Control, in Speech and Temper, urged.

You know this, my dearly-loved brethren. But 19
let every one be quick to hear, slow to speak, and
slow to be angry. For a man's anger does not lead 20
to action which God regards as righteous. Ridding 21
yourselves, therefore, of all that is vile and of the evil influences
which prevail around you, welcome in a humble spirit the Mes-
sage implanted within you, which is able to save your souls.

The Necessity and Blessedness of Obedience.

But prove yourselves obedient to the Message, 22
and do not be mere hearers of it, imposing a delu-
sion upon yourselves. For if any one listens but 23
does not obey, he is like a man who carefully looks
at his own face in a mirror. Although he has looked carefully 24
at himself, he goes away, and has immediately forgotten the
sort of man he is. But he who looks closely into the perfect 25
Law—the Law of freedom—and continues looking, he, being not
a hearer who forgets, but an obedient doer, will as the result of
his obedience be blessed.

Brotherly Love, and Purity of Life, are essential.

If a man thinks that he is scrupulously religious, 26
although he is not curbing his tongue but is deceiv-
ing himself, his religious service is worthless. The 27
religious service which is pure and stainless in the

14. *Serve as a bait*] The word is also found in 2 Pet. ii. 14, 18.
15. *The passion*] Whatever passion it may be. *When fully matured*] Apparently there is the same thought, though differently expressed, in John xvi. 21 : "when her hour is come."
21. *Ridding*] Lit. 'stripping.'
23. *His own face*] Lit. 'his natural face.'
24. *Has*] See *Aorist*, the whole argument. Or each of these two verbs may be taken as being in the 'gnomic aorist' and be rendered by the English present. Cp. the four present tenses (English) in verse 11. *He is*] Lit. 'it was' that he was looking at.
25. *Looks . . continues*] Lit. 'shall have looked . . shall have continued.' *Looks closely*] Cp. 1 Pet. i. 12, n.
26. *Thinks that he is*] Or 'is regarded as.' *Himself*] Lit. 'his own heart.'

sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world.

'Do not court the rich and light the poor.'

My brethren, you must not make distinctions between one man and another while you are striving to maintain faith in the Lord Jesus Christ, who is our glory. For suppose a man comes into one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay court to the one who wears the fine clothes, and say, "Sit here; this is a good place," while to the poor man you say, "Stand there, or sit on the floor at my feet;" is it not plain that in your hearts you have little faith, seeing that you have become judges full of wrong thoughts?

Some poor Men are rich. Some rich Men are wicked.

Listen, my dearly-loved brethren. Has not God chosen those whom the world regards as poor to be rich in faith and heirs of the Kingdom which He has promised to those that love Him? But *you* have put dishonour upon the poor man. Yet is it not the rich who grind you down? Are not they the very people who drag you into the Law courts?—and the very people who speak evil of the noble Name by which you are called? If, however, you are keeping the Law as supreme, in obedience to the Commandment which says "YOU ARE TO LOVE YOUR FELLOW MAN JUST AS YOU LOVE YOURSELF" (Lev. xix. 18), you are acting rightly. But if you are making distinctions between one man and another, you are guilty of sin, and are convicted by the Law as offenders.

The Law demands perfect Obedience.

A man who has kept the Law as a whole, but has failed to keep some one command, has become guilty of violating all. For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER" (Exod. xx. 13, 14; Deut. v. 17, 18), and if you are a murderer, although not an adulterer, you have become an offender against the Law. Speak and act as those should who are expecting to be judged by the Law of freedom. For he who shows no mercy will have judgement given against him without mercy; but mercy triumphs over judgement.

1 2 2 3 4 5 6 7 8 9 10 11 12 13

1. *Make distinctions*] See Luke xx. 21, n. *Who is our glory*] See Mayor's valuable note and Basset's Appendix.

4. *Have little faith*] Lit. 'have doubted.' The true opposite of faith is doubt. Stronger faith, or in other words greater spirituality of mind, would show us the small value of earthly and social distinctions.

5. *The Kingdom which He has promised*] As in Rev. iii. 21. Cp. James i. 12, n.

8. *As supreme*] Or 'in its royal character.' Lit. 'the royal Law.'

10. *Failed to keep*] Lit. 'stumbled and fallen in.'

A lifeless Faith is useless.

What good is it, my brethren, if a man professes 14
to have faith, and yet his actions do not correspond?
Can such faith save him? Suppose a Christian 15
brother or sister is poorly clad or lacks daily food, and one of 16
you says to them, "I wish you well; keep yourselves warm and
well fed," and yet you do not give them what they need; what
is the use of that? So also faith, if it is unaccompanied by 17
actions, has no life in it—so long as it stands alone.

Even evil Spirits 'believe.'

Nay, some one will say, "You have faith, I have 18
actions: prove to me your faith apart from corresponding actions and I will prove mine to you by
my actions. You believe that God is one, and you are quite 19
right: evil spirits also believe this, and shudder."

Abraham's Faith, and Rahab's.

But, idle boaster, are you willing to be taught 20
how it is that faith apart from actions is worthless?
Take the case of Abraham our forefather. Was it, 21
or was it not, because of his actions that he was declared to be
righteous as the result of his having offered up his son Isaac
upon the altar? You notice that his faith was co-operating 22
with his actions, and that by his actions his faith was perfected; 23
and the Scripture was fulfilled which says, "AND ABRAHAM
BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS CREDIT
AS RIGHTEOUSNESS" (Gen. xv. 6), and he received the name of
'God's friend' (2 Chron. xx. 7; Isa. xli. 8). You all see that it 24
is because of actions that a man is pronounced righteous, and
not simply because of faith. In the same way also was not the 25
notorious sinner Rahab declared to be righteous because of her
actions when she welcomed the spies and hurriedly helped them
to escape another way? For just as a human body without a spirit 26
is lifeless, so also faith is lifeless if it is unaccompanied by actions.

The urgent Need for Self-Control in Speech.

Do not be eager, my brethren, for many among 3 1
you to become teachers; for you know that we
teachers shall undergo severer judgement. For 2
we often stumble and fall, all of us. If there is

15, 16. *To them . . yourselves . . you*] The grammar halts a little here, the subject in the first clause of verse 15 being singular. *I wish you well*] These quasi-benefactors bow out, or "bustle out, the wretched-looking brother or sister" (Mayor), but give him or her no real relief. *Keep &c.*] The Greek tense implies more than one good warming and one good meal.

19. *God is one*] v.l. 'there is one God.'

22. *You*] Singular, as addressed to some individual. Not so in verse 24.

25. *Spies*] Lit. 'messengers;' a word which in English would imply that the men were sent to some definite person or persons. This, of course, was not so.

26. *Just as &c.*] "An inactive faith is the mere corpse of religion" (Mayor).

2. *Stumble and fall . . stumbles*] A stumble which results in an actual fall seems

any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature.
Remember that we put the horses' bits into their mouths to make 3
them obey us, and so we turn their whole bodies round. So too 4
with ships, great as they are, and often driven along by strong gales, yet they can be steered with a very small rudder in which-
ever direction the caprice of the man at the helm chooses. In 5
the same way the tongue is an insignificant part of the body, but it is immensely boastful. Remember how a mere spark may set a vast forest in flames!

The awful Mischief the Tongue can do.

And the tongue is a fire. That world of iniquity, 6
the tongue, is placed within us spotting and soil-
ing our whole nature, and setting the whole round of our lives on fire, being itself set on fire by
Gehenna. For brute nature under all its forms—beasts and 7
birds, reptiles and fishes—can be subjected and kept in subjec-
tion by human nature; but the tongue no man or woman is able 8
to tame. It is an ever-busy mischief, and is full of deadly poison. With it we bless the Lord and Father, and with it we 9
curse men, who are made in God's likeness. Out of the same mouth there proceed blessing and cursing. My brethren, this 10
ought not to be. In a fountain, are fresh water and bitter sent 11
forth from the same opening? Can a fig-tree, my brethren, yield 12
olives, or a vine yield figs? No; and neither can salt water yield sweet.

True Wisdom shows itself in noble Living.

Which of you is a wise and well-instructed man? 13
Let him prove it by a right life with conduct guided
by a wisely teachable spirit. But if in your hearts 14
you have bitter feelings of envy and rivalry, do not speak boast-
fully and falsely, in defiance of the truth. That is not the wis- 15
dom which comes down from above: it belongs to earth, to the unspiritual nature, and to evil spirits. For where envy and 16

to be the exact sense of this word, which is found also in ii. 10; Rom. xi. 11; 2 Pet. i. 10.

3. *Remember that . . and*] v.l. 'Now if . . also.'

5. *Forest*] Or 'mass of fuel.'

6. *Spotting and soiling*] Lit. (as) 'she that spots and soils.' The possibility of the use of a participle with the article as a predicate is shown by John viii. 18; Rev. ii. 23. Perhaps the logical order as felt, if not intended, by the writer was, 'she that spots and soils . . is the tongue.'

7 *Kept in subjection*] See *Aorist* vii. 5.

9. *Are made*] The Greek tense is the perfect, implying that at their first creation this likeness was given to them and that they still have it. Cp. 2 Cor. i. 19; vii. 13; and see *Aorist* vii. 3. 4.

12. Cp. Matt. vii 16.

15. *That*] Cp. Luke xiii. 2, n. *Unspiritual*] Greek 'psychical.' Cp. Jud 19, n.

rivalry are, there also are unrest and every vile deed. The wisdom from above is first of all pure, then peaceful, courteous, not self-willed, full of compassion and kind actions, free from favouritism and from all insincerity. And peace, for those who strive for peace, is the seed of which the harvest is righteousness.

17 18

The real Cause of Strife and of War.

What causes wars and contentions among you? Is it not the cravings which are ever at war within you for various pleasures? You covet things and yet cannot get them; you commit murder; you have passionate desires and yet cannot gain your end; you begin to fight and make war. You have not, because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another.

IV. 1 2 3

We must definitely choose between God and the World.

You unfaithful women, do you not know that friendship with the world means enmity to God? Therefore whoever is bent on being friendly with the world makes himself an enemy to God. Or do you suppose that it is to no purpose that the Scripture says, "The Spirit which He has caused to dwell in our hearts yearns jealously over us"? But He gives more abundant grace, as is implied in His saying, "GOD SETS HIMSELF AGAINST THE HAUGHTY, BUT TO THE LOWLY HE GIVES GRACE" (Prov. iii. 34). Submit therefore to God: resist the devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you who are half-hearted towards God. Afflict yourselves and mourn and weep aloud; let your laughter be turned into grief, and your gladness into shame. Humble yourselves in the presence of the Lord, and He will exalt you.

4 5 6 7 8 9 10

All evil Speaking is forbidden.

Do not speak evil of one another, brethren. The man who speaks evil of a brother-man or judges his brother-man speaks evil of the Law and judges

11

17. *Free from favouritism*] Lit. 'without doubt.' Cp. ii. 4, n.

18. Lit. 'And the fruit of righteousness is sown in peace to those who make (or, work for) peace.' 'The fruit of righteousness' is an expression parallel to 'the earnest of the Spirit,' 2 Cor. i. 22 (where the Spirit is the earnest); 'the Sanctuary of His body,' John ii. 21 (where His body is the Sanctuary); 'the recompense of the inheritance,' Col. iii. 24; 'the shield of faith,' 1 Thess. v. 8.

1. *Among you*] Hebrews generally, but seemingly referring here specially to the Jews. See i. 1, n. "The state of the Jewish people in the period between the crucifixion of our Lord and the destruction of Jerusalem, as detailed by Josephus, is the best comment" (Bassett).

2. *You covet &c.*] On this verse see Mayor's notes.

4. *You unfaithful women*] I.E. 'You who are like women unfaithful to their husbands.' Cp. Ps. lxxiii. 27. V.L. puts these three words at the end of verse 3.

5. *He has caused to dwell*] V.L. 'has dwelt.' *Over us*] Implied, but not expressed, in the Greek.

the Law ; but if you judge the Law, you are no longer one who obeys the law, but one who judges it. The only real Lawgiver and Judge is He who is able to save or to destroy : who are you to sit in judgement on your fellow man ?

The awful Uncertainty of Life.

Come, you who say, "To-day or to-morrow we will go to this or that city, and spend a year there and carry on a successful business," when, all the while, you do not even know what will happen to-morrow. For what is the nature of your life ? Why, it is but a mist, which appears for a short time and then is seen no more. Instead of that you ought to say, "If it is the Lord's will, we shall live and do this or that." But, as the case stands, it is in mere self-confidence that you boast : all such boasting is evil. If, however, a man knows what it is right to do and yet does not do it, he commits a sin.

Ill-gotten Gains bring a Curse.

Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten ; your gold and your silver have become covered with rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you that the pay of the labourers who have gathered in your crops—pay which you are keeping back—is calling out against you ; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding ; but a day of slaughter has come. You have condemned—you have murdered—the righteous man : he offers no resistance.

The Nearness of Christ's Return should inspire Fortitude.

Be patient therefore, brethren, until the Coming of the Lord. Notice how eagerly a farmer waits for a valuable crop ! He is patient over it till it has received the early and the later rain. So you also must be patient : keeping up your courage, for the Coming

17. *However*] See *Aorist*, Appendix B, 2, 8.

2. *Have rotted . . are moth-eaten*] Both of these are perfect tenses in Greek. "God's purposes, though future in their execution, are so certain that they are spoken of in the past tense" (Bassett).

3. *These last days*] The closing years of the Jewish dispensation. Cp. verses 7–9, n. ; Acts ii. 17, n. 'These' is not expressed here in the Greek.

5. *Stupefied &c.*] Lit. 'fattened your hearts.' Cp. Matt. xiii. 15, n.

6. *The righteous man*] Or 'the Righteous man.' Cp. Matt. xxvii. 19.

7–9. With much emphasis and solemnity James here teaches that a Coming of the Lord was near at hand at the time this Letter was written. Cp. verse 3, n.

of the Lord is now close at hand. Do not cry out in condemnation of one another, brethren, lest you come under judgement. I tell you that the Judge is standing at the door. In illustration, brethren, of persecution patiently endured take the prophets who have spoken as messengers from the Lord. Remember that we call those blessed who endured what they did. You have also heard of Job's patient endurance, and have seen the issue of the Lord's dealings with him—how full of tenderness and pity the Lord is.

9 10 11

Simple Truthfulness of Speech.

But above all things, my brethren, do not swear, either by Heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no;' that you may not come under condemnation.

12

What to do when sad, happy, ill.

Is one of you suffering? Let him pray. Is any one in good spirits? Let him sing a psalm. Is any one ill? Let him send for the elders of the church, and let them pray over him, after anointing him with oil in the name of the Lord; and the prayer of faith will restore the sick man, and the Lord will raise him up to health; and if he has committed sins, his guilt shall be forgiven him.

13 14 15

Confession and Intercession to be mutual.

Therefore confess your sins to one another, and pray for one another, so that you may be cured. The heartfelt supplication of a righteous man exerts a mighty influence. Elijah was a man with a nature similar to ours, and he earnestly prayed that there might be no rain; and no rain fell on the land for three years and six months. Again he prayed, and the sky gave rain and the land yielded its crops (1 Kings xvii.-xxi.).

16 17 18

12. *Do not swear*] The tense (present imperative) seems to imply that this bad habit prevailed among the Jewish believers to whom this Letter was addressed. See Matt. vi. 31, n.; Luke vii. 13, n. It is remarkable that the Mosaic law permitted an appeal to God's Name in support of a true statement. (Exod. xx. 7, R.V. margin; Lev. xix. 12; Deut. vi. 13; x. 20). See also Matt. xxvi. 63, n.

14. *After anointing*] "The Greek Church retains the custom of anointing, but (unlike the Church of Rome) does not regard it as a sacrament, but as medicinal treatment for the body," as recommended by Philo, Pliny, and Galen. *Has committed*] The Greek perfect, implying 'and the stain still remains.' See *Aorist* vii. 3. The absence, in this verse, of any reference to 'bishops' makes it probable that the office of bishop in the early church was identical with that of 'elder' or 'presbyter.' See Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; 1 Peter v. 1, 2, n. Nowhere in the N.T. are presbyters and bishops mentioned together.

16. *Confess your sins to one another*] As Farrar has said, it would be as absurd to make this command simply denote confession to a priest as to say that the next sentence means 'Get a priest to pray for you.' The confession and the praying are to be mutual! *Heartfelt*] Or 'inwardly prompted,' by the Holy Spirit.

The Blessedness of saving even one from Sin and Death.

My brethren, if one of you strays from the truth 19
and some one brings him back, let him know that 20
he who brings a sinner back from his evil ways
will save the man's soul from death and throw
a veil over a multitude of sins.

19. *Let him know*] v.l. 'be assured.'

PETER'S FIRST LETTER

THE state of things described in this Letter answers to what we find in the first Letter to Timothy, and points to the same period. The "fiery trial" referred to is probably the persecution which, begun by Nero, in 64 A.D., in order to divert attention from himself, was continued throughout the empire. The Letter seems to be primarily addressed to those who regarded Peter as the apostle to the Jews, although it is manifest that he did not think of these alone. The fact that it is "full of Pauline thought and Pauline language," is accounted for by the well-grounded supposition that Peter arrived in Rome shortly before Paul was released. So that this Letter, probably written about 65–66 A.D., was definitely intended to set before the churches of Roman Asia "the inspiring vision of the two apostles working and planning together in the capital." This would be at once the clearest lesson the churches could have concerning their unity, and the strongest support to those then undergoing tribulation and persecution "on behalf of the Name."

Greeting.

Peter, an apostle of Jesus Christ : 1 1
To God's own people scattered over the earth, who are living as foreigners in Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, chosen in accordance with the fore- 2
knowledge of God the Father, through the sanctifying work of the Spirit, with a view to their obedience and to their being sprinkled with the blood of Jesus Christ. May more and more grace and peace be granted to you.

Thanksgiving for the Hope and Promise of Heaven.

Blessed be the God and Father of our Lord 3
Jesus Christ, who in His great mercy has begotten us anew to an ever-living hope through the resur-
rection of Jesus Christ from the dead, to an inherit- 4
ance imperishable, undefiled and unfading, which has been reserved in Heaven for you, whom God in His power is guarding 5
through faith for a salvation that even now stands ready for un-
veiling at the End of the age. Rejoice triumph- 6
antly in the prospect of this, even if now, for a short time, you are compelled to sorrow amid various trials. The sorrow comes in order that the 7
testing of your faith—being more precious than that of gold, which perishes and yet is proved by fire—may be found to result in praise and glory and honour at the re-appearing of Jesus Christ. Him you love, though your eyes have never looked on 8
Him. In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable

The earthly Cross tests and perfects Faith.

1. v.l. omits 'Roman Asia.' Another v.l. omits 'and Bithynia.'
3. *Ever-living*] Lit. 'living.' "This hope never dies, as earthly hopes do" (Wordsworth).
5. *At the End of the age*] Lit. 'at a last season.' Cp. Acts ii. 17, n.
6. *Rejoice*] Or 'you rejoice.' *In the prospect of this*] Lit. 'in which:' and this may mean, so far as the grammar is concerned, 'at that time.' *For a short time*] Or 'to some extent.'
7. *Precious*] "It is not 'the proof' which is precious, though the literal construction at first sight seems to be this, but the faith itself" (Alford); for 'than that of gold' is lit. 'than gold.' *Is proved*] i.e. 'needs to be proved.'
8. *Your eyes have never looked on Him*] v.l. 'not knowing Him.'

and is crowned with glory, while you are securing as the out- 9
come of your faith the salvation of your souls.

Prophets and Angels keenly interested in our Salvation.

There were prophets who earnestly inquired 10
about that salvation, and closely searched into it—
even those who spoke beforehand of the grace
which was to come to you. They were eager to 11
know the time which the Spirit of Christ within them kept indicating, or the characteristics of that time, when they solemnly made known beforehand the sufferings that were to come upon Christ and the glories which would follow. To them it was re- 12
vealed that they were serving not themselves but you, when they foretold the very things which have now been openly declared to you by those who, having been taught by the Holy Spirit which had been sent from Heaven, brought you the Good News. Angels long to stoop and look into these things.

Alertness, Self-Control, Obedience, Consecration.

Therefore gird up your minds and fix your hopes 13
calmly and unfalteringly upon the boon that is soon
to be yours, at the re-appearing of Jesus Christ.
And, since you delight in obedience, do not shape 14
your lives by the cravings which used to dominate you in the
time of your ignorance, but—in imitation of the holy One who 15
has called you—you also must be holy in all your habits of life ;
because it stands written, "YOU ARE TO BE HOLY, BECAUSE I 16
AM HOLY" (Lev. xi. 44 ; xix. 2).

'Redeemed at infinite Cost, love and fear God.'

And if you address as your Father Him who 17
judges impartially in accordance with each man's
actions, then spend in fear the time of your stay
here on earth, knowing, as you do, that it was not 18
with a ransom of perishable wealth, such as silver or gold, that you were set free from your frivolous habits of life which had been handed down to you from your forefathers, but with the 19
precious blood of Christ—as of an unblemished and spotless lamb. He was pre-destined indeed to this work, even before the 20
creation of the world, but has been plainly manifested in these

9. *Salvation*] Or 'healing.'

12. *By those*] Or perhaps 'through those ;' the preachers being regarded as God's instruments. *Stoop &c.*] Cp. John xx. 5, n. ; Luke xxiv. 12 ; where it is the tomb of Jesus into which the beholders look. The exact thought here and in James i. 25 may be that of 'bending over in order to examine minutely,' 'peering into' (Mayor).

17. *Impartially*] Or 'without making distinctions between one man and another.' See Luke xx. 21, n.

19. *Unblemished &c.*] "Christ, the true Passover (1 Cor. v. 7) had no blemish of sin in Himself, nor did He contract any stain or spot of sin from the world" (Wordsworth).

20. *In these last days*] Lit. 'at the end of the times.' See Acts ii. 17, n.

last days for the sake of you who, through Him, are faithful to God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. 21

The Good News gives Birth to a Life of brotherly Love.

Now that, through your obedience to the truth, you have purified your souls for cherishing sincere brotherly love, you must love one another heartily and fervently; for you have been begotten again by God's living and enduring word from a germ not of perishable, but of imperishable life. 22 23

"ALL MANKIND RESEMBLE THE HERBAGE, 24
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS;
THE HERBAGE DRIES UP,
AND ITS FLOWERS DROP OFF;
BUT THE WORD OF THE LORD REMAINS FOR EVER" 25
(Isa. xl. 6–8).

And that means the Message which has been proclaimed among you in the Good News.

How brotherly Love must manifest itself.

Rid yourselves therefore of all ill-will and all deceitfulness, of insincerity and envy, and of all evil speaking. Thirst, like newly-born infants, for pure milk for the soul, that by it you may grow up to salvation; if you have had any experience of the goodness of the Lord. 1 2 2 3

Christ a Cornerstone, or a Rock to stumble over.

Come to Him, the ever-living Stone, rejected indeed by men as worthless, but in God's esteem chosen and held in honour; and be yourselves also like living stones that are being built up into a spiritual house, to become a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture, 4 5 6

"SEE, I AM LAYING IN ZION A CORNERSTONE, CHOSEN, HELD IN HONOUR,
AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER HAVE REASON TO FEEL ASHAMED" (Isa. xxviii. 16).

To you believers, therefore, that honour belongs; but for unbelievers—"A STONE WHICH THE BUILDERS REJECTED HAS 7

21. *Are*] Or 'might be.' *Your faith and hope &c.*] Or 'your faith is also hope toward God.'
22. *Have purified*] 'And now your souls are pure' is implied here by the Greek perfect.
24. *Resemble the herbage*] v.L. 'are herbage.'
1. *Ill-will*] Or 'wickedness.'
2. *Like newly-born infants*] "It is their only occupation, so strong is their desire for it" (Bengel). *Grow up to salvation*] Lit. simply 'grow.'
4, 6. *Held in honour*] Or 'highly valued.'

BEEN MADE THE CORNERSTONE" (Ps. cxviii. 22), and "A STONE FOR THE FOOT TO STRIKE AGAINST, AND A ROCK TO STUMBLE OVER" (Isa. viii. 14). Their foot strikes against it because they are disobedient to God's Message, and to this they were appointed. 8

Consecrated Christians are the true Israel.

But you are a chosen race, a priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may make known the perfections of Him who called you out of darkness into His marvellous light. 9 Once you were not a people, but now you are the people of God. Once you had not found mercy, but now you have. 10

The Foe within us is to be strenuously resisted.

Dear friends, I entreat you as pilgrims and foreigners not to indulge the cravings of your lower natures: for all such cravings wage war upon the soul. 11 Live honourable lives among the Gentiles, in order that, although they now speak against you as evil-doers, they may yet witness your good conduct, and may glorify God on the day of reward and retribution. 12

The Duty of Obedience to earthly Rulers.

Submit, for the Lord's sake, to every authority set up by man, whether it be to the Emperor as supreme ruler, 13 or to provincial governors as sent by him for the punishment of evil-doers and the encouragement of those who do what is right. 14 For it is God's will that by doing what is right you should thus silence the ignorant talk of foolish persons. 15 Be free men, and yet do not make your freedom an excuse for base conduct, but be God's bondservants. 16 Honour every one. Love the brotherhood, fear God, honour the Emperor. 17

Servants were to be faithful, even if ill-treated.

Household servants, be submissive to your masters, and show them the utmost respect—not only if they are kind and thoughtful, but also if they are unreasonable. 18 For it is an acceptable 19

9. *Make known the perfections*] Cp. John xvii. 6, 26; Rom. i. 7, n.; 1 John iii. 8, n. We have not only to testify for Christ in words, but in us He is to live over again, His sweet spirit and divinely beautiful character being reproduced in us. Our daily lives, humble and unromantic as they may be, are what chiefly tells either for, or against, the religious faith which we profess.

11. *Soul*] Or 'life.' Cp. Luke ix. 24.

12. *Day of reward and retribution*] Lit. 'day of visitation,' 'inspection day.'

13, 17. *Emperor. Provincial governors*] Both these terms plainly refer to the then existing constitution of the Roman Empire. There had been no kings of Rome for several centuries.

14. *Him*] i.e. the Emperor. Or 'Him,' i.e. God.

15. *Silence*] Lit. 'muzzle' or 'gag.' See verse 9, n. *Ignorant talk*] Lit. 'ignorance.'

16. *An excuse*] Lit. 'a cloak.' Gal. v. 13 is a curious parallel to this verse.

18. *Be submissive*] Lit. 'being submissive,' the participle being dependent on the verb of the first clause of verse 17. The connexion of the whole passage down to

thing with God, if, from a sense of duty to Him, a man patiently submits to wrong, when treated unjustly. If you do wrong and receive a blow for it, what credit is there in your bearing it patiently? But if when you do right and suffer for it you bear it patiently, this is an acceptable thing with God. 20

The Example of Jesus, who bore our Sins.

And it is to this you were called; because Christ also suffered on your behalf, leaving you an example so that you should follow in His steps. He never sinned, and no deceitful language was ever heard from His mouth. When He was reviled, He did not answer with reviling; when He suffered He uttered no threats, but left His wrongs in the hands of the righteous Judge. The burden of our sins He Himself brought in His own body to the Cross and offered it there, so that we, having died so far as our sins are concerned, may live a righteous life. By His wounds yours have been healed. For you were straying like lost sheep, but now you have come back to the Shepherd and Protector of your souls. 21 22 23 24 25

Wives were to live nobly and dress simply.

Married women, in the same way, be submissive to your husbands, so that even if some of them disbelieve the Message, they may, apart from the Message, be won over by the daily life of their wives, after watching your daily life—so full of reverence, and so blameless! Your adornment ought not to be a merely outward thing—one of plaiting the hair, putting on jewellery, or wearing beautiful dresses. Instead of that, it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God. For in ancient times also this was the way the holy women who set their hopes upon God used to adorn themselves, being submissive to their husbands. Thus, for instance, Sarah obeyed Abra- 3 1 2 3 4 5 6

iii. 7 seems to be as follows: 'Be mindful of your various duties in life—to your fellow Christians, to God, to the Emperor (verse 17); to your masters (verse 18); to husbands (iii. 1); to wives (verse 7); to everybody (verse 8).'

20, 21. These verses in the original begin with 'For;' but see *Aorist*, Appendix A, p. 44. *What*] Or 'what kind of.' Cp. John x. 32.

20. *A blow*] The Greek implies 'with the fist.'

23. *His wrongs*] Or 'His enemies.'

24. *Wounds*] Lit. 'stripe' or 'bruise,' in the singular, suggesting the idea of a slave who has been so cruelly flogged that his body seems to be one mass of bruises.

25. *Protector*] Lit. 'bishop,' 'overseer.'

1. *Be submissive*] Lit. 'being submissive.' Cp. ii. 18, n. *Disbelieve*] Or 'are disobedient to.' But cp. iv. 17. *Apart from the Message*] Or 'without a word being spoken.' Cp. ii. 9, n.

3. *Putting on*] Lit. 'putting round' (the head, neck, wrists, etc.).

4. *A new nature within*] Lit. 'the hidden man of the heart.' When Massillon had preached before Louis XIV. on the subject of "the outward man" and "the inner man," the king exclaimed as he left the church, "I know those two men!" (F. W. Farrar, *Texts Explained*.)

6. *Acknowledging his authority over her*] Lit. 'calling him master.'

ham, acknowledging his authority over her. And you have become Sarah's children if you do what is right and permit nothing whatever to terrify you.

Husbands were to manifest tender Thoughtfulness.

Married men, in the same way, live with your wives with a clear recognition of the fact that they are weaker than you. Yet, since you are heirs with them of God's free gift of Life, treat them with honour; so that your prayers may not be hindered. 7

Unity, mutual Affection, Humility, and a forgiving Spirit, urged.

In conclusion, all of you should be of one mind, quick to sympathize, kind to the brethren, tender-hearted, lowly-minded, not requiting evil with evil or abuse with abuse, but, on the contrary, giving a blessing in return, because a blessing is what you have been called by God to inherit. For 8 9 10

"He who wishes to be well-satisfied with life
And see happy days—
Let him restrain his tongue from evil,
And his lips from deceitful words;
Let him turn from evil, and do good; 11
Let him inquire for peace and go in pursuit of it. 12
For the eyes of the Lord are upon the righteous,
And His ears are open to their supplication;
But the face of the Lord is set against evil-doers" (Ps. xxxiv. 12–16).

The happy Results of Enthusiasm for Righteousness.

And who will be able to harm you, if you show yourselves zealous for that which is good? But even if you suffer for righteousness' sake, you are to be envied. So do not be alarmed by their threats, nor troubled; but in your hearts consecrate Christ as Lord, being always ready to make your defence to any one who asks from you a reason for the hope which you cherish. Yet argue modestly and cautiously, keeping your consciences free from guilt, so that, when you are spoken against, those who slander your good Christian lives may be put to shame. 13 14 15 16

For it is better that you should suffer for doing right, if such 17

7. *With a clear recognition . . that they are weaker than you*] Lit. 'according to knowledge, (giving honour) as unto the weaker vessel (or sex).'

8. *To sympathize*] Whether in sorrow or in joy. Cp. Rom. xii. 15.

10, 11. *Let him restrain . . turn from . . do . . inquire for . . go*] All Aorists imperative, enjoining what is to be done promptly, and once for all.

14. *Their threats*] Lit. 'their fear.'

15. "Care only for this, that your hearts may be a temple of Christ, in which becoming honour may be given to Him as Lord; then will nothing further disturb you" (Wiesinger).

Blessings which followed the Sufferings of the sinless Jesus.

be God's will, than for doing evil ; because Christ 18
also once for all died for sins, the innocent One
for the guilty many, in order to bring us to
God. He was put to death in the flesh, but made
alive in the spirit, in which He also went and proclaimed His 19
Message to the spirits that were in prison, who in ancient times 20
had been disobedient, while God's longsuffering was patiently
waiting in the days of Noah during the building of the Ark, in
which a few persons—eight in number—were brought safely
through the water. And, corresponding to that figure, the water 21
of baptism now saves you—not the washing off of material de-
filement, but the craving of a good conscience after God—
through the resurrection of Jesus Christ, who is at God's right 22
hand, having gone into Heaven, angels and authorities and
powers having been made subject to Him.

Christ's Example should inspire Fortitude, and Purity of Life.

Since, then, Christ has suffered in the flesh, you 1 4
also must arm yourselves with a determination to
do the same—because he who has suffered in the
flesh has done with sin—that in future you may 2
spend the rest of your earthly lives, governed not by human
passions, but by the will of God. For you have given time 3
enough in the past to the doing of the things which the Gentiles
delight in—pursuing, as you did, a course of habitual licence,
debauchery, hard drinking, noisy revelry, drunkenness and un-
holy image-worship. At this they are astonished—that you do 4
not run into the same excess of profligacy as they do ; and they
speak abusively of you. But they will have to give account to 5
Him who stands ready to pronounce judgement on the living
and the dead. For it is with this end in view that the Good 6

18. *Died*] v.l. 'suffered.'

19. *He also*] Or 'He even.'

20. *While . . was waiting*] Or 'when . . waited.' *In which*] Lit. (entering) 'into which.' Cp. John ix. 7.

1. *Has done with*] Or 'is at rest from.'

3. *Pursuing a course of*] Lit, 'having walked in,' the perfect participle indicating the entry on this way of life and the continuing in it. See *Aorist* vii. 3, 4. *Habitual*] In the Greek the nouns which follow, to the end of the verse, are all plurals, the force of which is perhaps best conveyed by this adjective.

5. *The living*] i.e. those who were alive at the time this Letter was written ; an indication that Peter expected the second Advent to take place in the lifetime of his contemporaries.

6. *The Good News*] Cp. iii. 19. Or 'good news.' There is no definite article here in the Greek. The reference may really be to Rev. vi. 9–11. The general sense will then be 'Good news was proclaimed even to some who were dead, that, although they had been judged by their fellow men while in the body, they were now to live a divine Life in the spirit.' If so, this is a strong argument for the early date of the Apocalypse, proving that when Peter wrote this Letter he had already read that book. The verse is discussed at length by the present translator in the article "Hades" in *The Thinker*, July 1895.

News was proclaimed even to some who were dead, that they may be judged, as all mankind will be judged, in the body, but may be living a godly life in the spirit.

'The End is at Hand. Live accordingly.'

But the end of all things is now close at hand : 7
therefore be sober-minded and temperate, so that
you may give yourselves to prayer. Above all 8
continue to love one another fervently, for love throws a veil
over a multitude of faults. Extend ungrudging hospitality 9
towards one another. Whatever be the gifts which each has 10
received, you must use them for one another's benefit, as good
stewards of God's many-sided kindness. If any one preaches, 11
let it be as uttering God's truth ; if any one renders a service to
others, let it be in the strength which God supplies ; so that in
everything glory may be given to God in the name of Jesus
Christ, to whom belong the glory and the might to the ages of
the ages. Amen.

To suffer for Christ is a glorious Privilege.

Dear friends, do not be surprised at finding that 12
that scorching flame of persecution is raging
among you to put you to the test — as though
some surprising thing were accidentally hap-
pening to you. On the contrary, in the degree that you 13
share in the sufferings of the Christ, rejoice, so that at the un-
veiling of His glory you may also rejoice with triumphant glad-
ness. You are to be envied, if you are being reproached for 14
bearing the name of Christ ; for in that case the Spirit of glory
—even the Spirit of God—is resting upon you. But let not one 15
of you suffer as a murderer or a thief or an evil-doer, or as a spy
upon other people's business. If, however, any one suffers be- 16
cause he is a Christian, let him not be ashamed, but let him
glorify God for being permitted to bear that name.

The Awfulness of the Judgement which was now beginning.

For the time has come for judgement to begin, 17
and to begin at the house of God ; and if it begins
with us, what will be the end of those who reject
God's Good News? And if it is difficult even for 18
a righteous man to be saved, what will become of irreligious
men and sinners?

Therefore also, let those who are suffering in accordance 19

14. *Even the Spirit of God*] v.L. 'even the Spirit of power and of God.' Another v.L. adds at the end of the verse, 'So far as they are concerned He is spoken against, but so far as you are concerned He is glorified.'

15. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11, 12.

16. *For being permitted to bear that name*] v.L. 'in that respect.'

19. *Entrust*] The same word as in Luke xxiii. 46. *Souls*] Or 'lives.' Cp. Luke xii. 19.

with the will of God entrust their souls in well-doing to a faithful Creator.

Pastors urged to live exemplary Lives.

So I exhort the elders among you—I who am 1 5
their fellow elder and have been an eye-witness of the sufferings of the Christ, and am also a sharer in the glory which is soon to be revealed. Be shepherds of 2
God's flock which is among you. Exercise the oversight not reluctantly but eagerly, in accordance with the will of God; not for base gain but with cheerful minds; not lording it over your 3
churches but proving yourselves patterns for the flock to imitate. And then, when the chief Shepherd appears, you will receive the 4
never-withering wreath of glory.

Young Men exhorted to Humility and calm Faith.

In the same way you younger men must submit 5
to your elders; and all of you must gird yourselves with humility towards one another, for God sets Himself against the proud, but gives grace to the humble. Humble yourselves therefore beneath the mighty 6
hand of God, so that at the right time He may set you on high. Throw the whole of your anxiety upon Him, because He 7
Himself cares for you.

'Be on the alert. Strenuously resist the Tempter.'

Curb every passion, and be on the alert. Your 8
accuser, the devil, is going about like a roaring lion to see whom he can devour. Withstand him, 9
firm in your faith; knowing that your brethren in other parts of the world are passing through just the same experiences. And God, the giver of all grace, who has called you to 10
share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. To Him be all power unto the ages of the ages! Amen. 11

I send this short letter by Silas, our faithful brother—for 12

2. *Exercise the oversight*] v.l. omits these words (it is only one word in the Greek). Lit. 'being bishops,' an indication that in the early church the office of bishop was identical with that of elder or presbyter. Cp. Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; Jas. v. 14, n.

3. *Your churches*] Lit. 'of the portions' (of the Lord's flock), over each of which one overseer presided. There must have been many such in every large city, as in the present day.

5. *Gird yourselves*] The Greek word denotes 'as with the apron of one who waits upon others.' Willingness (and eagerness) to serve—to use all one's opportunities and talents to confer blessing upon our fellow men, instead of merely to get gain and pleasure for oneself—is a sure mark of true humility. See especially John xiii. 3–5; Phil. ii. 6, 7.

8. *Be on the alert*] Lit. 'keep awake.' Possibly Peter, when he used this word, recalled with shame and sorrow the ever-memorable occasion when he and James and John failed to keep awake (Mark xiv. 37–41). Cp. Luke ix. 32.

12. *Silas*] Lit. 'Silvanus.' *What I have told you*] Lit. 'this.'

Farewell Greetings.

such I regard him—in order to encourage you, and to bear witness that what I have told you is the true grace of God. In it stand fast. The church 13
in Babylon, chosen like yourselves by God, sends greetings, and so does Mark my son. Greet one another with a kiss of 14
love. Peace be with all of you who are in Christ.

13. *The church*] Lit. 'She.' *Babylon*] Either (1) the literal Babylon, on the Euphrates; (2) Rome; or—if the Babylon of Rev. xiv. 8; xvi. 19; xviii. was Jerusalem—(3) Jerusalem. The likelihood of its being Rome or Jerusalem is greatly increased if 1 Pet. iv. 6 be a reference to Rev. vi. 9–11; for in that case Peter, when he wrote this Letter, had already read the book of Revelation and would be familiar with its use of the name.

PETER'S SECOND LETTER

It is impossible to speak with any certainty as to either the date or the authorship of this Letter. From the beginning there have been doubts as to its genuineness and canonicity, and these are represented to-day in the differing judgements of modern critics equally able and sincere. It has, however, unquestionably had a place in the canon of the New Testament since the council of Laodicaea in 372 A.D., and there is certainly no such decisive evidence against it as to warrant our omitting it from the New Testament. It would appear that the writer, whoever he was, had seen the Letter from Jude, and bore it in mind in this his plea for such character and conduct on the part of believers as were worthy of their faith and would prepare them for the Coming of the Lord. The whole Letter constitutes an earnest appeal for practical holiness.

PETER'S SECOND LETTER

Greeting.

Simon Peter, a bondservant and apostle of 1 1
Jesus Christ :

To those to whom there has been allotted the same precious faith as that which is ours through the righteousness of our God and of our Saviour Jesus Christ. May more and more grace and 2
peace be granted to you in a full knowledge of God and of Jesus our Lord, seeing that His divine power has given us all things 3
that are needful for life and godliness, through our knowledge of Him who has appealed to us by His own glorious perfections.

'Rely upon God's Promises and grow more and more Christlike.'

It is by means of these that He has granted us 4
His precious and wondrous promises, in order that through them you may, one and all, become sharers in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings. But for this very reason—adding, on your part, all 5
earnestness—along with your faith, manifest also a noble character ; along with a noble character, knowledge ; along with know- 6

1. *Simon*] Lit. 'Symeon.' Cp. Acts xv. 14, n. *Of our God and of our Saviour*] Or perhaps 'of our God and Saviour.'

2. *In*] Or 'through ;' as in verse 1.

3. *By His own glorious perfections*] Lit. 'by His own glory and virtue ;' the former being "the glory of the Godhead in its own essence and nature," the latter "the excellence of its moral attributes energizing in acts of power, wisdom, justice, and love. Cp. 1 Pet. ii. 9" (Wordsworth). v.l. 'through glory and virtue.'

4. *Wondrous*] Lit. 'very great' or 'greatest.' *One and all*] These words are not expressed in the Greek, but are implied in the word for 'sharers,' which signifies 'joint-sharers.'

5. *Also*] Besides getting clear away from the City of Destruction. *Along with*] Lit. 'in.' *Manifest*] Lit. 'supply' (as your contribution to the glory of God and the honour of His church). *A noble character*] Lit. 'virtue ;' a general word, inclusive of every moral excellence ; so in the Greek philosophers, mostly or always. The primary meaning ('manhood,' 'courage,' 'prowess') does not suit any of the five passages in which the word occurs in the N.T. See verse 3 ; Phil. iv. 8 ; 1 Pet. ii. 9. Like all other N.T. writers, the author of this Letter appears to regard Christlike character and conduct, rather than evangelistic fervour (important as that also is), as the chief and foremost need of those who believe in the Saviour. Cp. iii. 11 ; 1 Cor. xiii. ; 2 Cor. xiii. 10, 11 ; Gal. v. 16, 22 ; Eph. iv. 1–3, 17–32 ; v. ; vi. 1–12 ; Phil. iv. 4–9 ; Col. iii. ; iv. 1–6 ; 1 Thess. iv. 1–12 ; 2 Thess. iii. 6–13 ; 1 Tim. iii. 1–13 ; iv. 12 ; vi. 11–19 ; 2 Tim. ii. 22–26 ; Titus i. 5–9 ; ii. ; iii. 1–8 ; Jas. i. 19–27 ; ii. 10, 14 ; iii. ; iv. 11 ; v. 12 ; 1 Pet. i. 15, 16, 17, 22 ii. 1 ; ii. 9, n. ; ii. 15, 18–25 ; iii. 1–12 ; iv. 1–10 ; v. 1–10 : 1 John (throughout).

6. *Self-control*] See Acts xxiv. 25, n.

ledge, self-control; along with self-control, power of endurance; along with power of endurance, godliness; along with godliness, 7
brotherly affection; and along with brotherly affection, love. If 8
these things exist in you, and continually increase, they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom 9
they are lacking is blind and cannot see distant objects, in that he has forgotten that he has been cleansed from his old sins.

The Need for persistent Faithfulness.

For this reason, brethren, be all the more in 10
earnest to make sure that God has called you and chosen you; for it is certain that so long as you practise these things, you will never stumble. And so a triumphant admission into the eternal kingdom of our Lord and 11
Saviour Jesus Christ will be freely granted to you.

Peter's Earnestness in view of his approaching Death.

For this reason I shall always persist in reminding you of these things, although you know them 12
and are stedfast believers in the truth which you already possess. But I think it right, so long as I 13
remain in the body, my present dwelling-place, to arouse you by such reminders. For I know that the time for me to lay aside 14
my body is now rapidly drawing near, even as our Lord Jesus Christ has revealed to me. So on every possible occasion I 15
will also do my best to enable you to recall these things after my departure.

Christ's Transfiguration a Pledge and Foretaste of His Parousia.

For when we made known to you the power and 16
Coming of our Lord Jesus Christ, we were not eagerly following cleverly devised legends, but we had been eye-witnesses of His majesty. He 17
received honour and glory from God the Father, and out of the wondrous glory words such as these were spoken to Him, "This is My dearly-loved Son, in whom I take delight." And 18

9. *In that &c.*] Lit. 'having received forgetfulness;' his imperfect spiritual vision having impaired his memory.

10. *Make sure*] v.l. 'make sure by means of your noble actions.'

11. *A triumphant &c.*] Lit. 'the entrance richly be liberally-supplied,' the verb being the same as in verse 5.

12. *The body, my present dwelling-place*] Lit. simply 'this tent.'

14. *My body*] Lit. 'my tent.'

15. *Also*] Aiming at future as well as present benefit. *On every possible occasion*] Every time during the rest of my life that I give, and you receive, such a reminder. The adverb here used in the Greek occurs only in this place in the N.T., and is not the same as the 'always' of verse 11, or the still commoner adverb found in John viii. 29.

17. *Spoken*] Lit. 'borne,' as in next verse. *I take delight*] See *Aorist*, p. 21.

18. *Come*] Lit. 'borne.' (In English this 'come' is, of course, the infinitive mood, and is the excellent rendering of the R.V., in contrast with the slip in Luke x. 18, where see note.)

we ourselves heard these words come from heaven, when we were with Him on the holy mountain.

The ancient Scriptures also testify to His glorious Advent.

And in the written word of prophecy we have 19
something more permanent; to which you do well
to pay attention—as to a lamp shining in a dimly-
lighted place—until day dawns and the morning
star arises in your hearts. But, above all, remember that no 20
prophecy in Scripture will be found to have come from the
prophet's own prompting; for never did any prophecy come by 21
human will, but men sent by God spoke as they were impelled
by the Holy Spirit.

False Teachers were coming, foredoomed to Destruction.

But there were also false prophets among the 1 2
people, as there will be teachers of falsehood
among you also, who will cunningly introduce fatal
divisions, disowning even the sovereign Lord who
has redeemed them, and bringing on themselves swift destruction.
And in their immoral ways they will have many eager disciples, 2
through whom religion will be brought into disrepute. Thirst- 3
ing for riches they will trade on you with their canting talk.
From of old their judgement has been working itself out, and
their destruction has not been slumbering.

Ancient Examples of Retribution and Deliverance.

For God did not spare angels when they had 4
sinned, but hurling them down to Tartarus con-
signed them to caves of darkness, keeping them
in readiness for judgement; and He did not spare 5
the ancient world, although he preserved Noah, a herald of
righteousness, with seven others, when He brought a deluge on
the world of the ungodly. He reduced to ashes the cities of 6
Sodom and Gomorrah and condemned them to overthrow, mak-
ing them an example to people who might in future be
living godless lives, but when righteous Lot was sore distressed 7
by the gross misconduct of immoral men He rescued him.

19. *Something more permanent*] Than that glorious but transient event. Or perhaps the true sense is that given by Vaughan (on Rom. xvi. 26): "we have here a confirmation of the prophetic word." *You do well &c.*] Not 'you would do well, &c.' The tense implies that the first readers of this Letter really were diligent students of O.T. prophecy.

21. *Men sent by God*] Lit. 'men from God.' v.L. 'holy men of God.' *Impelled*] As a ship by a strong wind. Cp. the use of the same Greek word in Acts xxvii. 15, 17.

1. *Divisions*] Or 'false doctrines.' *And bringing*] Or 'thereby bringing.' There is no connecting particle in the Greek.

3. *Has been . . has not been*] See *Aorist* iii. 2, 3; Goodwin's *Moods and Tenses*, § 26. *Has not been slumbering*] Lit. 'not lying idle.'

4. *Caves*] v.L. 'bonds' or 'chains.'

6. *In future*] Lit. 'in the near future.' Naturally the example would tell most upon those who lived immediately afterwards.

(For their lawless deeds were torture, day after day, to the pure soul of that righteous man—all that he saw and heard whilst living in their midst.) Since all this is so, the Lord knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under punishment in readiness for the day of judgement, and especially those who are abandoned to sensuality—craving, as they do, for polluted things and scorning control.

A Description of the false Teachers. Their sure Ruin.

Fool-hardy and self-willed, they do not tremble when speaking evil of glorious beings; while angels, though greater than they in might and power, do not bring any insulting accusation against such in the presence of the Lord. But these men, like brute beasts, created (with their natural instincts) only to be captured or destroyed, are abusive in matters of which they are ignorant, and in their corruption will perish, being doomed to receive a requital for their guilt. They reckon it pleasure to feast daintily in broad daylight. They are spots and blemishes, while feeding luxuriously at their love-feasts, and banqueting with you. Their very eyes are full of adultery—being eyes which never cease from sin. These men set traps to catch unstedfast souls, their own hearts being well trained in greed. They are fore-doomed to God's curse! Forsaking the straight road, they have gone astray, having eagerly followed in the steps of Balaam, the son of Beor, who was bent on securing the wages of unrighteousness. But he was rebuked for his transgression; a dumb ass spoke with a human voice and checked the madness of the prophet.

They corrupt and enslave their fellow Men.

These people are wells without water, mists driven along by a storm, men for whom the dense darkness has been reserved. For, while they pour out their frivolous and arrogant talk, they use earthly cravings—every kind of immorality—as a bait to entrap men

11. Cp. Jude 9. *In the presence of the Lord*] v.L. omits.
12. *Or*] Lit. 'and.' Cp. Acts xix. 12, n. Some animals, if captured, can be tamed; others, always dangerous, can only be destroyed.
13. *Doomed &c.*] v.L. 'receiving unrighteous treatment as the wages of unrighteousness.' *Daylight*] Cp. 1 Thess. v. 7. *Love-feasts*] v.L. 'delusions' or 'deceits;' their love-feasts being delusions and nothing more.
14. *Their very eyes are full of adultery*] Lit. 'having eyes full of an adulteress.' *Greed*] Or possibly 'seduction.' Cp. Eph. v. 3. *They are fore-doomed &c.*] Lit. 'children of malediction!'
15. *Forsaking*] v.L. 'having forsaken.' *Eagerly followed*] This word occurs in only two other places in the N.T. (verse 2 and i. 16).
16. *Ass*] Lit. 'beast of burden.'
18. *Bait*] Cp. verse 14; Jas. i. 14.

who are just escaping from the influence of those who live in error; and they promise them freedom, although they are themselves the slaves of what is corrupt. For a man is the slave of any one by whom he has been worsted in fight. 19

Backsliders—their Misery and Degradation.

For if, after escaping from the pollutions of the world through a full knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state has become worse than their first. For it would have been better for them not to have fully known the way of righteousness, than, after knowing it, to turn back from the holy commandments in which they were instructed. Their case is that described in the true proverb, "A DOG RETURNS TO WHAT HE HAS VOMITED" (Prov. xxvi. 11), and also in the other proverb, "The sow has washed itself and now goes back to roll in its filth." 20 21 22

The Object of this Letter.

This letter which I am now writing to you, dear friends, is my second letter. In both my letters I seek to revive in your honest minds the memory of certain things, so that you may recall the words spoken long ago by the holy prophets, and the commandments of our Lord and Saviour given you through your apostles. 3 1 2

Men would come ridiculing Warnings as to Judgement.

But, above all, remember that, in the last days, men will come who make a mock at everything—men governed only by their own passions, and asking, "What has become of His promised Return? For from the time our forefathers fell asleep all things continue as they have been ever since the creation of the world." For they are wilfully blind to the fact that there were heavens which existed of old, and an earth, the latter arising out of water and extending continuously through water, by the command of God; and that, by means of these, the then existing race of men was overwhelmed with water and perished. But 3 4 5 6 7

19. *They promise them freedom*] The Gnostics asserted that they were free to live as they pleased. *Any one by whom*] Or 'anything by which.' Cp. Rom. vi. 16.

22. *In its filth*] "Gnostic teachers said that they 'might wallow in the mire as much as they pleased,' and that—such was their spiritual virtue—they could not be perverted by it any more than gold by mud" (Wordsworth).

3. *The last days*] See Acts ii. 17, n.

4. *Return*] Lit. 'Coming.'

5. *Rising out of &c.*] This seems to describe both the vertical and the horizontal reach of the earth—just what the word 'continent' properly signifies.

6. *By means of these*] i.e. by means of the heaven and earth, the ocean rising (possibly through the sinking of the whole crust of the globe) and rain falling like another ocean descending from above. See Gen. vii. 11.

7. *By the command of the same God*] v.l. 'by the same command' or 'word.' *A day of judgement*] Or 'the day of judgement.'

the present heavens and the present earth are, by the command of the same God, kept stored up, reserved for fire in preparation for a day of judgement and of destruction for the ungodly.

The Day of Christ. Its Certainty and sudden Coming.

But there is one thing, dear friends, which you must not forget: with the Lord one day resembles a thousand years and a thousand years resemble one day. The Lord is not slow in fulfilling His promise, in the sense in which some men speak of slowness; but He bears patiently with you, His desire being that no one should perish but that all should come to repentance. The day of the Lord will come like a thief—it will be a day on which the heavens will pass away with a rushing noise, the elements be destroyed in the fierce heat, and the earth and all the works of man be utterly burnt up.

8 9 10

'Live nobly in preparation for that Day.'

Since all these things are thus pre-destined to dissolution, what sort of men ought you to be found to be in all holy living and godly conduct, eagerly looking forward to the coming of the day of God, by reason of which the heavens, all ablaze, will be destroyed, and the elements will melt in the fierce heat? But in accordance with His promise we are expecting new heavens and a new earth, in which righteousness will dwell.

11 12 13

Absolute Perfection to be striven for.

Therefore, dear friends, since you have these expectations, earnestly seek to be found in His presence, free from blemish or reproach, in peace.

14

8. *One day &c.*] The writer of this Letter is here arguing or the simple fidelity with which the Almighty always fulfils His promises. It matters not whether the time previously specified for their accomplishment is *long* (a thousand years), or *short* (a single day)—in either case His promptitude and punctuality is the same. The popular idea that the verse means that if God has said that an event will happen in a thousand years' time it may take us by surprise and happen to-morrow, or that if He has said that it will take place to-morrow it may not take place for a thousand years yet to come, refutes itself when expressed in plain language.

10. *Destroyed*] In the modified sense in which the same 'destroy' is used in the A.V. in John ii. 19; 1 John iii. 8. *Utterly burnt up*] Or, more exactly, 'burnt down' (to ashes). But there is a curious v.l. here, *heurethesetai*, 'will be found,' a 'not' having apparently dropped out. Cp. Rev. xx. 11. Or can there be some confusion with the Latin *uro*? It should be observed that, unlike any other N.T. writer, the author of this Letter associates the passing away of the present system of things, and the promise of new heavens and a new earth, with Christ's Advent to inaugurate His millennial kingdom, instead of connecting the consummation of all things earthly with the second (universal) resurrection and judgement destined to take place at the termination of the millennial kingdom "a thousand years" later (Rev. xx. 11; xxi. 1).

11. *Since*] v.l. 'Since then,' omitting 'thus.' See last note on i. 5.

12. *Eagerly looking forward to*] Lit. 'expecting and hastening.' *Will be destroyed*] See verse 10, n. "The flood did not annihilate the earth, but changed it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire" (Alford).

13. *New heavens &c.*] To this "reconstitution of all things" Peter alludes in Acts iii. 21. *Dwell*] Permanently.

And always regard the patient forbearance of our Lord as salvation, as our dear brother Paul also has written to you in virtue of the wisdom granted to him. That is what he says in all his letters, when speaking in them of these things. In those letters there are some statements hard to understand, which ill-taught and unprincipled people pervert, just as they do the rest of the Scriptures, to their own ruin.

15 16

A final Warning and Exhortation.

You, therefore, dear friends, having been warned beforehand, must continually be on your guard so as not to be led astray by the false teaching of immoral men nor fall from your own stedfastness. But be always growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

17 18

To Him be all glory both now and to the day of eternity!

15, 17, 18. *Always. Continually. Always*] Implied in the tense of the Greek verbs.

18. *Of eternity*] Lit. 'of (the) age.'

JOHN'S FIRST LETTER

THAT this Letter was the actual work of the apostle John, the son of Zabdai, has been abundantly testified from the very earliest times. Certain modern critics have questioned this, on the ground of internal evidence, but a calm survey of the whole case does not bear out their objections. Dr. Salmond well says that no explanation of the origin of the epistle fits the facts so well as the one which has always prevailed. It seems to have been addressed to the church at large, with perhaps special reference to the churches in Roman Asia. The connexion between this Letter and the fourth Gospel is "intimate and organic. The Gospel is objective and the Epistle subjective. The Gospel suggests principles of conduct which the Epistle lays down explicitly. The Epistle implies facts which the Gospel states as historically true." This Letter appears to have been written from Ephesus, and critics have usually assigned 95 A.D., and some other year equally late in the apostolic age, as the probable date of its composition. On the other hand the internal evidence points to a date immediately preceding the destruction of Jerusalem in 70 A.D. See ii. 8 (last clause); ii. 18; iv. 3; and note the expectation of a speedy Coming of Christ (ii. 28; iii. 2).

JOHN'S FIRST LETTER

Introduction.

Eternal Life has been manifested in Jesus.

That which was from the beginning, which we 1 **1**
have listened to, which we have seen with our own
eyes, and our own hands have handled concerning
the Word of Life—the Life was manifested, and 2
we have seen and bear witness, and we declare unto you the
Life of the ages which was with the Father and was manifested
to us—that which we have seen and listened to we now an- 3
nounce to you also, in order that you also may have fellowship
in it with us, and this fellowship with us is fellowship with the
Father and with His Son Jesus Christ. And we write these 4
things in order that our joy may be made complete.

Some vivid Contrasts.

'Live in the Light and confess your Sins.'

This is the Message which we have heard from 5
the Lord Jesus and now deliver to you—God is
Light, and in Him there is no darkness. If, while 6
we are living in darkness, we profess to have
fellowship with Him, we speak falsely and are not adhering to
the truth. But if we live in the light as He is in the light, we 7
have fellowship with one another, and the blood of Jesus, His
Son, cleanses us from all sin. If we claim to be already free 8
from sin, we lead ourselves astray and the truth has no place
in our hearts. If we confess our sins, He is so faithful and just 9

1. *We have listened to*] The Greek perfect. This tense, far more emphatically than the English perfect, indicates a permanent result. *We have seen*] Cp. verses 2, 3. This also is the Greek perfect. It implies, 'and we are standing witnesses of what we have thus listened to and seen.'

5. *Message*] The word is found elsewhere in the N.T. only in iii. 11. *Now deliver*] Lit. 'deliver in turn.' The exact meaning of this compound seems to be to 'bring back word,' and hence to yield up information or a message with which the bearer has been entrusted. (Cp. the Latin *reddere epistolam*). It occurs in 1 Pet. i. 12, and elsewhere.

9. *Faithful and just . . forgives*] Because the penalty of our sins has already been borne. To punish the penitent would be to punish a second time. It would be a breach of faith with the vicarious Sufferer, and an injustice to the sinner himself, who in the person of his substitute has died. Cp. Rom. vi. 7.

that He forgives us our sins and cleanses us from all unrighteousness. If we deny that we have sinned, we make Him a liar, 10
and His Message has no place in our hearts.

The Saviour of the World. Only the obedient really know Him.

Dear children, I write thus to you in order that 1 2
you may not sin. If any one sins, we have an
Advocate with the Father—Jesus Christ the
righteous; and He is an atoning sacrifice for our 2
sins, and not for ours only, but also for the sins of the whole
world. And by this we may know that we know Him—if we 3
obey His commands. He who professes to know Him, and yet 4
does not obey His commands, is a liar, and the truth has no
place in his heart. But whoever obeys His Message, in him 5
love for God has in very deed reached perfection. By this
we can know that we are in Him. The man who professes 6
to be continuing in Him is himself also bound to live as He
lived.

Those who disobey the Law of brotherly Love are in Darkness.

My dearly-loved friends, it is no new command 7
that I am now giving you, but an old command
which you have had from the very beginning. By
the old command I mean the teaching which you
have already received. And yet I *am* giving you 8
a new command, for such it really is, so far as both He and you
are concerned: because the darkness is now passing away and
the light, the true light, is already beginning to shine. Any 9
one who professes to be in the light and yet hates his fellow
man is still in darkness. He who loves his fellow man con- 10
tinues in the light, and his life puts no stumbling-block in the
way of others. But he who hates his fellow man is in darkness 11
and is walking in darkness; and he does not know where he is
going—because the darkness has blinded his eyes.

Reasons why this Letter was written.

I am writing to you, dear children, because for 12
His sake your sins are forgiven you. I am writing 13
to you, fathers, because you know Him who has

1. *Dear*] Such seems to be the force of the diminutive as used by our Lord in John xiii. 33.

2. *The sins of*] The English idiom requires the insertion of these words. Jerome in making the Vulgate translation of this verse, evidently felt that some such addition was needed, though impossible in Latin.

8. *The darkness is now passing away*] See Introduction, p. 606.

9, 10, 11. *Fellow man*] Or 'fellow Christian.' Lit. 'brother.' So in iii. 10, 14, 15, 16, 17; iv. 20. 21; v. 16.

10. *His life &c*] Or 'there is no stumbling-block in his path.' Cp. "he does not stumble," John xi. 9. There is no 'in the way of others' in the Greek. "He who hates his brother is a stumbling-block to himself, and stumbles against himself and everything else, outwardly and inwardly: he who loves his brother walks at ease and has a clear course before him" (Bengel).

existed from the very beginning. I am writing to you, young men, because you have overcome the Evil one.

I have written to you, children, because you know the Father. 14
I have written to you, fathers, because you know Him who has existed from the very beginning. I have written to you, young men, because you are strong and God's Message still has a place in your hearts, and you have overcome the Evil one.

Love for this passing World cannot co-exist with Love for God.

Do not love the world, nor the things in the 15
world. If any one loves the world, there is no love in his heart for the Father. For the things 16
in the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world. And the world, 17
with its cravings, is passing away, but he who does God's will continues for ever.

Warnings against Backsliders and false Teachers.

Apostasy a Sign that the End of the Age was at Hand.

Dear children, the last hour has come; and as 18
you once heard that there was to be an anti-Christ, so even now many anti-Christs have appeared. By this we may know that the last hour has come. They have gone forth from our midst, but they 19
did not really belong to us; for had they belonged to us, they would have remained with us. But they left us that it might be manifest that professed believers do not all belong to us. As for you, you have an anointing from the holy One and have 20
perfect knowledge. I have written to you, not because you are 21
ignorant of the truth, but because you know it, and you know that nothing false comes from the truth.

The Denial or Acknowledgement of Jesus as the Christ.

Who is a liar compared with him who denies 22
that Jesus is the Christ? He who disowns the Father and the Son is the anti-Christ. No one 23
who disowns the Son has the Father. He who

15. *Do not love*] Greek present imperative, meaning either (1) with an abiding love, or (2) as you now, in a greater or less degree, love the world. Cp. Matt. xxviii. 5, n.

17. *For ever*] Lit. 'for the age.'

18. *The last hour*] Perhaps of the Jewish dispensation. See Acts ii. 17, n. *An anti-Christ*] A false Christ openly and fiercely hostile to the true Anointed. The expression occurs also in verse 22; iv. 3; 2 John 7. The verse may indicate that before the destruction of Jerusalem, the great falling away from the faith, which, it had been predicted, was to precede Christ's second Advent, had taken place (Matt. xxiv. 12; 2 Thess. ii. 3). See Introduction, p. 606, and cp. iv. 3, n.

19. *Professed believers*] Not in the Greek; a necessary addition; cp. verses 4, 6.

20. *And have perfect knowledge*] Lit. 'and know everything.' Cp. John xvi. 13. v.l. 'and you all know' (the truth).

22. *Him who denies &c.*] A reference to the dogmas of Cerinthus and Ebion. *He*

acknowledges the Son has also the Father. As for you, let the 24
teaching which you have received from the very beginning continue in your hearts. If that teaching does continue in your hearts, you also will continue to be in union with the Son and with the Father. And this is the promise which He Himself 25
has given us—the Life of the ages.

'Taught by the Spirit, maintain Union with Christ.'

I have thus written to you concerning those 26
who are leading you astray. And as for you, the 27
anointing which you received from Him remains within you, and there is no need for any one to teach you ; but since His anointing gives you instruction in all things—and is true and is no falsehood—you are continuing in union with Him even as it has taught you to do.

And now, dear children, continue in union with Him ; so that, 28
if He re-appears, we may have perfect confidence, and may not shrink away in shame from His presence at His Coming. Since you know that He is righteous, be assured also that the 29
man who habitually acts righteously is a child of His.

God's Children and the Devil's Children.

God's wondrous Love inspires with Hope and makes us pure.

See what marvellous love the Father has be- III
stowed upon us—that we should be called God's children : and that is what we are. For this reason the world does not recognize us—because it has not known Him. Dear friends, we are now God's 2
children, but what we are to be in the future has not yet been fully revealed. We know that if Christ re-appears we shall be like Him, because we shall see Him as He is. And every man 3
who has this hope fixed on Him, purifies himself so as to be as pure as He is.

Every one who is guilty of sin is also guilty of violating 4

is the anti-Christ] I.E. 'with whom you and the church in *your* age have to do.' The expression "is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the development of the anti-christian principle" (Alford). *A liar*] Lit. 'the liar.'

28. *If He*] Or, perhaps, 'when He.' Cp. iii. 2, and see Introduction, p. 606.

29. *A child of His*] Lit. 'begotten by Him :' i.e. by the Christ. This expression is used elsewhere exclusively of the Father, as in John i. 13. "When St. John thinks of God in relation to men he never thinks of Him apart from Christ. And he never thinks of Christ in His human nature without adding the thought of His divine nature" (Westcott).

1. *What marvellous*] Cp. Mark xiii. 1, n.

2. *If Christ*] Or 'when Christ.' Cp. ii. 28, and see Introduction, p. 606.

Sin cannot co-exist with Union with Christ.

Law; for sin is the violation of Law. And 5
you know that He appeared in order to take
away sins; and in Him there is no sin. No one 6
who continues in union with Him lives in sin:
no one who lives in sin has seen Him or knows Him.

Righteousness impossible apart from a righteous Life.

Dear children, let no one lead you astray. The 7
man who acts righteously is righteous, just as He
is righteous. He who is habitually guilty of sin 8
is a child of the devil, because the devil has been
a sinner from the very beginning. The Son of God appeared
for the purpose of undoing the work of the devil.

Sin cannot co-exist with divine Sonship.

No one who is a child of God is habitually 9
guilty of sin. A God-given germ of life remains
in him, and he cannot habitually sin—because he
is a child of God. By this we can distinguish God's children 10
and the devil's children: no one who fails to act righteously
is a child of God nor he who does not love his fellow man.
For this is the Message you have heard from the very begin- 11
ning—that we are to love one another. We are not to resemble 12
Cain, who was a child of the Evil one and killed his own
brother. And why did he kill him? Because his own actions
were wicked and his brother's actions righteous.

Love for Man, as Man, a Sign that we already have eternal Life.

Do not be surprised, brethren, if the world 13
hates you. As for us, we know that we have 14
already passed out of death into Life—because
we love our fellow men. He who is destitute of
love continues dead. Every one who hates his fellow man is 15
a murderer; and you know that no murderer has the Life of
the ages continuing in him.

True Love is defined, and measured, by Christ's Cross.

We know what love is—through Christ's having 16
laid down His life on our behalf; and in the
same way we ought to lay down our lives for
our fellow men. But if any one has this world's 17
wealth and sees that his fellow man is in need, and yet hardens
his heart against him—how can such a one continue to love God?

5. *To take away*] The same verb as in John i. 29.
6. *Lives in sin*] Or 'sins habitually,' as in verses 8, 9.
8. *Is a child of*] Lit. 'is out of,' 'has his origin from.' *Appeared*] Or 'was manifested.' With the same object in view Christ still seeks to be manifested in the lives of His people. His incarnation into human nature, in one sense was not complete at His birth and first entry into the world. It is still going on.
8, 9. *Habitually*] Implied in the tense.
9. *Cannot*] A moral impossibility.
14. *Continues dead*] "It is not said that he dies. Death is his natural state" (Westcott).

Dear children, let us not love in words only nor with the lips, 18
but in deed and in truth.

Obedience brings us Peace and renders Prayer effective.

And in this way we shall come to know that 19
we are loyal to the truth, and shall satisfy our
consciences in His presence in whatever matters 20
our hearts condemn us—because God is greater
than our hearts and knows everything. Dear friends, if our 21
hearts do not condemn us, we have perfect confidence towards
God; and whatever we ask for we obtain from Him, because 22
we obey His commands and do the things which are pleasing
in His sight. And this is His command—that we are to be- 23
lieve in His Son Jesus Christ and love one another, just as He
has commanded us to do. The man who obeys His commands 24
continues in union with God, and God continues in union with
him; and through His Spirit which He has given us we can
know that He continues in union with us.

The Conflict between Truth and Falsehood.

'Discriminate between true and false Teaching.'

Dear friends, do not believe every spirit, but 1 4
put the spirits to the test to see whether they are
from God; for many false teachers have gone
out into the world. The test by which you may 2
recognize the Spirit of God is that every spirit which acknow-
ledges that Jesus Christ has come as man is from God, and 3
that no spirit is from God which does not acknowledge this
about Jesus. Such is the spirit of the anti-Christ; of whose
coming you have heard, and it is already in the world.

God's Spirit delivers us from false Teaching.

As for you, dear children, you are God's 4
children, and have successfully resisted them;
for greater is He who is in you than he who is
in the world. They are the world's children, and 5
so their language is that of the world, and the world listens to
them. We are God's children. The man who is beginning to 6
know God listens to us, but he who is not a child of God does

19. *Consciences*] Lit. 'heart,' each individual dealing with his own heart. *Satisfy*] Lit. 'persuade;' reasoning with our self-convicted hearts, we satisfy them that, although we have forgotten many of our sins, that will not cancel nor even limit the wonderful assurance that "the blood of Jesus cleanses us from all sin" (i. 7). The omniscient One, all merciful and ever faithful, will remember—and remember to forget—every one of them (Isa. xliii. 25; Jer. xxxi. 34).

23. *Believe &c.*] "Equivalent to 'believe as true the message which the name conveys'" (Westcott).

3. *Have heard*] 2 Thess. ii. 3. Cp. Introduction, p. 606, and 1 John ii. 18, n.

4. *Them*] The false teachers.

not listen to us. By this test we can distinguish the Spirit of truth from the spirit of error.

The Duty of brotherly Love.

There is no divine Sonship apart from brotherly Love.

Dear friends, let us love one another; for love 7
has its origin in God, and every one who loves
has become a child of God and is beginning to
know God. He who is destitute of love has never 8
had any knowledge of God; because God is love. God's love 9
for us has been manifested in that He has sent His only Son
into the world so that we may have Life through Him. This is 10
love indeed—we did not love God, but He loved us and sent
His Son to be an atoning sacrifice for our sins.

Union with God is impossible apart from brotherly Love.

Dear friends, if God has so loved us, we also 11
ought to love one another. No one has ever yet 12
seen God. If we love one another, God continues
in union with us, and His love in all its perfection
is in our hearts. We can know that we are continuing in 13
union with Him and that He is continuing in union with us,
by the fact that He has given us a portion of His Spirit. And 14
we have seen and bear witness that the Father has sent the
Son to be the Saviour of the world. Whoever acknowledges 15
that Jesus is the Son of God—God continues in union with him,
and he continues in union with God. And, as for us, we know 16
the love which God has for us, and we confide in it.

God's great Love inspires us with Confidence and Love.

God is love, and he who continues to love
continues in union with God, and God continues
in union with him. Our love will be manifested 17
in all its perfection by our having complete con-
fidence on the day of the Judgement; because just what He
is, we also are in the world. Love has in it no element of 18
fear; but perfect love drives away fear, because fear involves
pain, and if a man gives way to fear, there is something
imperfect in his love. We love because God first loved us. 19
If any one says that he loves God, while he hates his fellow 20

9. *Has been manifested . . has sent*] Of these two English perfects, the latter is a perfect in the Greek also, indicating a permanent result. See *Aorist* vii. 7. *Only*] Cp. John i. 14, n.

17. *What He is*] In Heaven, dwelling in an atmosphere of peaceful, perfect love; so on earth are we in our degree.

18. *Perfect love &c.*] "It is equally true that 'Blessed is he that feareth alway,' and that 'Perfect love casteth out fear.' Different kinds of fear are meant" (Scott).

20. *Cannot*] v.l. 'how can he.'

man, he is a liar; for he who does not love his fellow man whom he has seen, cannot love God whom he has not seen. And the command which we have from Him is that he who 21
loves God must love his fellow man also.

Sure Proofs of divine Sonship follow Faith.

Every one who believes that Jesus is the Christ 1 5
is a child of God; and every one who loves the Father loves also Him who is the Father's child. The fact that we love God Himself, and obey His 2
commands, is a proof that we love God's children. Love for 3
God means obedience to His commands; and His commands are not irksome. For every child of God overcomes the world; 4
and the victorious principle which has overcome the world is our faith. Who but the man that believes that Jesus is the Son 5
of God overcomes the world?

God's threefold Testimony as to His Gift of eternal Life in Christ.

Jesus Christ is He who came with water and 6
blood; not with the water only, but with the water and with the blood. And it is the Spirit which gives testimony—because the Spirit is the Truth. For there are three that give testimony—the Spirit, 7, 8
the water, and the blood; and there is complete agreement between these three. If we accept the testimony of men, God's 9
testimony is greater: for God's testimony consists of the things which He has testified about His Son. He who believes in the 10
Son of God has the testimony in his own heart: he who does not believe God has made Him a liar, in that he has refused to accept the testimony which God has given about His Son. And that testimony is to the effect that God has given us the 11

1. *Jesus is the Christ*] The Cerinthians denied the identity of Jesus with the Messiah. The former, they said, was a man on whom the latter as a Power of God descended. *Is a child of God*] Lit. 'has been begotten by God.'

4. *Every child*] Lit. 'Everything that has been born (or begotten).'

6. *With water*] This 'with' is here apparently a circumstantial use of the preposition (*dia*), although most commonly, when followed by a genitive, it is our 'through.' When it means 'with' it seems to indicate some circumstance or experience through which the subject of the sentence is passing. Cp. 'with patience,' Heb. xii. 1; 'with offence,' Rom. xiv. 20; 'with many witnesses,' 2 Tim. ii. 2; 'with letter and circumcision,' Rom. ii. 27; and in the classical writers, 'with caution,' Thuc. i. 17; 'with pangs,' Eur. *Phoen.* 355.

With the water . . with the water only . . with the blood] This 'with' is literally 'in,' but in a large number of cases this Greek preposition (*en*) conveys the same circumstantial sense as the other one (*dia*) just noticed, and again 'with' is the most suitable English. *With the water and with the blood*] Alford thinks the article here is inserted to give solemnity. Surely it is used rather as referring to the definite incident concerning water and blood which must have been familiarly known to the readers of John's Gospel, and to all who received oral instruction from this apostle. Cp. John xix. 34, n. *Because &c.*] "Just as Christ is the Truth (John xiv. 6), so the Spirit sent in Christ's name is the Truth" (Westcott).

7, 8. *Three that give testimony . . these three*] These words are masculine in the Greek, although the nouns themselves—spirit, water, blood—are all neuter.

Life of the ages, and that this Life is in His Son. He who has the Son has the Life: he who has not the Son has not the Life. 12

Conclusion.

The Certainty of eternal Life. Prayer for ourselves and others.

I write all this to you in order that you who believe in the Son of God may know for certain 13
that you already have the Life of the ages. And 14
we have an assured confidence that whenever we ask anything in accordance with His will, He listens to us; and since we know that He listens to us, then whatever 15
we ask, we know that we have the things which we have asked from Him. If any one sees a fellow man committing a sin 16
which is not unto death, he shall ask and God shall give him life—for those who do not sin unto death. There is such a thing as sin unto death: for that I do not bid him make request. Any kind of wrongdoing is sin; but there is sin 17
which is not unto death.

The great Facts of the Christian Faith.

We know that no one who is a child of God 18
lives in sin, but He who is God's Child keeps him,
and the Evil one cannot touch him. We know 19
that we are children of God, and that the whole world lies in the power of the Evil one. And we know that the Son of 20
God has come, and has given us understanding so that we know the true One, and are in union with the true One—that is, we are in union with His Son Jesus Christ. He is the true God and the Life of the ages.

Dear children, guard yourselves from idols. 21

18. *But He &c.*] v.l. 'but he who has been begotten by God keeps himself.'

19. *In the power of*] Lit. 'in.' The devil had hitherto been 'the ruler of this world' (Luke iv. 6; John xii. 31; xiv. 30; xvi. 11), a strange power over men's bodies and souls being permitted him (Job i. 12; Luke xiii. 16; Acts x. 38; 1 Cor. xii. 7; Heb. ii. 14). But the time was now close at hand when he would be dethroned, and Christ's unseen, heavenly kingship established over the earth (Rom. xvi. 20; Rev. xx. 2, 3). Or instead of 'in the power of' we may translate by 'in.' The thought of truly consecrated believers being 'in' Christ runs through the N.T. Letters. The Saviour Himself had spoken of all such as being branches 'in' Him the Living Vine. Paul writes of there being "now no condemnation to those who are in Christ Jesus;" of his knowledge and strong conviction "in the Lord Jesus" (Rom. xiv. 14); of the apostles and others as "labouring in the Lord," in His wisdom, power, peace, joy; of their converts as being their "work in the Lord." The whole race of man is 'in Adam' as their federal head, and all believers are 'in Christ.' He is the atmosphere they breathe, and the sunshine that illumines their path. On the other hand as to 'the world,' the unbelievers, those who reject Christ—their vine, their federal head, the air they breathe, the light that illumines their path, is Satan. 'In the Evil one' they are and repose, being well content, humbly and torpidly submissive to his rule!

JOHN'S SECOND LETTER

ALTHOUGH we are unable to fix the exact date of this Letter or the place at which it was written, there is sufficient evidence, both external and internal, to warrant our acceptance of it as a genuine work of the apostle John, in the closing years of his life. Some have thought that the "lady" addressed stands for an unknown church, but upon careful consideration it appears more reasonable and natural to regard the Letter as having been a private one. It is impossible to discover the name of the individual to whom it was sent, but both this and the following Letter may be taken as "precious specimens of the private correspondence of the beloved apostle shortly before the end of his long life."

JOHN'S SECOND LETTER

Greeting.

The Elder to the elect lady and her children. 1
Truly I love you all, and not I alone, but also all
who know the truth, for the sake of the truth which is continu- 2
ally in our hearts and will be with us for ever. Grace, mercy 3
and peace will be with us from God the Father, and from Jesus
Christ the Son of the Father, in truth and love.

Commendation and Warning.

It is an intense joy to me to have found some of 4
your children living true Christian lives, in obedi-
ence to the command which we have received from
the Father. And now, dear lady, I pray you—writing to you, as I do, 5
not a new command, but the one which we have had from the very
beginning—let us love one another. The love of which I am 6
speaking consists in our living in obedience to God's commands.
God's command is that you should live in obedience to what you
all heard from the very beginning. For many deceivers have 7
gone out into the world—men who do not acknowledge Jesus as
Christ who has come in human nature. Such a one is 'the
deceiver' and 'the anti-Christ.'

The Need of simple Fidelity to Christ.

Keep guard over yourselves, so that you may not 8
lose the results of your good deeds, but may receive
back a full reward. No one has God, who instead 9
of remaining true to the teaching of Christ, presses on in ad-
vance: but he who remains true to that teaching has both the

1. *To the elect lady*] Whether this was an individual or a church has been much debated. Some render 'to the lady Electa;' others again 'to the elect Kyria.'

2. *For ever*] Lit. 'to the age.'

4. *It is*] Or perhaps 'It was.' See Alford. Westcott gives both "I rejoice" and "I rejoiced." *Some*] If it was really a church that the apostle was addressing, it is remarkable that he should have been so exceedingly glad to find 'some' of its members living up to the truth they had been taught.

5. *We have had*] Cp. 1 John ii. 7.

7. *Such a one is &c.*] See 1 John ii. 22, n.

9. *No one &c.*] However he may pique himself on his proficiency in the 'advanced thought' of the day, God is not his. "There is an advance which is not progress, but apostasy" (Plummer).

9, 10. *Teaching*] A better word than 'doctrine,' which would refer to one special tenet. Probably the inspired writer was speaking of Christian truth as a whole, as taught by Jesus and His apostles.

Father and the Son. If any one who comes to you does not 10
bring this teaching, do not receive him under your roof nor bid
him farewell. He who bids him farewell is a sharer in his evil 11
deeds.

Conclusion. I have a great deal to say to you all, but will 12
not write it with pen and ink. Yet I hope to come
to see you and speak face to face, so that your happiness may be
complete.

The children of your elect sister send greetings to you. 13

10. *Bid him farewell*] Or perhaps 'give him welcome.' So in verse 11.

JOHN'S THIRD LETTER

THERE can be no doubt that this Letter was addressed to an individual person. We cannot affix to it a definite date, or place, but the most natural supposition—which there is nothing to contradict—is that it came from the apostle at Ephesus, about the same time as the preceding Letter. The special mention of Diotrephes and his behaviour, points indeed to a somewhat advanced development in the church to which Gaius belonged, but such characters are all too possible at any juncture to afford in this instance any guarantee of a later date. In this, as in the preceding Letters, the writer's great concern is that transcendental truth should be embodied in practical holiness.

JOHN'S THIRD LETTER

Greeting and Commendation.

The Elder to his dear friend Gaius. Truly I love you. 1

My dear friend, I pray that you may in all respects prosper and enjoy good health, just as your soul already prospers. 2 For it is an intense joy to me when brethren come and bear witness to your fidelity to the truth—that you live in obedience to the truth. 3 I have no greater joy than to hear that my children are living in obedience to the truth. 4

My dear friend, you are acting faithfully in all your behaviour towards the brethren, even when they are strangers to you. 5 They have testified, in the presence of the church, to your love; and you will do well to help them on their journey in a manner worthy of your fellowship with God. 6 For it is for Christ that they have gone forth, accepting nothing from the Gentiles. 7 It is therefore our duty to show hospitality to such men, so that we may be fellow workers in promoting the truth. 8

Diotrephes.

I wrote to the church, but Diotrephes, who loves to have the first place among them, refuses to listen to us. 9 For this reason, if I come, I shall not forget his conduct, nor his idle and mischievous talk against us. 10 And he does not stop there: he not only will not receive the brethren, but those who desire to do this he hinders, and excludes them from the church.

My dear friend, do not follow wrong examples, but right ones. 11 He who does what is right is a child of God: he who does what is wrong has not seen God.

Demetrius.

The character of Demetrius has the approval of all men, and of the truth itself. 12 We also express

3. *It is . . come . . bear*] Or 'it was . . came . . bore.' Cp. 2 John 4, n.

4. *Joy*] v.l. 'grace,' i.e. favour from God. *Living &c.*] Lit. 'walking in the truth.'

6. *In a manner worthy of your fellowship with God*] Lit. 'worthily of God'; i.e. in the way demanded by, and answering to His wisdom, His rich bounty, His tenderness. How infinitely impossible (if we may venture such an expression) of obedience is such an injunction! Yet that was to be the ambition of Gaius, whether Diotrephes and his partisans approved or not.

9. *I wrote*] Or 'I wrote a few lines.' Lit. 'I wrote something.'

our approval of it, and you know that we only give our approval to that which is true.

Conclusion.

I have a great deal to say to you, but I do not 13
wish to go on writing it with pen and ink. But I 14
hope to see you very soon, and then we will speak face to face.

Peace be with you. Our friends send greetings to you. Greet 15
our friends individually.

JUDE'S LETTER

OF the time and place of the composition of this Letter we know nothing beyond what may be inferred from its contents. These seem to show that it was written in Palestine, and the absence of any reference to so striking an event as the destruction of Jerusalem points to a date earlier than 70 A.D. It has, however, been thought that such a rebuke of error and licentiousness as that which this Letter contains can only apply to the forms of Gnosticism known to have existed in the first quarter of the second century. But there is no reason to doubt that the author was the man he asserts he was, the brother of James, the head of the church at Jerusalem. He was, therefore, not an apostle but one of the Lord's brethren. The abiding value of the Letter consists in its severe condemnation of merely professional Christianity, and its remarkably beautiful doxology.

Greeting.

Jude, a bondservant of Jesus Christ and a brother of James :

1

To those who are in God the Father, infolded in His love, and kept for Jesus Christ, and called. May mercy, peace and love be abundantly granted to you.

2

An Encouragement to defend Christian Truth.

Dear friends, since I am eager to begin a letter to you on the subject of our common salvation, I find myself constrained to write and cheer you on to the vigorous defence of the faith delivered once for all to God's people. For certain persons have crept in unnoticed—men spoken of in ancient writings as pre-destined to this condemnation—ungodly men, who pervert the grace of our God into an excuse for immorality, and disown Jesus Christ, our only Sovereign and Lord.

3

4

Ancient Examples of Retribution for Disobedience.

I desire to remind you—although the whole matter is already familiar to you—that the Lord saved a people out of the land of Egypt, but afterwards destroyed those who had no faith. And angels—those who did not keep the position originally assigned to them, but deserted their own proper abode—He reserves in everlasting bonds, in darkness, in preparation for the judgement of the great day. So also Sodom and Gomorrah—and the

5

6

7

1. *Jude*] Some translators prefer the Greek form 'Judas,' here, and yet in all similar cases they adopt the English names, John, Peter, Matthew. *A brother of James*] Cp. Matt. xiii. 55. *In God the Father*] Cp. i. John v. 20. *Infolded in His love, and kept*] Alford's note "perfect participles, giving the signification 'from of old and still'" very nearly hits the mark. See *Aorist* vii.

3. *To begin a letter*] Lit. 'to write,' present infinitive. See *Aorist* iii. 8. *To write*] Aorist infinitive, indicating the act as a whole, but hardly so full of significance as Wordsworth's words imply, when he speaks of "a special act for a particular purpose, on an urgent occasion." *Our common salvation*] "That way to Salvation in which all must go that will be saved, God's Highway to Heaven, Christ and His Gospel" (Baxter).

4. *Certain persons*] Perhaps Nicolaitans and the disciples of Simon Magus.

5. *Afterwards*] Lit. 'the second time.' *Had no faith*] Or 'had had no faith.' But see Goodwin's *Moods and Tenses*, § 148. Cp. 1 Cor. x. 5.

6. *Did not keep . . deserted*] Or 'had not kept . . had deserted;' but see Goodwin. *Reserves*] The Greek perfect, 'He has reserved,' and the imprisonment continues. See *Aorist* vii. 3, 4.

neighbouring towns in the same manner—having been guilty of gross fornication and having gone astray in pursuit of unnatural vice, are now before us as a specimen of the fire of the ages in the punishment which they are undergoing. Yet in just the same way these dreamers also pollute the body, while they set authority at naught and speak evil of dignities. 8

False Teachers. Their Insolence and Greed.

But Michael the archangel, when contending with the devil and arguing with him about the body of Moses, did not dare to pronounce judgement on him in abusive terms, but simply said, "The Lord rebuke you." Yet these men are abusive in matters of which they know nothing, and in things which, like the brutes, they understand instinctively—in all these they corrupt themselves. Alas for them; for they have followed in the steps of Cain; for the sake of gain they have rushed on headlong in the evil ways of Balaam; and have perished in rebellion like that of Korah! 9 10 11

Their selfish, useless, shameful Lives.

These men—sunken rocks!—are those who share the pleasure of your love-feasts, unrestrained by fear while caring only for themselves; clouds without water, driven away by the winds; trees that cast their fruit, barren, doubly dead, uprooted; wild waves of the sea, foaming out their own shame; wandering stars, for whom is reserved dense darkness of age-long duration. 12 13

The Prediction of Enoch.

It was also about these that Enoch, who belonged to the seventh generation from Adam, prophesied, saying, "The Lord has come, attended by myriads of His people, to execute judgement upon all, and to convict all the ungodly of all the ungodly deeds which in their ungodliness they have committed, and of all the hard words which they, ungodly sinners as they are, have spoken against Him." These men are murmurers, ever bemoaning their lot. Their lives are guided by their evil passions, and their mouths are full of big, boastful 14 15 16

8. *Yet*] Although these examples were set forth as warnings. *These &c.*] "These Hereticks, dreaming of high wisdom" (Baxter). *Pollute &c.*] Both practising and teaching odious vice.

10. *They corrupt themselves*] Or 'they are perishing.'

11. *Rebellion*] Or 'defiance of authority.' Lit. 'contradiction.' *Korah*] "Some of the Gnostics professed even to regard Korah with admiration" (Wordsworth). The past tenses in this verse are best understood as 'proleptic.' Cp. Rom. viii. 30, n.

13. *Foaming out &c.*] In their abuse of others.

14. *Has come*] Or 'came.' Proleptic. Cp. verse 11.

16. *Big, boastful words*] "As men that were more knowing than all others in Philosophical Fancies, and the Orders of Angels, and Ages, and Things above, and of Christian Liberty" (Baxter). *While &c.*] Or 'and they are great admirers of those who give them gifts.' *Individual men*] Lit. 'persons.' See Luke xx. 21, n.

words, while they treat individual men with admiring reverence for the sake of the advantage they can gain.

The Prediction of the Apostles.

But as for you, my dearly-loved friends, remember 17
the words that before now were spoken by the
apostles of our Lord Jesus Christ—how they de- 18
clared to you, "In the last times there shall be scoffers, obeying only their own ungodly passions." These are they who cause 19
divisions. They are men of the world, wholly unspiritual.

The Readers' Duties to themselves and the false Teachers.

But you, my dearly-loved friends, building your- 20
selves up on the basis of your most holy faith and
praying in the Holy Spirit, must keep yourselves 21
safe in the love of God, waiting for the mercy of our Lord Jesus Christ which will result in the Life of the ages. Some, when they argue with you, you must endeavour to con- 22
vince; others you must try to save, as brands plucked from the 23
flames; and on others look with pity mingled with fear, while you hate every trace of their sin.

All Glory ascribed to God.

But to Him who is able to keep you safe from 24
stumbling, and cause you to stand in the presence
of His glory free from blemish and full of exultant
joy—to the only God our Saviour—through Jesus Christ our 25
Lord, be glory, majesty, might, and authority, as it was before all time, is now, and shall be to all the ages! Amen.

18. *Obeying &c.*] Lit. 'walking according to . . . desires of ungodliness.' See 2 Pet. iii. 3.

19. *Men of the world*] Greek 'psychical,' for which "we have no English word; and our biblical psychology is, by this defect, entirely at fault" (Alford). See Heard's *Tripartite Nature of Man*, pp. 85–90. Hatch's *Biblical Greek*, iii., and Mayor's *James*, pp. 120, 121. *Wholly unspiritual*] Or perhaps 'not having (the) Spirit (of God).' But see Alford.

22. *Endeavour to . . . try to*] See *Aorist* iii. 8. *From the flames*] Apparently quoted from Amos iv. 11; Zech. iii. 2, LXX. Cp. above, verse 9.

23. *While you hate &c.*] "Perhaps there may be an allusion also in 'hating even the tunic that has been spotted by the flesh' to the filthy garments which are taken from Joshua as a sign that his iniquities are taken away (Zech. iii. 4), and in order that he may be clothed with a new priestly tunic reaching to the feet. See Zech. iii. 4 in LXX." (Wordsworth).

24. *But*] In strong opposition to the evil tenets and practices of the heretical teachers against whom this Letter was specially directed.

THE REVELATION OF JOHN

THE Apocalypse was probably written either in 67 A.D. or in 96 A.D. An oft-quoted statement of Irenaeus that it, or its author—there is no word inserted to indicate which of the two he meant—"was seen" about the end of the reign of Domitian, is regarded by many as a conclusive proof of the later date. On the other hand, the "internal evidence"—the evidence, that is, furnished by the contents of the book itself—appears to others to point even more unmistakably to the earlier date. E.g., in xi. 1, 2, 8, the holy city and the earthly temple are spoken of as being still in existence, and as about to be trodden under foot by the Gentiles. The language of the book has also an important bearing upon the problem of its date. Although other explanations have been suggested, the many Hebrew idioms that it contains as compared with the much purer Greek of the fourth Gospel—which was probably by the same author—seem to indicate that it was written long before that Gospel, at a time when the apostle had as yet only an imperfect acquaintance with the Greek language. Dr. Stuart Russell, in his great work *The Parousia*, has contended, with well-nigh irresistible cogency, for the belief that the fall of Jerusalem and Judaism in 70 A.D. marked a stupendous epoch in the Unseen world, a personal—although unrecorded—return of the Saviour to the earth then taking place (cp. Acts vii. 55; ix. 7; 1 Cor. ix. 1), accompanied by a spiritual judgement of bygone generations, a resurrection from Hades to Heaven of the faithful of past ages, and an ingathering of saints then on earth into the Father's house of many mansions (Matt. xxiv. 31; John xiv. 3; 1 Thess. iv. 7; 2 Thess. ii. 1). If this belief ever obtains general acceptance the earlier date of the Apocalypse will also be regarded as fully established. For it will then be seen that the book describes beforehand events which took place in 70 A.D. and the years immediately preceding, partly on earth and partly in the spiritual world, and is mainly concerned with the downfall of the earthly Jerusalem and the setting up of Christ's heavenly Kingdom—the new Jerusalem. And the mysterious symbols in which the book abounds will be seen to have been a cipher of which the first Christians held the key, but which effectually hid its meaning from their enemies and persecutors.—EDITOR.

THE REVELATION OF JOHN

Introduction.

The Book and its Writer.

1 The revelation given by Jesus Christ, which God granted Him, that He might make known to His servants certain events which must shortly come to pass: and He sent His angel and communicated it to His servant John. 2 This is the John who taught the truth concerning the Word of God and the truth told us by Jesus Christ —a faithful account of what he had seen. 3 Blessed is he who reads and blessed are they who listen to the words of this prophecy and lay to heart what is written in it; for the time for its fulfilment is now close at hand.

Greeting.

4 John sends greetings to the seven churches in the province of Asia. May grace be granted to you, and peace, from Him who is and was and evermore will be; and from the seven Spirits which are before His throne; 5 and from Jesus Christ, the truthful witness, the first of the dead to be born to Life, and the Ruler of the kings of the earth.

Ascription of Praise.

To Him who loves us and has rid us of our sins with His own blood, 6 and has formed us into a Kingdom, to be priests to God His Father—to

1. *The revelation*] The writer obviously expects that his meaning, so far from being obscured by the strange figures of speech and symbols which he employs, will be thereby illustrated, enforced, and brought home to the mind, with greater than ordinary power (Milligan). *Given by*] Lit. 'of.' *Servants*] Lit. 'bondservants.' *Shortly*] I.E. soon after this book was written. Cp. i. 3, 19; xxii. 6, 10. *Servant*] Lit. 'bondservant.'

2. *The truth told us by Jesus Christ*] Lit. 'the testimony of Jesus Christ.' *A faithful account of what*] Lit. 'all that.'

3. *Reads*] See Luke iv. 16–20; Acts xiii. 15. Books were rare and costly before the invention of printing. *The time for its fulfilment &c.*] Lit. simply 'the time is near;' i.e. was near when this book was written. Cp. i. 1, 19; xxii. 6, 10.

4. *The province of Asia*] Cp. Acts ii. 9, n. *Evermore will be*] Lit. 'is coming.' The future participle of the Greek verb 'to be' (Homer, *Iliad*, i. 70) occurs in the N.T. only in Luke xxii. 49. In modern Greek it is obsolete. *The seven Spirits*] God's own most holy Spirit "viewed not so much in His individual personality as in the manifoldness of His operation in the church" (Milligan).

5. *Earth*] Or 'land.' *Rid us of*] V.L. 'washed us from.'

6. *Formed us into*] V.L. 'made for us.' *God His Father*] Lit. 'God and His Father.' Cp. Jas. i. 27. Or 'His God and Father.' *Of the ages*] V.L. omits these words.

Him be the glory and the power until the ages of the ages! Amen.

He is coming in the clouds, and every eye will see Him, and 7
so will they who pierced Him; and all the nations of the earth will gaze on Him and mourn. Even so. Amen.

"I am the Alpha and the Omega," says the Lord God, "He 8
who is and was and evermore will be—the Ruler of all."

The Coming of the Message.

I John, your brother, and a sharer with you in 9
the sorrows and Kingship and patient endurance of Jesus, found myself in the island of Patmos, on account of the Word of God and the truth told us by Jesus. In the Spirit I found myself present on the day of the Lord, 10
and I heard behind me a loud voice which resembled the blast of a trumpet. It said, "Write forthwith in a roll an account of 11
what you see, and send it to the seven churches—to Ephesus, Smyrna, Pergamum, Thyateira, Sardis, Philadelphia, and Laodicaea."

A Vision of the glorified Redeemer.

I turned to see who it was that was speaking 12
to me; and then I saw seven golden lampstands, and in the centre of the lampstands some One 13
resembling the Son of Man, clothed in a robe which reached to His feet, and with a belt of gold across His breast. His head 14
and His hair were white, like white wool—as white as snow; and His eyes resembled a flame of fire. His feet were like 15
silver-bronze, when it is white-hot in a furnace; and His voice resembled the sound of many waters. In His right hand He 16
held seven stars, and a sharp, two-edged sword was seen

7. *He is coming*] Lit. 'See! He is coming.' *Every eye*] Apparently can only refer to persons alive on the earth at the time. None of the dead can see the Redeemer descending from Heaven, for in accordance with the express teaching of 1 Thess. iv. 16, the resurrection takes place after He has come. *So will they who pierced Him*] An indication that the seer expected the Saviour to return in the lifetime of those who crucified Him. Cp. Matt. xxiv. 64; John i. 51. *Nations of the earth*] Or 'tribes of the land.' Cp. Matt. xxiv. 30.

8. *Evermore will be*] Lit. 'is coming.' Cp. verse 4, n.

10. *The day of the Lord*] I.E. either the time of the Redeemer's Parousia or return to the earth, or else the interval that was to elapse before the coming of that time. In the *Teaching of the Apostles*. xiv., we read, "Every Lord's [day] of the Lord come together and break bread." Otherwise we have no reason to suppose that Sunday had yet received its present name of "the Lord's day."

11. *A roll*] Of papyrus or parchment. It could be conveniently sent on from Patmos to the seven towns in the order prescribed.

12. *Who . . that*] Lit. 'the voice which.' *Then*] Lit. 'having turned.' *Seven*] In the earthly temple there was only one lampstand (Exod. xxv. 31; Heb. ix 2).

15. *White-hot*] The whiteness is expressed by the second half of the Greek word 'chalcolibanus.' The participle in the Greek here has the full force of the perfect tense. Contrast the present participle passive of the same verb in the *Martyrdom of Polycarp*, xv. The case here is the genitive absolute. V.L. 'as if they (the feet) were glowing in a furnace.'

16. *Was seen coming from*] Lit. simply 'coming out of.'

coming from His mouth ; and His glance resembled the sun when it is shining with its full strength.

Words of Encouragement, Life, and Hope.

When I saw Him, I fell at His feet as if I were 17
dead ; but He laid His right hand upon me and said, "Do not be afraid : I am the First and the Last, and the ever-living One. I died ; but I am 18
now alive until the ages of the ages, and I have the keys of the gates of Death and of Hades ! Write down therefore the 19
things you have just seen, and those which are now taking place, and those which are soon to follow : the secret meaning of 20
the seven stars which you have seen in My right hand, and of the seven lampstands of gold. The seven stars are the ministers of the seven churches, and the seven lampstands are the seven churches.

The Letters to the seven Churches.

"To the minister of the church at Ephesus write 1 2
The Letter to Ephesus. as follows :

'This is what He who holds the seven stars in the grasp of His right hand says—He who walks to and fro among the seven lampstands of gold. I know your doings and 2
your toil and patient suffering ; and I know that you cannot tolerate wicked men, but have put to the test those who say that they themselves are apostles but are not, and you have found them to be liars ; and you endure patiently and have borne 3
burdens for My sake and have never grown weary. Yet I have 4
this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have 5
fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in your favour : you hate 6
the doings of the Nicolaitans, which I also hate.

18. *The keys of the gates*] Lit. simply 'the keys.' Cp. Matt. xvi. 18 (last clause), n. The 'power of (i.e. authority over) death,' once wielded by the devil (Heb. ii. 14) is now in the hands of man's great Redeemer.

20. *The seven churches*] The Letters contained in chapters ii., iii. appear to favour the early date of the Apocalypse. 'The members of these churches were manifestly exposed to bitter persecution. The love of very many of them had waxed cold, and false teachers had arisen. This corresponds to what Jesus had predicted would happen in the lifetime of His earthly contemporaries (Matt xxiv. 5, 9–12, 21, 24, 34). *Ministers*] Lit. 'angels.' See ii. 1, n.

1, 8, 12, 18. *Minister*] Or 'guardian angel.' Or the church itself "viewed not merely as in possession of inward vigour, but as exercising it towards things without" (Milligan). Lit. 'angel' or 'messenger.' So also in iii. 1, 7, 14.

4. *You no longer &c.*] Lit. 'you have forsaken your first love.' Cp. Matt. xxiv. 12, 34.

"'Let all who have ears give heed to what the Spirit is saying 7
to the churches. To him who overcomes I will give the
privilege of eating the fruit of the tree of Life, which is in the
Paradise of God.'

"To the minister of the church at Symrna write 8
The Letter to Smyrna. as follows:

'This is what the First and the Last says—He
who died and has returned to life. Your sufferings I know, and 9
your poverty—but you are rich—and the evil name given you by
those who say that they themselves are Jews, and are not, but
are Satan's synagogue. Dismiss your fears concerning all that 10
you are about to suffer. I tell you that the devil is about to
throw some of you into prison that you may be put to the test,
and for ten days you will have to endure persecution. Prove
yourself faithful, even if you have to die, and then I will give
you the victor's wreath of Life.

"'Let all who have ears give heed to what the Spirit is saying 11
to the churches. He who overcomes shall be in no way hurt
by the second death.'

"To the minister of the church at Pergamum 12
The Letter to Pergamum. write as follows:

'This is what He who has the sharp, two-edged
sword says. I know where you dwell. Satan's throne is there; 13
and yet you are true to Me, and did not deny your faith in Me,
even in the days of Antipas My witness and faithful friend, who
was put to death among you, in the place where Satan dwells.
Yet I have a few things against you, because you have with you 14
some that cling to the teaching of Balaam, who taught Balak to
put a stumbling-block in the way of the descendants of Israel—
to eat what had been sacrificed to idols, and commit fornication.
So even you have some that cling in the same way to the teach- 15

7. *The tree of Life*] Cp. xxii. 2. "The promises in the letters to the seven churches relate to experiences and privileges set forth in the predictions which occur in the prophetic portion of the book" (Dr. H. G. Guinness). Christ Himself is the tree of Life, which He bestows on those who overcome, just as He is also the hidden Manna (verse 17), and the morning Star (verse 28; xxii. 16). Cp. John vi. 35, 48.

8. *Died*] Lit. 'became dead.'

10. *Endure persecution*] Cp. Matt. xxiv. 9, 34. *Prove yourself faithful*] Cp. Matt. xxiv. 13. *Even if you have to die*] Lit. 'up to (the point of) death;' not meaning 'so long as life shall last.' Cp. Phil. ii. 8, where 'stooped to die' is literally 'becoming obedient up to (the point of) death.'

11. *The second death*] Cp. verse 7, n.; xx. 6, 14; xxi. 8.

13. *Satan's throne is there*] At the time the Revelation was written the headquarters of the Roman government in the province of Asia were at Pergamum. *You are true to Me*] Cp. Matt. xxiv. 13.

14. *With you*] Lit. 'there.'

ing of the Nicolaitans. Repent, at once ; or else I will come 16
to you quickly, and will make war upon them with the sword which is in My mouth.

"'Let all who have ears give heed to what the Spirit is 17
saying to the churches. He who overcomes—to him I will give some of the hidden Manna, and a white stone ; and—written upon the stone and known only to him who receives it—a new name.'

The Letter to Thyateira.

"To the minister of the church at Thyateira 18
write as follows :

'This is what the Son of God says—He who has eyes like a flame of fire, and feet resembling silver-bronze. I 19
know your doings, your love, your faith, your service, and your patient endurance ; and that of late you have toiled harder than you did at first. Yet I have this against you, that you tolerate 20
the woman Jezebel, who calls herself a prophetess and by her teaching leads astray My servants so that they commit fornication and eat what has been sacrified to idols. I have given her 21
time to repent, but she is determined not to repent of her fornication. I tell you that I am about to cast her upon a bed of 22
sickness, and I will severely afflict those who commit adultery with her, unless they repent of conduct such as hers. Her 23
children too shall surely die ; and all the churches shall come to know that I am He who searches into men's inmost thoughts ; and to each of you I will give a requital which shall be in accordance with what your conduct has been. But to you, the rest of 24
you in Thyateira, all who do not hold this teaching and are not the people who have learnt the "deep things," as they call them (the deep things of Satan !)—to you I say that I lay no other burden on you. Only that which you already possess, cling to 25
until I come.

"'And to him who overcomes and scrupulously obeys My 26
commands, I will give authority over the nations ; and he shall 27
be their shepherd, ruling them with a rod of iron, just as earthenware jars are broken to pieces ; and his power over them shall be like that which I Myself have received from My Father ; and 28

17. *Hidden Manna*] Christ Himself. Cp. verse 7, n. (last sentence). *A new name*] Cp. verse 7, n. ; iii. 12 ; xiv. 1 ; xxii. 4.
19. *Your patient endurance*] Cp. Matt. xxiv. 13. *Of late &c.*] Lit. 'your last works are more numerous than your first.'
25. *Until I come*] Cp. Matt. xxiv. 13.
26. *Authority over the nations*] See iii. 21, n.
27. *Rod of iron*] Cp. verse 7, n. ; xii. 5 ; xix. 15.
28. *The morning Star*] Christ Himself, xxii. 16. Cp. verse 7, n. (last sentence).

I will give him the morning Star. Let all who have ears give 29
heed to what the Spirit is saying to the churches.'

"To the minister of the church at Sardis write 1 3
The Letter to Sardis. as follows:

'This is what He who has the seven Spirits of God and the seven stars says. I know your doings—you are supposed to be alive, but in reality you are dead. Rouse your- 2
self and keep awake, and strengthen those things which remain but have well-nigh perished; for I have found no doings of yours free from imperfection in the sight of My God. Be mind- 3
ful, therefore, of the lessons you have received and heard. Continually lay them to heart, and repent. If, however, you fail to rouse yourself and keep awake, I shall come upon you suddenly like a thief, and you will certainly not know the hour at which I shall come to judge you. Yet you have in Sardis a 4
few who have not soiled their garments; and they shall walk with Me in white; for they are worthy.

"'In this way he who overcomes shall be clothed in white 5
garments; and I will certainly not blot out his name from the book of Life, but will acknowledge him in the presence of My Father and His angels. Let all who have ears give heed to 6
what the Spirit is saying to the churches.'

"To the minister of the church at Philadelpheia 7
The Letter to Philadelpheia. write as follows:

'This is what the holy One and the true says—He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. I know your doings. I 8
have put an opened door in front of you, which no one can shut; because you have but a little power, and yet you have guarded My word and have not disowned Me. I will cause 9
some belonging to Satan's synagogue who say that they themselves are Jews, and are not, but are liars—I will make them come and fall at your feet and know for certain that I have loved you. Because in spite of suffering you have guarded My 10
word, I in turn will guard you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabi-

5. *White garments*] Cp. ii. 7, n.; vii. 9; xix. 14. *Book of Life*] Cp. ii. 7, n.; xiii. 8.; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19. *Acknowledge him*] Cp. Matt. x. 32; Luke xii. 8.

8. *Put*] Lit. 'given.' A Hebraism. *Shut*] Lit. 'shut it.' A Hebraism.

10. *In spite of suffering you have guarded My word*] Lit. 'you guarded the word of My patience;' which may mean the story of all that Christ endured for us and also the teaching in which He has exhorted us to a like unfaltering courage and fortitude. *Earth*] Or 'land.'

tants of the earth. I am coming quickly: cling to that which 11
you already possess, so that your wreath of victory be not taken
away from you.

"'He who overcomes—I will make him a pillar in the 12
sanctuary of My God, and he shall never go out from it again;
and I will write on him the name of My God, and the name of
the city of My God, the new Jerusalem, which is to come down
out of Heaven from my God, and My own new name. Let all 13
who have ears give heed to what the Spirit is saying to the
churches.'

"And to the minister of the church at Laodicaea 14
write as follows:

The Letter to Laodicaea.

'This is what the Amen says—the true and
faithful witness, the Beginning and Lord of God's Creation. I 15
know your doings—you are neither cold nor hot; I would that
you were cold or hot! Accordingly, because you are lukewarm 16
and neither hot nor cold, before long I will vomit you out of My
mouth. You say, I am rich, and have wealth stored up, and I 17
stand in need of nothing; and you do not know that if there
is a wretched creature it is *you*—pitiable, poor, blind, naked.
Therefore I counsel you to buy of Me gold refined in the fire 18
that you may become rich, and white robes to put on, so as to
hide your shameful nakedness, and eye-salve to anoint your eyes
with, so that you may be able to see. All whom I hold dear, I 19
reprove and chastise; therefore be in earnest and repent. I am 20
now standing at the door and am knocking. If any one listens
to My voice and opens the door, I will go in to be with him and
will feast with him, and he shall feast with Me.

"'To him who overcomes I will give the privilege of sitting 21
down with Me on My throne, as I also have overcome and have

12. *Name*] Cp. ii. 7, n.; ii. 17; xiv. 1; xxii. 4. *New Jerusalem*] Cp. ii. 7, n.; xxi. 2.

14. *True and faithful*] Lit. 'faithful and true.'

17. *Pitiable, poor*] Cp. Matt. xxiv. 12.

19. Cp. Heb. xii. 6.

21. *On My throne*] "Except that excellent men have denied it, it would seem impossible to read Scripture without perceiving that its assertions are distinct upon this point." (F. W. Robertson, *Sermons*, v. 28.) See Dan. vii. 18; Matt. xix. 28; xxii. 30; Luke xii. 44; xix. 17; xxii. 29; John xvii. 22; Rom. viii. 17; 1 Cor. ix. 24; Phil. iii. 14; 1 Thess. ii. 12; 2 Tim. ii. 12, 20; 1 Peter v. 4; James i. 12; iii. 21; Rev. i. 9; ii. 26; xx. 4; xxi. 7. Saintly and consecrated Christians are not, like the rest of mankind, mere subjects and citizens in God's heavenly kingdom. Here on earth they are one with the Lord Jesus in the conflict with evil, and along with Him carry a more than nominal cross, and become dead to the world and to sin and selfishness. The result is that they also share in His Kingship. Complete and continually-renewed self-surrender to God is a source not of weakness, but of infinite strength. Through it alone there come to us power with God in prayer, a Christlike influence for good over others, and perfect self-control. See ii. 7, n.; xx. 4, 6.

sat down with My Father on His throne. Let all who have ears 22
give heed to what the Spirit is saying to the churches.'"

A Vision of God on His Throne.

A Door into Heaven stood open.

After all this I looked and saw a door in Heaven 1 4
standing open, and the voice that I had previously heard, which resembled the blast of a trumpet, again spoke to me and said, "Come up here, and I will show you things which are to happen in the future." Immediately I 2
found myself in the Spirit, and saw a throne in Heaven, and some One sitting on the throne. The appearance of Him who sat 3
there was like jasper or sard; and encircling the throne was a rainbow, in appearance like an emerald. Surrounding the throne 4
there were also twenty-four other thrones, on which sat twenty-four elders clothed in white robes, with victors' wreaths of gold upon their heads.

The Beings and Things around the Throne.

Out from the throne there came flashes of 5
lightning, and voices, and peals of thunder, while in front of the throne seven blazing lamps were burning, which are the seven Spirits of God. And 6
in front of the throne there seemed to be a sea of glass, resembling crystal. And midway between the throne and the elders, and surrounding the throne, were four living creatures, full of eyes in front and behind. The first living creature resembled a 7
lion, the second an ox, the third had a face like that of a man, and the fourth resembled an eagle flying. And each of the four 8
living creatures had six wings, and in every direction, and within, are full of eyes; and day after day, and night after night, they never cease saying, "Holy, holy, holy, Lord God, the Ruler of all, who wast and art and evermore shalt be."

2. *Saw a throne*] "The Seer is introduced into the glorious audience-chamber of a great King" (Milligan).

3. *Jasper or sard*] Red stones. *Rainbow*] An emblem of God's faithfulness (Gen. ix. 13). *Like an emerald*] And therefore, perhaps, a lunar rather than a solar rainbow.

4. *Twenty-four elders*] "Representatives of the glorified church. Twice twelve combines the number of the patriarchs with that of the apostles" (Milligan).

5. *There came*] Lit. 'come.'

6. *Sea of glass*] Recalling God's spotless purity and the measureless depths of His nature. *Midway between &c.*] See the Cambridge *Journal of Philology*, ii. 318. *Four living creatures*] Possibly a symbol of humanity, when perfected. The ideal earthly creature would resemble a man in thought and feeling, a lion in majesty and strength, an ox in patient labour, and an eagle in lofty flight and motion. (Dr. J. Brown.)

8. *Holy, holy, holy*] It is unlikely that there is any implied reference here to the sacred Trinity of the divine nature. The words are probably a Hebrew idiom, meaning 'thrice holy,' 'unspeakably holy.' *Evermore shalt be*] Lit. 'art to come,' or 'art coming.'

God's Power and Glory proclaimed.

And whenever the living creatures give glory 9
and honour and thanks to Him who is seated on
the throne, and lives until the ages of the ages, the 10
twenty-four elders fall down before Him who sits on the throne
and worship Him who lives until the ages of the ages, and they
cast their wreaths down in front of the throne, saying,

"It is fitting, O our Lord and God, 11
That we should ascribe unto Thee the glory and the honour
and the power;
For Thou didst create all things,
And because it was Thy will they came into existence, and
were created."

The breaking of the seven Seals.

The Book of coming Events.

And I saw lying in the right hand of Him who 1
sat on the throne a book written on both sides and
closely sealed with seven seals. And I saw a 2
mighty angel who was exclaiming in a loud voice, "Who is
worthy to open the book and break its seals?" But no one in 3
Heaven, or on earth, or under the earth, was able to open the
book or look into it.

Only the Redeemer could open the Book.

And while I was weeping bitterly, because no 4
one was found worthy to open the book or look
into it, one of the elders said to me, "Do not 5
weep; the Lion which belongs to the tribe of Judah, the Root
of David, has triumphed and will open the book and break its
seven seals."

A Vision of the Lamb of God.

Then, midway between the throne and the four 6
living creatures, I saw a Lamb standing among the
elders. He looked as if He had been offered in

1. *Lying in*] Lit. simply 'on.' Neither the preposition nor the sense is the same as in Acts vii. 55. 56. *A book*] I.E. a scroll, or roll of parchment or papyrus. *Written on both sides*] I.E. complete in itself, and leaving no room for any change or addition.

4. *Weeping, bitterly*] In times of stress and calamity our fears and sorrows are often intensified through our ignorance of what is going to happen next. Cp. Luke xxi. 26.

5. *Do not weep*] Cp. Bickersteth's beautiful words:

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne."

6. *Midway between*] Lit. 'in the midst of.' The Hebrew preposition denoting this is always repeated. *A Lamb*] Strange and unlooked for. The Seer had been told of a lion, and he beholds a lamb, the emblem of patience and innocence, and a lamb, too, which had been sacrificed (Milligan). *Have been sent far and wide*] I.E. the eyes. But V.L. reads 'the Spirits.' *Earth*] Or 'land.'

sacrifice, and He had seven horns and seven eyes. The last-named are the seven Spirits of God, and have been sent far and wide into all the earth. So He comes, and now He has taken 7
the book out of the right hand of Him who is seated on the throne. And when He had taken the book, the four living 8
creatures and the twenty-four elders fell down before the Lamb, having each of them a harp and bringing golden bowls full of incense, which represent the prayers of God's people. And 9
now they sing a new song.

"It is fitting," they say, "that Thou shouldst be the One to take the book
And break its seals;
Because Thou hast been offered in sacrifice
And hast purchased for God with Thine own blood
Some out of every tribe and language and people and nation,
And hast formed them into a kingdom to be priests to our 10
God,
And they reign over the earth."

His Power and Glory proclaimed.

And I looked, and heard what seemed to be the 11
voices of countless angels on every side of the throne, and of the living creatures and the elders. Their number was myriads of myriads and thousands of thousands, and with loud voices they were singing, "It is fitting that 12
the Lamb which has been offered in sacrifice should receive all power and riches and wisdom and might and honour and glory and blessing." And as for every created thing in Heaven 13
and on earth and under the earth and on the sea, and everything that was in any of these, I heard them say,

"To Him who is seated on the throne,
And to the Lamb,
Be all blessing and honour
And glory and might,
Until the ages of the ages!"

Then the four living creatures said "Amen," and the elders 14
fell down and worshipped.

The first Seal.

And when the Lamb broke one of the seven seals 1 6
I saw it, and I heard one of the four living crea-

10. *Reign over*] The preposition is the same as in Matt. xxviii. 18, where our Lord solemnly affirms His already-existing, universal sovereignty, not 'on' but 'over' the earth. Or 'are to reign over.' v.l. 'will reign over.' *Earth*] Or 'land.'

11. *What seemed to be*] Lit. 'as' v.l. omits this word.

14. *Worshipped*] v.l. 'worshipped Him who lives until the ages of the ages.'

1. *One of the four living creatures*] The lion (iv. 7). *Come*] Not 'Come and see.' The words are addressed to the vision about to display itself.

tures say, as if with a voice of thunder, "Come." And I looked and a white horse appeared, and its rider carried a bow; and a victor's wreath was given to him; and he went out conquering and in order to conquer. 2

The second Seal.

And when the Lamb broke the second seal, I heard the second living creature say, "Come." 3
And another horse came out—a fiery-red one; and power was given to its rider to take peace from the earth, and to cause men to kill one another; and a great sword was given to him. 4

The third Seal.

When the Lamb broke the third seal, I heard the third living creature say, "Come." I looked, and a black horse appeared, its rider carrying a balance in his hand. And I heard what seemed to be a voice speaking in the midst of the four living creatures, and saying, "A quart of wheat for a shilling, and three quarts of barley for a shilling; but do not injure either the oil or the wine." 5 6

The fourth Seal.

When the Lamb broke the fourth seal I heard the voice of the fourth living creature say, "Come." I looked and a pale-coloured horse appeared. Its rider's name was Death, and Hades came close behind him; and authority was given to them over the fourth part of the earth, to kill with the sword or with famine or pestilence or by means of the wild beasts of the earth. 7 8

The fifth Seal.

When the Lamb broke the fifth seal, I saw at the foot of the altar the souls of those whose lives 9

2. *Rider*] Cp. xix. 11. The ancient interpreters were agreed that the horse in the first seal carries Christ, and that those in the three remaining seals introduce a power antagonistic to Him. (Wordsworth.) But Dr. J. S. Russell finds here a representation of the outbreak of the Jewish war, under Vespasian, in 66 A.D. The first horse is white, little blood being shed as yet.

3. *The second living creature*] The ox, a symbol of God's patience (iv. 7).

4. *Fiery-red*] Emblematic of great slaughter. *Earth*] Or 'land.' *Kill one another*] Civil war sprang up among the Jews. *Sword*] A weapon for close conflict, unlike the bow (verse 2), which is used at a distance.

5. *The third living creature*] With the quasi-human head (iv. 7). The vision which follows may denote the horrors of famine (Josephus, *Wars*, v. 10. 2).

6. *The oil and the wine*] "A figure of the care with which God watches over His own people and supplies all their wants" (Milligan). But the real explanation may perhaps be found in the conduct of John of Gischala, who, during the siege of Jerusalem, seized the sacred wine and oil (Josephus, *Wars*, v. 13. 6). Cp. Ezek. iv. 16. *A quart of wheat &c.*] Some such rendering as "A shilling for a penny loaf, and a shilling for three dough cakes" would bring home to the English reader the famine prices which are here intended.

7. *The voice*] Not 'a' voice, although there is no article in the Greek. Its omission is a Hebraism. *Fourth living creature*] The eagle (iv. 7). *Death and Hades*] Symbolizing the intensified horrors of the siege of Jerusalem (Josephus, *Wars*, v. 12. 3, and v. 13. 7).

8, 10, 15. *Earth*] Or 'land.'

9–11. Some believe that St. Peter, in his first Letter (iv. 6), refers to these martyred saints, and to the good news here announced to them. If so, the apostle must have

had been sacrificed because of the word of God and of the testimony which they had given. And now with loud voices 10
they cried out, saying, "How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the inhabitants of the earth for our blood?" And there was given to each of them a long white robe, and 11
they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were soon to be killed just as they had been.

The sixth Seal.

When the Lamb broke the sixth seal I looked, 12
and there was a great earthquake, and the sun became as dark as sackcloth, and the whole disc of the moon became like blood. The stars in the sky also fell to the earth, 13
as when a fig-tree, upon being shaken by a gale of wind, casts its unripe figs to the ground. The sky too passed away, as if a 14
scroll were being rolled up, and every mountain and island was removed from its place. The kings of the earth and the great 15
men, the military chiefs, the wealthy and the powerful—all, whether slaves or free men—hid themselves in the caves and in the rocks of the mountains, while they called to the mountains 16
and the rocks, saying, "Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamb; for the day of His anger—that great day—has come, and who 17
is able to stand?"

The Safety of God's true Servants.

After this I saw four angels standing at the four 7 1
corners of the earth, and holding back the four winds of the earth so that no wind should blow

read the Revelation before he himself wrote—an indication of the early date of this book!

10. *Now*] When the fifth seal was broken—implied by the tense.

12–14. Cp. Matt. xxiv. 29, n. and xxiv. 34. When the temple was utterly blotted out, not one stone being left upon another; and the last sacrifice had been offered there; when the remnant of the people were sold into slavery, or to be butchered in gladiatorial shows; when their nationality was utterly trodden out, and their land given to strangers; it seemed as if the historian could only fitly describe these great catastrophes by some such imagery as this before us. (Dr. J. Brown.) But some interpret the first six Seals as descriptive of the temporal glory and subsequent decline of pagan Rome, and think that the sixth and last of them is symbolic of the adoption of Christianity by the Emperor Constantine.

13. *Unripe figs*] Or 'winter figs.'

15–16. Cp. Luke xxiii. 30. The limestone hills of Palestine are honeycombed with caves which from time immemorial have afforded shelter to robbers and fugitives. It is a significant fact that upon the fall of Jerusalem these caves formed the last hiding place of vast numbers of the Jews (Josephus, *Wars*, vi. 7; vi. 9; vii. 2. 2). In Acts iv. 26, the phrase 'kings of the earth' (or, land), is applied by Peter to the rulers of Palestine.

1. *At*] Lit. (looking) 'towards,' (ready to move) 'to' *Earth*] Or 'land.' So in verses 2, 3.

over the earth or the sea or upon any tree. And I saw another 2
angel coming from the east and carrying a seal belonging to the
ever-living God. He called in a loud voice to the four angels
whose work it was to injure the earth and the sea. "Injure 3
neither land nor sea nor trees," he said, "until we have sealed
the bondservants of our God upon their foreheads."

The 144,000.

When the sealing was finished, I heard how 4
many were sealed out of all the tribes of the descendants of Israel. They were a hundred and forty-four thousand.

Of the tribe of Judah, twelve thousand were sealed; 5
Of the tribe of Reuben, twelve thousand;
Of the tribe of Gad, twelve thousand;
Of the tribe of Asher, twelve thousand; 6
Of the tribe of Naphtali, twelve thousand;
Of the tribe of Manasseh, twelve thousand;
Of the tribe of Symeon, twelve thousand; 7
Of the tribe of Levi, twelve thousand;
Of the tribe of Issachar, twelve thousand;
Of the tribe of Zebulun, twelve thousand; 8
Of the tribe of Joseph, twelve thousand;
Of the tribe of Benjamin, twelve thousand.

A vast Throng of gloriously triumphant Saints.

After this I looked, and a vast host appeared 9
which it was impossible for any one to count,
gathered out of every nation and from all tribes
and peoples and languages, standing before the
throne and before the Lamb, clothed in long white robes, and
carrying palm-branches in their hands. In loud voices they 10
were exclaiming, "It is to our God who is seated on the throne,
and to the Lamb, that we owe our salvation!" All the angels 11
were standing in a circle round the throne and round the elders
and the four living creatures, and they fell on their faces in front
of the throne and worshipped God.

"Even so!" they cried; 12
"The blessing and the glory
And the wisdom and the thanks
And the honour and the power and the might
Are to be ascribed to our God,
Until the ages of the ages!
Even so."

2. *Coming*] Lit. 'going up.' *Ever-living*] Lit. 'living.'
3. Cp. Matt. xxiv. 31; Luke xxi. 19; Ezek. ix. 4-6.
9. *Count*] Lit. 'count it.' A Hebraism, which has a parallel in modern Greek.
11. *All the angels*] Cp. v. 11.

Then, addressing me, one of the elders said, 13
Though martyred, full Salvation was now theirs through the Lamb.
"Who are these people clothed in the long white robes? and where have they come from?" My 14
reply was, "My lord, you know." "They are those," he said, "who have just passed through the great distress, and they washed their robes and made them white in the blood of the Lamb. For this reason they stand 15
before the very throne of God, and render Him service, day after day and night after night, in His sanctuary, and He who is sitting upon the throne will shelter them in His tent. They will 16
never again be hungry or thirsty, and never again will the sun or any scorching heat trouble them. For the Lamb who is in 17
front of the throne will be their Shepherd, and will guide them to water-springs of Life, and God will wipe every tear from their eyes."

The seventh Seal.
When the Lamb broke the seventh seal, there 1 8
was silence in Heaven for about half an hour.

The sounding of the seven Trumpets.

Then I saw the seven angels who are in the 2
The Prayers of God's People. Their Enemies punished.
presence of God, and seven trumpets were given to them. And another angel came and stood 3
close to the altar, carrying a censer of gold; and abundance of incense was given to him that he might place it with the prayers of all God's people upon the golden altar which was in front of the throne. And the smoke 4
of the incense rose into the presence of God from the angel's

14. *Have just passed through*] Lit. 'are coming out of.' *The great distress*] Possibly of the persecution under Nero and from the unbelieving Jews in the closing years of the Mosaic dispensation. Cp. Dan. xii. 1; Matt. xxiv. 21. The article, omitted in the A.V., may denote 'the predicted distress,' or 'the great, unparalleled distress.'

17. *In front of the throne*] Lit. 'between (where we are and) the throne.' See iv. 6, n.

1. *Silence*] The great preparatory dispensation of Judaism had now reached its end. "It was not heathen Babylon, or idolatrous Tyre and Sidon, that had fallen with a fall so fearful. It was Jerusalem, and there was silence; the silence of awe and amazement at the sight" (Dr. J. Brown). The sounding of the seven trumpets recalls the story of God's judgement of ancient Jericho (Josh. vi.).

Seven Trumpets] Rev. viii.–xi. describes over again substantially the same events as those seen in the Vision of the Seven Seals (Rev. v.–viii.). The several divisions of the Apocalypse are not really consecutive, but run, as it were, parallel to one another, and merely give different aspects and varied representations of the same set of events. So, in order to make their lesson doubly sure, the dreams of Joseph (Gen. xxxvii.) and Pharaoh (Gen. xli. 32) were repeated under two different forms, Gideon's sign and the Vision of Daniel (Judges vi. 36–39; Dan. ii., vii.) were doubled, and the Lord Jesus used more than one parable to illustrate different sides of one and the same truth (as in Luke xv.). Others, however, regard the Visions of the Apocalypse as following one another in their fulfilment.

hand, and mingled with the prayers of His people. So the angel took the censer and filled it with fire from the altar and flung it to the earth ; and there followed peals of thunder, and voices, and flashes of lightning, and an earthquake. 5

Then the seven angels who had the seven trumpets made preparations for blowing them. 6

The first Trumpet.

The first blew his trumpet ; and there came hail and fire, mixed with blood, falling upon the earth ; and a third part of the earth was burnt up, and a third part of the trees and all the green grass. 7

The second Trumpet.

The second angel blew his trumpet ; and what seemed to be a great mountain, all ablaze with fire, was hurled into the sea ; and a third part of the sea was turned into blood. And a third part of the creatures that were in the sea—those that had life—died ; and a third part of the ships were destroyed. 8 9

The third Trumpet.

The third angel blew his trumpet ; and there fell from Heaven a great star, which was on fire like a torch. It fell upon a third part of the rivers and upon the springs of water. The name of the star is 'Wormwood ;' and a third part of the waters were turned into wormwood, and vast numbers of the people died from drinking the water, because it had become bitter. 10 11

The fourth Trumpet.

Then the fourth angel blew his trumpet ; and a curse fell upon a third part of the sun, a third part of the moon, and a third part of the stars, so that a third part of them were darkened and for a third of the day, and also of the night, there was no light. 12

5. "The judgments which follow are answers to the prayers of the saints, and are inflicted on the enemies of the Church" (Alford). Cp. vi. 9–11.

7. 63 to 68 A.D. were years of drought, disastrous conflagrations and earthquakes (Farrar).

8, 9. The time of Nero affords abundant evidence of great calamities connected with ships and the sea (Farrar).

10, 11. Farrar finds the explanation of these verses in the overthrow of Nero, the failure of the Julian line, and the bitterness caused thereby.

12. Ruler after ruler among the Jews and the Romans was murdered or killed himself (Farrar). But according to the historic school of interpretation the first six Trumpets embody the events that occurred after the great European revolution which broke out in 1793. The first received its fulfilment in the French Revolution ; the second in the destruction of the fleets of France by such victories as those of the Nile, Cape St. Vincent, and Trafalgar ; the third pointed to the desolation caused by the French wars throughout Europe ; the fourth depicts the career of Napoleon I. ; the fifth prefigures the humiliation inflicted by that great warrior upon the pope ; while the sixth refers to the wasting away of the Turkish power. We are supposed to be living under the seventh plague now, and may almost at any moment expect the second Coming and personal reign of our Lord. (Dr. J. Brown, of Bedford. *The Book of Revelation.*) Others assert that the first six Trumpets were realized when Goths, Saracens and Turks desolated Christian Rome.

Yet more fearful Woes to come.

Then I looked, and I heard a solitary eagle 13
crying with a loud voice, as it flew across the sky,
"Alas, alas, alas, for the inhabitants of the earth,
because of the significance of the remaining trumpets which the
three angels are about to blow!"

The fifth Trumpet.

The fifth angel blew his trumpet; and I saw a 1 9
Star which had fallen from Heaven to earth; and
to him was given the key of the depths of the
bottomless pit, and he opened the depths of the bottomless pit. 2
And smoke came up out of the pit resembling the smoke of a
vast furnace, so that the sun was darkened, and the air also, by
reason of the smoke of the pit.

The Locusts.

And from the midst of the smoke there came 3
locusts on to the earth, and power was given to
them resembling the power which earthly scorpions possess.
And they were forbidden to injure the herbage of the earth, or 4
any green thing, or any tree. They were only to injure human
beings—those who have not the seal of God on their foreheads.
Their mission was not to kill, but to cause awful agony for five 5
months; and this agony was like that which a scorpion inflicts
when it stings a man. And at that time people will seek death, 6
but will by no possibility find it, and will long to die, but death
evades them.

The appearance of the locusts was like that of horses equipped 7
for war. On their heads they had wreaths which looked like
gold. Their faces seemed human and they had hair like women's 8
hair, but their teeth resembled those of lions. They had breast- 9
plates which seemed to be made of steel; and the noise caused
by their wings was like that of a vast number of horses and
chariots hurrying into battle. They had tails like those of 10
scorpions, and also stings; and in their tails lay their power of
injuring mankind for five months.

The locusts had a king over them—the angel of the bottom- 11
less pit, whose name in Hebrew is 'Abaddon,' while in Greek

13. *Earth*] Or 'land.'

1. *A Star*] Possibly Nero. *Had fallen*] And was now lying on the earth. Here, as elsewhere, the Greek perfect tense indicates the continuing result of the act of falling. In xiv. 8; Luke x. 18; the act itself is denoted by the use of the aorist. The historic school of interpreters asserts that the Star denotes Mahomet, and the smoke Mahometanism.

3. *Locusts.*] Evil spirits, or the Saracens. *Earth*] Or 'land.' So in verse 4.

5. *Five months*] The period—whatever it may have been—assigned them by God for their work of human chastisement, just as He has appointed for natural locusts five months in each year (April to September) free from frost.

8. *They had hair*] The antennae of the locusts.

11. *A king*] Or 'as king.' *Abaddon*] I.E. 'Ruin.' *Apollyon*] I.E. 'Destroyer.'

he is called 'Apollyon.' The first woe is past; two other woes have still to come. 12

The sixth Trumpet.

The sixth angel blew his trumpet; and I heard a single voice speaking from among the horns of the golden incense altar which is in the presence of God. It said to the sixth angel—the angel who had the trumpet: "Set at liberty the four angels who are prisoners near the great river Euphrates." And the four angels who had been kept in readiness for that hour, day, month, and year, were set at liberty, so that they might kill a third part of mankind. The number of the cavalry was two hundred millions; I heard how many there were of them. 13 14 15 16

The Horses and Horsemen.

The following is a description of the horses which I saw in my vision—and of their riders. The body-armour of the riders was red, blue and yellow; and the horses' heads were shaped like the heads of lions, while from their mouths there came fire and smoke and sulphur. By these three plagues a third part of mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For the power of the horses is in their mouths and in their tails; their tails being like serpents, and having heads, and it is with them that they inflict injury. 17 18 19

The People whose Lives were spared refused to repent.

But the rest of mankind who were not killed by these plagues, did not even then repent and leave the things they had made, so as to cease worshiping the demons, and the idols of gold and silver, bronze, stone, and wood, which can neither see nor hear, nor move; nor did they repent of their murders, their practice of magic, their fornication, or their thefts. 20 21

Then I saw another strong angel coming down from Heaven. 1 10

13–19. Swarms of Orientals gathered to the destruction of Jerusalem. "At one period of Hebrew history, the object of Israel's intensest fears was that army of fierce horsemen who came against them from the cities on the Euphrates" (Dr. J. Brown). Cp. Hab. i. 6–10.

17. *Came fire*] Gibbon says that the secret of the power and use of gunpowder was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and that the Sultans had the sense to adopt, and the wealth to reward, the talents of a Christian engineer.

19. *In their tails*] When artillery is on the march, the muzzles of the guns always point to the rear. But H. R. Haweis sees a reference here to the well-known habit of Parthian cavalry of shooting arrows behind them when fleeing.

21. *Nor did they repent*] "It is a sorrowful and suggestive thought that men, by a sort of fascination, often go on in their sins long after those sins are felt by them to be ruinous and degrading" (Dr. J. Brown).

1. Historic interpreters explain this chapter as referring to Luther and the great reformation.

A glorious Angel and the seven Peals of Thunder.

He was robed in a cloud, and over his head was the rainbow. His face was like the sun, and his feet resembled pillars of fire. In his hand he held a small scroll unrolled: and, planting his right foot on the sea and his left foot on the land, he cried out with a loud voice which resembled the roar of a lion; and when he had cried out, each of the seven peals of thunder uttered its own message. And when the seven peals of thunder had spoken, I was about to write down what they had said; but I heard a voice from Heaven which told me to keep secret all that the seven peals of thunder had said, and not write it down.

God's Purposes to be now fully realized.

Then the angel that I saw standing on the sea and on the land, lifted his right hand toward Heaven, and in the name of Him who lives until the ages of the ages, the Creator of Heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it, he solemnly declared, "There shall be no further delay; but in the days when the seventh angel blows his trumpet—when he begins to do so—then the secret purposes of God are realized, in accordance with the good news which He gave to His servants the prophets."

The Seer eats the Angel's little Book.

Then the voice which I had heard speaking from Heaven once more addressed me. It said, "Go and take the little book which lies open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and asked him to give me the little book. "Take it," he said, "and eat the whole of it. You will find it bitter when you have eaten it, although in your mouth it will taste as sweet as honey." So I took the roll out of the angel's hand and ate the whole of it; and in my mouth it was as sweet as honey, but when I had eaten it I found it very bitter. And a voice said to me, "You must prophesy yet further concerning peoples, nations, languages, and many kings."

'Measure the earthly Temple, and count the Worshippers.'

Then a reed was given me to serve as a measuring rod; and a voice said, "Rise, and measure God's sanctuary—and the altar—and count the

2. *Hand*] His left hand. See verse 5.
3, 4. *Peals of thunder*] Cp. Ps. xxix. Lit. 'thunders.'
6. *Delay*] See vi. 11.
7. *Servants*] Lit. 'bondservants.'
9. *Eat*] Cp. Jer. xv. 16.
11. *A voice said*] Lit. 'they say.'
1. *The altar*] The golden altar of incense. Some suppose that the 'measuring'

worshippers who are in it. But as for the court which is outside the sanctuary, pass it over ; do not measure it ; for it has been given to the Gentiles, and for forty-two months they will trample the holy city under foot. And I will authorize My two witnesses to prophesy for twelve hundred and sixty days, clothed in sackcloth.

The two Witnesses for God.

"These witnesses are the two olive trees, and they are the two lamps which stand in the presence of the Lord of the earth. And if any one seeks to injure them—fire comes from their mouths and devours their enemies ; and if any one seeks to injure them, he will in this way certainly be killed. They have power given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy ; and power over the waters to turn them into blood, and to smite the earth with various plagues whenever they choose to do so.

The Murder of the two Witnesses.

"And when they have fully delivered their testimony, the wild Beast which is to rise out of the bottomless pit will make war upon them and overcome them and kill them. And their dead bodies are to lie in the broad street of the great city which spiritually is designated 'Sodom' and 'Egypt,' where indeed their Lord was crucified. And men belonging to all peoples, tribes, languages and nations gaze at their dead bodies for three days and a half, but they refuse to let them be laid in a tomb. The inhabitants of the earth rejoice over them and are glad and will send gifts to one another; for these two prophets had greatly troubled the inhabitants of the earth."

But at the end of the three days and a half the breath of

and 'counting' prefigured coming destruction (2 Sam. viii. 2 ; 2 Kings xxi. 12, 13 ; Ps. lx. 6 ; Isa. xxviii. 17 ; xxxiv. 11 ; Amos vii. 6–10) ; others that it denotes their continued preservation, the sanctuary in that case being the Christian church.

2. *Forty-two months*] Cp. verse 3 ; xii. 6, 14 ; xiii. 5. For three years and a half—the whole duration of the Jewish war—an armed mob of Zealots and Edomites tyrannized over Jerusalem (Josephus, *Wars*, iv. 5). Cp. Luke xxi. 24.

3. *Two witnesses*] Moses and Elijah (Alford), or faithful men in the Western and Eastern churches. *Two*] To strengthen and establish their testimony. Cp. Deut. xix. 15. *Clothed in sackcloth*] Expressive of their grief at the then coming calamities. 1260 *days*] The change from forty-two months to 1260 days (exactly the same period of time) may denote that the two witnesses would not for a single day cease giving their testimony.

4 *The two olive-trees*] Cp. Zech. iv. 1–6. They "represent the Holy Spirit bestowing His gifts and His grace through the Old and New Testaments" (Vitringa).

6, 10, 18. *Earth*] Or 'land.'

7. *The wild Beast*] This is the first of thirty-seven passages where some fierce, hell-born power is so described in this book. See xiii. 1, n.

8. *The great city*] Cp. xiv. 8 ; xvi. 19 ; xvii. 18 ; xviii. 10, 16, 18, 19, 21. *'Sodom' and 'Egypt'*] Cp. xvi. 19, n.

They rise to Life again, and ascend to Heaven.

life from God entered into them, and they rose to their feet; and all who saw them were terrified. Then they heard a loud voice calling to them out of Heaven, and bidding them come up; and they went up to Heaven in the cloud, and their enemies saw them go. And just at that time there was a great earthquake, and a tenth part of the city was overthrown. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of Heaven. The second Woe is past; the third Woe will soon be here.

12 13 14

The seventh Trumpet.

The seventh angel blew his trumpet; and there followed loud voices in Heaven which said, "The sovereignty of the world now belongs to our Lord and His Christ; and He will be King until the ages of the ages." Then the twenty-four elders, who sit on thrones in the presence of God, fell on their faces and worshipped God, saying,

15 16 17

"We give Thee thanks, O Lord God, the Ruler of all,
Who art and wast,
Because Thou hast exerted Thy power, Thy great power, and hast become King.
The nations grew angry,
And Thine anger has come,
And the time for the dead to be judged,
And the time for Thee to give their reward to Thy servants the prophets and to Thy people,
And to those who fear Thee, the small and the great,
And to destroy those who destroy the earth."

18

Then the doors of God's sanctuary in Heaven were opened, and the ark, in which His covenant was, was seen in His sanctuary; and there came flashes of lightning, and voices, and peals of thunder, and an earthquake, and heavy hail.

19

A Series of Marvels.

The Sun-clad Woman.

And a great marvel was seen in Heaven—a woman who was robed with the sun and had the moon under her feet, and had also a wreath of stars

1 12

12. *Went up to Heaven &c.*] Cp. Gen. v. 24; 2 Kings ii. 11; Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Rev. xii. 5.

15. *Now belongs*] Cp. i. 1, 3, 19; xii. 10; xx. 3, 4; xxii. 6, 10; Matt. iii. 2; iv. 17; x. 7; Luke xxi. 31.

1. *A woman*] Perhaps symbolizing the Jewish Christian church, the male child (verse 5) being the martyred members of that church. Others say that the Woman is the church of Rome.

round her head, was with child, and she was crying out in the pains and agony of childbirth. 2

The great Dragon.

And another marvel was seen in Heaven—a great fiery-red dragon, with seven heads and ten horns; and on his heads were seven kingly crowns. 3
His tail was drawing after it a third part of the stars of Heaven and it dashed them to the ground. And in front of the woman who was about to become a mother, the dragon was standing in order to devour the child as soon as it was born. She gave birth to a son—a male child, destined before long to rule all nations with an iron sceptre; but her child was caught up to God and His throne, and the woman fled into the desert, there to be cared for, for twelve hundred and sixty days, in a place which God had prepared for her. 4 5 6

The Dragon is cast down from Heaven to Earth.

And war broke out in Heaven, Michael and his angels engaging in battle with the dragon. The dragon fought and so did his angels; but they were defeated, and there was no longer any room found for them in Heaven. The great dragon, the ancient serpent, he who is called 'the Devil' and 'the Adversary' and leads the whole earth astray, was hurled down: he was hurled down to the earth, and his angels were hurled down with him. 7 8 9

The Triumph of Christ and His People.

Then I heard a loud voice in Heaven which said, "The salvation and the power and the kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down—he who, day after day and night after night, was wont to accuse them in the presence of God. But they have gained the victory over him because of the blood of the Lamb and of the testimony which they have borne, and because they held their lives cheap and did not shrink even from death. For this reason be glad, O Heaven, and you who live in Heaven! Alas for the earth and the sea! For the devil has come down to you; full of fierce anger, because he knows that his appointed time is short." 10 11 12

And when the dragon saw that he was hurled down to the 13

3. *Great*] And powerful. *Fiery-red*] Cruel. The colour of blood.
6. *The woman*] The surviving Jewish Christians. *Fled into the desert*] Cp. xviii. 4; Matt. xxiv. 16; Mark xiii. 14; and Josephus, *Wars*, ii. 20; iii. 3. 3. *1260 days*] Three years and a half. The length of the Jewish war. Cp. xi. 2, 3; xiii. 5.
9. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33.
10. *Have now come*] See xi. 15, n.

The Dragon persecutes the Woman.

earth, he went in pursuit of the woman who had given birth to the male child. Then the two wings 14
of a great eagle were given to the woman to enable her to fly away into the desert to the place assigned her, there to be cared for, for a period of time, two periods of time, and half a period of time, beyond the reach of the serpent. And the 15
serpent poured water from his mouth—a very river it seemed—after the woman, in the hope that she would be carried away by its flood. But the earth came to the woman's help; it opened 16
its mouth and drank up the river which the dragon had poured from his mouth. This made the dragon furiously angry with 17
the woman, and he went elsewhere to make war upon her other children—those who keep God's commandments and hold fast to the testimony of Jesus. And he took up a position upon the 18
sand of the sea-shore.

The first wild Beast.

Then I saw a wild Beast coming up out of 1
the sea, and he had ten horns and seven heads. On his horns were ten kingly crowns, and inscribed on his heads were names full of blasphemy. The wild 2
Beast which I saw resembled a leopard, and had feet like the feet of a bear, and his mouth was like the mouth of a lion; and it was to the dragon that he owed his power and his throne and his wide dominion.

I saw that one of his heads seemed to have been mortally 3
wounded; but his mortal wound was healed, and the whole world was amazed and followed him. And they offered 4
worship to the dragon, because it was to him that the wild Beast owed his dominion; and they also offered worship to the wild Beast, and said, "Who is there like him? and who is able to engage in battle with him?"

14. *The two wings*] Perhaps the eastern and western Roman Empires. *A period of time, two periods . . and half a period*] I.E. three years and a half: the length of the Jewish war. See verse 6, n.; xi. 2, 3; xiii. 5.

18. *He took up*] v.L. 'I took up.' *Upon*] or 'overlooking,' 'facing.'

1. *Wild Beast*] "Beyond all shadow of doubt or uncertainty, Nero" (Farrar). He had world-wide power, claimed for himself divine worship, cruelly persecuted the Christians for forty-two months, and after having died a violent death was popularly expected to come out from some secret hiding place, alive and well. Cp. 2 Thess. ii. 3, n. The numerical value of the letters which made up his name, when written in Hebrew, instead of in Greek or Latin, was 666. Cp. 2 Tim. iv. 17, n. Others maintain that the Bishop of Rome is symbolized here, that the second wild Beast (verse 11) denotes the Jesuits, and that the statue (verse 14) represents the general Councils. But see 2 Thess. ii. 3 n.

2. This wild Beast combined in one the characteristics of the four Beasts of Dan. vii. 2, 4, 5, 6.

4 *Who is there like him?*] Cp. the name of the archangel Michael, which, in Hebrew, means "Who is like God?" "The worldly-hearted cry, 'What is better than wealth and power, ease and comfort?' The faint-hearted chime in, and ask,

And there was given him a mouth full of boastful and 5
blasphemous words ; and liberty of action was granted him for
forty-two months. And he opened his mouth to utter 6
blasphemies against God, to speak evil of His name and of His
dwelling-place—that is to say, of those who dwell in heaven.
And permission was given him to make war upon God's people 7
and conquer them ; and power was given him over every tribe,
people, language and nation ; and all the inhabitants of the 8
earth will be found to be worshipping him ; every one whose
name is not recorded in the book of Life—the book of the Lamb
who has been offered in sacrifice ever since the creation of the
world.

Sure Retribution will come upon all Persecutors.

Let all who have ears give heed. If any one is 9, 10
eager to lead others into captivity, he must himself
go into captivity. If any one is bent on killing with
the sword, he must himself be killed by the sword.
Here is an opportunity for endurance, and for the exercise of
faith, on the part of God's people.

The second wild Beast.

Then I saw another wild Beast, coming up out 11
of the earth. He had two horns like those of a
lamb, but he spoke like a dragon. And the au- 12
thority of the first wild Beast—the whole of that authority—he
exercises in his presence, and he causes the earth and its inhabi-
tants to worship the first wild Beast, whose mortal wound had
been healed. He also works great miracles, so as even to make 13
fire come down from Heaven to earth in the presence of human
beings. And his power of leading astray the inhabitants of the 14
earth is due to the marvels which he has been permitted to
work in the presence of the wild Beast. And he told the in-
habitants of the earth to erect a statue to the wild Beast who
had received the sword-stroke and yet had recovered. And 15
power was granted him to give breath to the statue of the wild
Beast, so that the statue of the wild Beast could even speak
and cause all who refuse to worship it to be put to death. And 16
he causes all, small and great, rich and poor, free men and
slaves, to have stamped upon them a mark on their right hands
or on their foreheads, in order that no one should be allowed to 17

'What is the use of making a stand on behalf of principle? The power against us is overwhelming'" (Dr. J. Brown).

8, 12, 14. *Earth*] Or 'land.'

11. *Spoke like a dragon*] Cruelly and pitilessly.

14. *A statue*] Possibly a symbol of corrupt public opinion.

17. *Allowed to buy or sell &c.*] "This seems to point to the commercial and spiritual interdicts which have been laid upon non-conformity ; from even before the

buy or sell unless he had the mark—either the name of the wild Beast or the number which his name represents.

The Name of the wild Beast indicated.

Here is scope for ingenuity. Let people of 18
shrewd intelligence calculate the number of the wild Beast; for it indicates a certain man, and his number is six hundred and sixty-six.

The Joy of the Redeemer and His People.

Then I looked, and I saw the Lamb standing . 1 14
upon Mount Zion, and with Him a hundred and forty-four thousand people, having His name and His Father's name written on their foreheads. And I 2
heard music from Heaven which resembled the sound of many waters and the roar of loud thunder; and the music which I heard was like that of harpists playing upon their harps. And they were 3
singing what seemed to be a new song, in front of the throne and in the presence of the four living creatures and the elders; and no one was able to learn that song except the hundred and forty-four thousand people who had been redeemed out of the world.

The Firstfruits of Mankind. Their spotless Purity.

These are they who had not defiled themselves 4
with women: they are as pure as virgins. They follow the Lamb wherever He goes. They have been redeemed from among men, as firstfruits to God and to the Lamb. And no lie has ever been found upon 5
their lips: they are faultless.

Four Voices from Heaven.

The first Voice.

And I saw another angel flying across the sky, 6
carrying the Good News of the ages to tell to every nation, tribe, language and people, among those 7
who live on the earth. He said in a loud voice, "Fear God and give Him glory, because the time of His judgement has come;

interdict of Diocletian, mentioned by Bede in his hymn on Justin Martyr, down to the last remaining disabilities imposed upon non-conformity in modern Papal or Protestant countries" (Alford).

18. See xiii. 1, n. This verse implies the possibility of the first readers of the Revelation having been able, with a little ingenuity, to discover the name of the man designated 'the wild Beast.' Probably, therefore, he was then alive.

1. *Upon*] Lit. (with his face) 'toward.' 144,000] "This number represents completeness and union in the true doctrine and discipline of Christ" (Wordsworth). *Name*] Cp. ii. 7, n.; ii. 17; iii. 12; xxii. 4.

1–5. See Heb. xii. 22, n.

2. *Music . . sound . . roar . . music*] Lit. 'voice' (four times).

4. *Wherever He goes*] "If He goes to Gethsemane, they follow Him thither. If He goes to Calvary, they take up their cross and follow Him thither. He is gone to Heaven, and they will be with Him there also" (Wordsworth).

6, 15, 16, 18, 19. *Earth*] Or 'land.'

and worship Him who made sky and earth, the sea and the water-springs."

The second Voice.

And another, a second angel, followed, exclaiming, "Great Babylon has fallen, has fallen—she who made all the nations drink the wine of the anger provoked by her fornication." 8

The third Voice.

And another, a third angel, followed them, exclaiming in a loud voice, "If any one worships the wild Beast and his statue, and receives a mark on his forehead or on his hand, he shall drink the wine of God's anger which stands ready, undiluted, in the cup of His fury, and he shall be tormented with fire and sulphur in the presence of the holy angels and of the Lamb. And the smoke of their torment goes up until the ages of the ages; and the worshippers of the wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here is an opportunity for endurance on the part of God's people, who carefully keep His commandments and the faith of Jesus!" 9 10 11 12

The fourth Voice.

And I heard a voice from Heaven which said, "Write as follows: 'Blessed are the dead who die in the Lord from this time onward. Yes, says the Spirit, let them rest from their sorrowful labours; for what they have done goes with them.'" 13

The Coming of the Son of Man. He reaps the Grain Harvest.

Then I looked, and a white cloud appeared, and sitting on the cloud was some One resembling the Son of Man, having a wreath of gold upon His head and in His hand a sharp sickle. And 14 15

8. *Great Babylon*] Cp. xvi. 19; xvii. 5; xviii. 2, 10, 21. *Great*] An adjective applied to Jerusalem in xi. 8. *Has fallen*] See ix. 1, n.

10. *Ready*] Lit. 'mixed.' Greek perfect participle.

11. *Torment*] This noun also occurs in ix. 5; xviii. 7, 10, 15. A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word 'punishment' or 'correction' in Matt. xxv. 46 gives in itself no indication of time. Cp. Gen. xix. 28; Jude 7.

12. *An opportunity &c.*] Or 'the secret of the endurance of God's people.' Cp. xiii. 9, 10.

13. *Who die in the Lord from this time onward*] When Jerusalem fell, and Judaism, the earthly Kingdom of God, passed away, the Saviour "opened the Kingdom of Heaven" to all truly consecrated believers. The Intermediate state of Paradise is now abolished for all Christians who resemble in character and watchfulness the Wise Virgins of Matt. xxv. 1–13. At death they go at once to God and Heaven. See Matt. xvi. 18, n. *Let them rest*] Lit. (they die) 'in order to get rest.' *From*] Or 'after.'

14–16. Corresponds to the gathering of the wheat into the barn (Matt. xiii. 30), which Christ seems to have taught would take place at the end of the Jewish age (Matt. xiii. 39, 40).

15, 18. *Use*] Or 'apply.' Lit. 'send.'

another, an angel, came out of the sanctuary, calling in a loud voice to Him who sat on the cloud, and saying, "Use your sickle and reap, for the hour for reaping has come: the harvest of the earth is over-ripe." Then He who sat on the cloud flung 16
His sickle on the earth, and the earth had its harvest reaped.

And another angel came out from the sanctuary 17
in Heaven, and he too carried a sharp sickle. And 18
another angel came out from the altar—he who had power over fire—and he spoke in a loud voice to Him who had the sharp sickle, saying, "Use your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe." And the angel flung his sickle down to the 19
earth, and reaped the vine of the earth and threw the grapes into the great winepress of God's anger. And the winepress was trodden 20
outside the city, and out of it came blood reaching the horses' bridles for a distance of two hundred miles.

The Vintage is gathered, and is trodden in fierce Anger.

The seven Plagues.

Then I saw another marvel in Heaven, great 1 15
and wonderful—there were seven angels bringing seven plagues. These are the last plagues, because in them God's anger has found full expression.

The Plagues are brought by seven Angels.

And I saw what seemed to be a sea of glass 2
mingled with fire, and those who had gained the victory over the wild Beast and over his statue and the number of his name, standing by the sea of glass and having harps which belonged to God. And they were singing 3
the song of Moses, God's servant, and the song of the Lamb. Their words were,

The redeemed sing Songs of glad Triumph to God.

"Great and wonderful are Thy works,
O Lord God, the Ruler of all.
Righteous and true are Thy ways,
O King of the nations.

16, 19. *Flung*] Or 'put in.'

17–20. Corresponds to the gathering up and burning of the Tares (Matt. xiii. 30).

20. *200 miles*] A possible reference to the geographical length of Palestine—from north to south. In the Jewish war the whole country was deluged with blood.

2. *A sea*] As in Solomon's temple (1 Kings vii. 23). *By the sea*] Lit. (with their faces) 'towards the sea.'

3. *They were singing the song of Moses . . and the song of the Lamb*] I.E. they were giving endless thanks to God, not only for the salvation which came to them in Christ, but also for the conflict with sin and sorrow which went before, taught them their need of Christ, and made them ready and willing to accept Him when, at last, He was presented to them. The goodness of our Heavenly Father is as unmistakable in the stern, preliminary discipline of law, as in the gift of the Saviour Himself.

Who shall not be afraid, O Lord, and glorify Thy name? 4
For Thou alone art holy.
All nations shall come and shall worship Thee,
Because the righteousness of all that Thou hast done has been made manifest."

The Plagues come unmistakably from Heaven and God.

After this, when the doors of the sanctuary of 5
the tent of witness in Heaven were opened, I
looked; and there came out of the sanctuary the 6
seven angels who were bringing the seven plagues.
The angels were clad in pure, bright linen, and wore belts of
gold across their breasts. And one of the four living creatures 7
gave the seven angels seven bowls of gold, full of the anger
of God who lives until the ages of the ages. And the sanctuary 8
was filled with smoke from the glory of God and from His power;
and no one could enter the sanctuary till the seven plagues
brought by the seven angels were at an end.

The first Plague.

Then I heard a loud voice from the sanctuary 1 16
say to the seven angels, "Go and pour on to the
earth the seven bowls of the anger of God." So 2
the first angel went away and poured his bowl on to the earth;
and it brought a bad and painful sore upon the men who had on
them the mark of the wild Beast and worshipped his statue.

The second Plague.

The second angel poured his bowl into the sea, 3
and it became blood, like a dead man's blood, and
every living creature in the sea died.

The third Plague.

The third angel poured his bowl into the rivers 4
and springs of water, and they became blood. And 5
I heard the angel of the waters say, "Righteous
art Thou, who art and wast, the holy One, because Thou hast thus
taken vengeance; for they poured out the blood of Thy people 6
and of the prophets, and in return Thou hast given them blood
to drink: and this they deserved." And I heard a voice from 7
the altar say, "Even so, O Lord God, the Ruler of all, true and
righteous are Thy judgements."

Servant] Lit. 'bondservant.' *The nations*] v.L. 'the ages.' Another v.L. is 'saints.'

4. *Alone art holy*] The word here used "attributes holiness that punishes as well as holiness that has mercy. It sets God before us as a being who is true and faithful in holiness, true to Himself and true to His creatures in all the various relations He has towards them" (Edward Seeley, *Great Reconciliation*).

6. *Linen*] v.L. 'stone;' i.e. alabaster or white marble.

1, 2, 14. *Earth*] Or 'land.'

2. *It brought*] Lit. 'it became.' Or we might render 'a bad and painful sore broke out upon.'

5. *The holy One*] v.L. 'and shalt be.'

The fourth Plague.

Then the fourth angel poured his bowl on to the sun, and power was given to it to scorch men with fire. And the men were severely burned; and yet they spoke evil of God who had power over the plagues, and they did not repent so as to give Him glory.

8 9

The fifth Plague.

The fifth angel poured his bowl on to the throne of the wild Beast; and his kingdom became darkened. People gnawed their tongues because of the pain, and they spoke evil of the God in Heaven because of their pains and their sores, and did not repent of their misconduct.

10 11

The sixth Plague.

The sixth angel poured his bowl into that great river, the Euphrates; and its stream was dried up in order to clear the way for the kings who are to come from the east. Then I saw three foul spirits, resembling frogs, issue from the mouth of the dragon, from the mouth of the wild Beast, and from the mouth of the false prophet. For they are the spirits of demons working marvels—spirits that go out to control the kings of the whole earth, to assemble them for the battle which is to take place on the great day of God, the Ruler of all. ("I am coming like a thief. Blessed is the man who keeps awake and guards his raiment for fear he walk about ill-clad, and his uncomeliness become manifest.") And assemble them they did at the place called in Hebrew 'Har-Magedon.'

12 13 14 15 16

The seventh Plague.

Then the seventh angel poured his bowl into the air; and a loud voice came out of the sanctuary from the throne, saying, "Everything is now ready." Flashes of lightning followed, and voices, and peals of thunder, and an earthquake more dreadful than there had ever been since there was a man upon the earth—so terrible was it and so great! The great city was split into three parts; the cities of the nations fell; and great Babylon came into remembrance before God, for Him to make her drink from

17 18 19

11. *Their misconduct*] Lit. 'their works.'

14. *The great day of God*] See Acts ii. 20, n.

15. *Ill-clad*] Lit. 'naked.'

16. *Har-Magedon*] i.e. the mountain of Megiddo (or slaughter). "It rises from the famous plain or Esdraelon of Jezreel, which was the great battle-field of Palestine. 'Two kings perished on its soil; some of Israel's chief victories were won here; and also two of the saddest dirges of the Jewish nation were evoked by the defeats of Gilboa and Megiddo.'" (Dr. J. Brown.) See Judges v. 19; 2 Kings ix. 27; xxiii. 29, 30; 2 Chron. xxxv. 22.

19. *Three parts*] Cp. Ezek. v. 1–5. *Great Babylon*] In *The Parousia* (pp. 484–97), Dr. J. S. Russell gives forcible reasons for identifying Babylon with Jerusalem rather

the wine-cup of His fierce anger. Every island fled away, and 20
there was not a mountain anywhere to be seen. And heavy 21
hail, that seemed to be a talent in weight, fell from the sky upon
the people; and they spoke evil of God on account of the
plague of the hail—because the plague of it was exceedingly
severe.

The great Harlot.

An Angel addresses the Seer.

Then one of the seven angels who were carrying 1 17
the seven bowls came and spoke to me. "Come
with me," he said, "and I will show you the doom
of the great harlot who sits upon many waters. The kings of 2
the earth have committed fornication with her, and the in-
habitants of the earth have been made drunk with the wine of
her fornication."

A Vision of the great Harlot.

So he carried me away in the Spirit into a 3
desert, and there I saw a woman sitting on a
scarlet-coloured wild Beast which was covered with
names of blasphemy and had seven heads and ten horns. The 4

than with Rome. So in xi. 8 the names 'Sodom' and 'Egypt' are symbolically applied to Jerusalem. Dr. Russell tabulates as follows the contrasts between the earthly and heavenly Jerusalems, as expressed or implied in the New Testament:

The new Jerusalem (Rev. iii. 12; xxi. 2).	The old Jerusalem.
The heavenly Jerusalem (Heb. xii. 22).	The earthly Jerusalem.
The city which has the foundations (Heb. xi. 10).	The non-continuing city (Heb. xiii. 14).
The city built by God (Heb. xi. 10, 16).	The city built by men.
The Jerusalem which was soon to come (Heb. xiii. 14).	The Jerusalem which then was (Gal. iv. 25).
The Jerusalem which is above (Gal. iv. 26).	The Jerusalem which was below.
The Jerusalem which is free (Gal. iv. 26).	The Jerusalem which was in bondage (Gal. iv. 25).
The holy and faithful city (Rev. xxi. 2).	The wicked, apostate city.
The Bride (Rev. xxi. 2).	The Harlot (Rev. xvii. 1).

21. *That seemed to be*] Or 'of about.'

1. *Harlot*] "Rome was not capable of violating the covenant of her God, or of being false to her divine Husband, for she was never the married wife of Jehovah. But all through their testimony, this is the sin and this the name which the O.T. prophets hurl against Jerusalem." See Isa. i. 21; lvii. 8; Jer. ii. 20; iii.; iv. 30; xi. 15; xiii. 27; Ezek. xvi., xxii., xxiii. *Many*] v.L. 'the many.' *Sits upon many waters*] If interpreted of Jerusalem this may refer to the dispersion of the Jews at that time over many parts of the earth, and their world-wide influence; if of Rome it may denote her world-wide dominion.

2. *Earth*] Or 'land.' So in verses 5, 8, 18. *Kings of the earth*] In Acts iv. 26 these words mean 'the rulers of Palestine.' *With her*] Or 'in company with her.'

3. *Scarlet-coloured*] Or 'blood-red.' Not the word ('fiery-red') used in vi. 4. *Sitting on a . . wild Beast*] If the woman symbolizes ancient Jerusalem, these words symbolize her subjection to, and dependence on the imperial power of Rome. Others suppose that her position upon the Beast means the rule of the city of Rome over its empire.

woman was clothed in purple and scarlet, and was brilliantly attired with gold and jewels and pearls. She held in her hand a cup of gold, full of abominations and she gave filthy indications of her fornication. And on her forehead was a name written : 5
"I am a symbol of great Babylon, the mother of the harlots and of the abominations of the earth." And I saw the woman 6
drinking herself drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was filled with utter astonishment.

The Meaning of the Vision explained.

Then the angel said to me, "Why are you so 7
astonished? I will explain to you the secret meaning of the woman and of the seven-headed, ten-horned wild Beast which carries her.

"The wild Beast which you have seen was, and is not, and 8
yet is destined to re-ascend, before long, out of the bottomless pit and go his way into perdition. And the inhabitants of the earth will be filled with amazement—all whose names are not in the book of Life, having been recorded there ever since the creation of the world—when they see the wild Beast : because he was, and is not, and yet is to come. Here is scope for the 9
exercise of a mind that has wisdom ! The seven heads are the seven hills on which the woman sits. And they are seven kings : five of them have fallen, and the one is still reigning. 10
The seventh has not yet come, but when he comes he must continue for a short time. And the wild Beast which once existed 11
but does not now exist—he is an eighth king and yet is one of the seven and he goes his way into perdition.

And the ten horns which you have seen are ten kings who 12
have not yet come to the throne, but for a single hour they are to receive authority as kings along with the wild Beast. They 13
have one common policy, and they are to give their power and authority to the wild Beast. They will make war upon the 14

4. *Brilliantly attired*] The parallel is probably a fanciful one which some Protestant commentators have discerned between this and the garments of purple, scarlet and gold, adorned with precious stones, worn by the Pope and his cardinals.

6. *The blood of the saints*] See xviii. 20, 24, n.

8. *Re-ascend*] Cp. Eph. iv. 9, n. *Is to come*] Or 'will be present.'

9. *Here is scope &c.*] Possibly implying that the interpretation which most readily suggests itself of the 'seven hills' is not the true one. *Seven hills*] May merely denote a very mountainous situation, or worldly prominence. Or it may be interpreted literally of Constantinople, Jerusalem, or Rome.

10. *Seven kings*] Has been explained of empires rather than of men. If the words be taken literally they may denote either (1) seven Roman emperors; (2) seven Roman procurators in Judaea ; (3) the seven Herods. *One is still reigning*] If he could now be identified as Nero, or as any other definite person, this, of course, would fix the date of the Apocalypse.

12. *Ten horns*] Possibly the allies of Rome in the Jewish war.

Lamb, and the Lamb will triumph over them, for He is Lord of lords and King of kings, and they who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory."

He also said to me, "The waters which you have seen, on 15
which the harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen—and the 16
wild Beast—these will hate the harlot, and they will cause her to be laid waste and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their hearts 17
to carry out His purpose, and to carry out a common purpose and give their kingdom to the wild Beast until God's words have come to pass. And the woman whom you have seen is 18
the great city which has kingly power over the kings of the earth."

The Downfall of Babylon.

The Wickedness and the Overthrow of the City.

18 After these things I saw another angel coming 1
down from Heaven, armed with great power. The earth shone with his splendour, and with a mighty 2
voice he cried out, saying,

"Great Babylon has fallen, has fallen,
And has become a home for demons
And a stronghold for every kind of foul spirit
And for every kind of foul and hateful bird.
For all the nations have drunk the wine of the anger pro- 3
voked by her fornication,
And the kings of the earth have committed fornication with her,
And the merchants of the earth have grown rich through her excessive luxury."

Christ's People are bidden to leave the City.

Then I heard another voice from Heaven, which 4
said,

"Come out of her, My people,
That you may not become partakers in her sins,
Nor receive a share of her plagues.
For her sins are piled up to the sky, 5
And God has called to mind her unrighteous deeds.

16. *Hate*] Cp. Josephus, *History*, v. 1; *Wars*, ii. 18.
18. *Great city*] Jerusalem is so described in xi. 8. *Kings of the earth*] See Acts iv. 26. The words are there applied to the rulers of Palestine.
3, 9, 11, 23. *Earth*] Or 'land.'
4. *Come out of her, My people*] Cp. Matt. xxiv. 16; Mark xiii. 14.

Give back to her as she has given ; 6
Repay her in accordance with her doings, twice as much ;
In the bowl that she has mixed, mix twice as much for her.
She has freely glorified herself and revelled in luxury ; 7
Equally freely administer torment to her, and woe ;
For in her heart she boasts, saying, 'I sit enthroned as queen :
No widow am I : I shall never know sorrow.'

The Grief and Terror of her Friends. But there is Joy in Heaven.

"For this reason calamities shall come thick 8
upon her on a single day—
Death and sorrow and famine ;
And she shall be burned to the ground.
For strong is the Lord God who has judged her.
The kings of the earth who have committed fornication with 9
her and have revelled in luxury
Shall weep aloud and lament over her
When they see the smoke of her burning,
While they stand afar off because of their terror at her 10
heavy punishment,
And say, 'Alas, alas, thou great city, O Babylon, the mighty city !
For in one short hour thy doom has come !'
And the merchants of the earth weep aloud and lament 11
over her,
Because now there is no sale for their cargoes—
Cargoes of gold and silver, 12
Of jewels and pearls,
Of fine linen, purple and silk, and of scarlet stuff ;
All kinds of rare woods, and all kinds of goods in ivory
And in very costly wood,
In bronze, steel and marble ;
Also cinnamon and amomum ; 13
Odours to burn as incense or for perfume ;
Frankincense, wine, oil ;
Fine flour, wheat, cattle and sheep ;

6. *She has given*] Lit. 'she has given back.' *Twice as much*] Cp. what is said of Jerusalem in Isa. xl. 2. The firstborn among the Jews, being doubly privileged, deserved double punishment when he sinned against his privileges. Cp. also the 'plentifully rewardeth' of Ps. xxxi. 23.

8. *Burned to the ground*] Or 'utterly burned up.' Lit. 'burned down with fire.' *The Lord*] v.l. omits these words. 10, 16, 18, 19, 21. *Great city*] Jerusalem is so described in xi. 8.

13. *Perfume*] Especially for the hair.

Horses and carriages and slaves ;
And the lives of men.
The dainties that thy soul longed for are gone from thee, 14
And all thine elegance and splendour have perished,
And never again shall they be found.
They who traded in these things, who grew wealthy through 15
her,
Will stand afar off, struck with terror at her punishment,
Weeping aloud and sorrowing, and saying,
'Alas, alas ; for this great city, 16
Which was brilliantly arrayed in fine linen, and purple and
scarlet stuff,
And beautified with gold, jewels and pearls ;
Because in one short hour all this great wealth has been 17
laid waste !'
And every shipmaster and every passenger by sea
And the crews and all who ply their trade on the sea
Stood afar off, and cried aloud 18
When they saw the smoke of her burning ; and they
said,
'What city is like this great city?'
And they threw dust upon their heads, 19
And cried out, weeping aloud and sorrowing.
'Alas, alas,' they said, 'for this great city,
In which, through her vast wealth, the owners of all the
ships on the sea have grown rich ;
Because in one short hour she has been laid waste !'
Rejoice over her, O Heaven, 20
And you saints and apostles and prophets ;
For God has taken vengeance on her because of you."

The Ruin of the City is complete.

Then a single angel of great strength took a 21
stone which resembled a huge millstone, and
hurled it into the sea, saying,
"So shall Babylon, that great city, be violently hurled down
and never again be found.
No harp or song, no flute or trumpet, shall ever again be 22
heard in thee ;
No craftsman of any kind shall ever again be found in
thee ;
Nor shall the grinding of the mill ever again be heard in
thee.
Never again shall the light of a lamp shine in thee, 23

And never again shall the voice of a bridegroom or of a bride be heard in thee :
For thy merchants were the great men of the earth,
And with the magic which thou didst practise all nations were led astray.
And in her was found the blood of prophets and of God's people 24
And of all who had been put to death on the earth."

The Inhabitants of Heaven give Thanks.

19 1 After this I seemed to hear the far-echoing voices of a great multitude in Heaven, who said,
"Hallelujah !
The salvation and the glory and the power
Belong to our God.
True and just are His judgements, 2
Because He has judged the great harlot who was corrupting the whole earth with her fornication,
And He has taken vengeance for the blood of His bond-servants which her hands have shed."
And a second time they said, 3
"Hallelujah !
For her smoke ascends until the ages of the ages."
And the twenty-four elders and the four living creatures fell 4 down and worshipped God who sits upon the throne. "Even so," they said, "Hallelujah !" And from the throne there came 5 a voice which said,
"Praise our God, all you His bondservants—
You who fear Him, both the small and the great."

Their Joy at the Coming of Christ's Kingdom, and of His Marriage Feast.

And I seemed to hear the voices of a great 6 multitude and the sound of many waters and of loud peals of thunder, which said,
"Hallelujah !
Because the Lord our God, the Ruler of all, has become King.
Let us rejoice and triumph 7
And give Him the glory ;
For the time for the marriage of the Lamb has come,
And His bride has made herself ready."

24. *The blood of prophets*] A crime of which Jerusalem, rather than Rome, was specially guilty (Matt. xxiii. 29–37 ; Luke xiii. 33).
1, 3, 4, 6. *Hallelujah*] I.E. 'Praise Jah,' the last syllable being a contracted form of the name 'Jehovah.'
2, 19. *Earth*] Or 'land.'
6. *Has become King*] See *Aorist* vi. 6.
7. *The marriage of the Lamb*] Cp. Luke xiv. 16.

And she was permitted to array herself in fine linen, shining 8
and spotless; the fine linen being the righteous actions of God's
people. And he said to me, "Write as follows: 'Blessed are 9
they who receive an invitation to the marriage supper of the
Lamb;'" and he added, still addressing me, "These are truly the
words of God." Then I fell at his feet to worship him! But he 10
exclaimed, "Oh, do not do that: I am a fellow bondservant of
yours and a fellow bondservant of your brethren who have borne
testimony to Jesus; worship God." Testimony to Jesus is the
spirit which underlies prophecy.

A glorious Vision of our great Redeemer and King.

Then I saw a door open in Heaven, and a white 11
horse appeared. Its rider was named "Faithful and
True"—being One who in righteousness acts as
Judge, and makes war. His eyes were like a flame 12
of fire, and on His head were many kingly crowns; and He has
a name written upon Him which no one but He Himself knows.
The outer garment in which He is clad has been dipped in 13
blood, and His name is THE WORD OF GOD. The armies 14
in Heaven followed Him—mounted on white horses and clothed
in fine linen, white and spotless. From His mouth there comes 15
a sharp sword with which He will smite the nations; and He
will Himself be their Shepherd, ruling them with a sceptre of
iron; and it is His work to tread the winepress of the fierce
anger of God, the Ruler of all. And on His outer garment and 16
on His thigh He has a name written,

KING OF KINGS AND LORD OF LORDS.

The complete Destruction of His human Enemies.

And I saw a single angel standing on the sun, 17
who cried with a loud voice to all the birds that
flew across the sky, "Come and be present at
God's great supper, that you may feast on the 18
flesh of kings, and the flesh of generals and the flesh of mighty
men, on the flesh of horses and their riders, and on the flesh of
all mankind whether they are free men or slaves, great men or
small."

8. *Righteous actions*] Or, possibly, 'clearing of the characters.'

9. *Marriage supper*] To which the Lord's Supper now points forward, and for which it bids us prepare.

11. *A white horse*] "Christ, the Rider on the White Horse, who had been revealed in the First Seal, at the beginning of the Christian era, going forth conquering and to conquer, is now seen at the end. He is the Alpha and Omega of the Apocalypse" (Wordsworth).

12. *Like a flame*] v.l. omits the word 'like.' *No one . . knows*] Cp. ii. 17.

13. *THE WORD OF GOD*] "He is the Revealer of the Father and the very utterance of His mind and heart." Cp. John i. 1.

And I saw the wild Beast, and the kings of the earth, and 19
their armies, all assembled to make war, once for all, against
the Rider upon the horse and against His army. And the wild 20
Beast was captured, and with him the false prophet who had
done the miracles in his presence with which he had led astray
those who had received the mark of the wild Beast, and those
who worshipped his statue. Both of them were thrown alive
into the lake of fire that was all ablaze with sulphur. But the 21
rest were killed with the sword that came from the mouth of the
Rider on the horse. And the birds all fed ravenously upon their
flesh.

The Devil is put into Prison.

Then I saw an angel coming down from Heaven, 1 2
having the key of the bottomless pit, and upon his
arm he carried a great chain. He laid hold of 2
the dragon—the ancient serpent—who is the Devil and the
Adversary, and bound him for a thousand years, and hurled him 3
into the bottomless pit. He closed the entrance and put a seal
upon him in order that he might be unable to lead the nations
astray any more until the thousand years were at an end.
Afterwards he is to be set at liberty for a short time.

Martyrs and Saints rise to Life and to kingly Power.

And I saw thrones, and some who were seated 4
on them, to whom judgment was entrusted. And
I saw the souls of those who had been beheaded
on account of the testimony that they had borne
to Jesus and on account of God's Message, and also the souls of
those who had not worshipped the wild Beast or his statue, nor

19. *Once for all*] Not expressed in the Greek, but implied in the aorist tense of the verb.

2. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33. *Bound him*] Cp. Matt. xii. 29. If, in accordance with the reiterated statement of Rev. i. 1, 3, 19; xxii. 6, 10; this took place shortly after the Apocalypse was written, then throughout the Christian era the Devil's work of tempting and injuring mankind has had to be done for him with inferior power and skill and diminished success by subordinate evil spirits. *A thousand years*] The Apocalypse being a book full of symbols, this may stand simply for an exceedingly long period, of which the duration is unknown to us. Only its beginning can fall within the limits of time laid down in i. 1, 3, 19; xxii. 6, 10.

4. *Thrones*] See iii. 21, n. *Were seated*] Or 'took their seats.' *On their hands*] Lit. 'and on their hands.' See xiii. 16; xiv. 9. The ordinary 'pre-millennial' application of this verse "is absolutely untenable for these two reasons, apart from any question about the millennium itself. (1) It was the (disembodied) *souls* of the martyrs which S. John saw, *not* the risen bodies of saints. (2) The word translated 'beheaded' is as technical a word (so to speak) as our word 'guillotined,' and refers exclusively to those who died under the 'axe' of the State executioner of the Roman empire. Before any one can rightly understand the just 'recompense of reward' signified in this verse, he must realize the exceeding bitterness of the long conflict between public law and private conscience—the exceeding trial to a Roman citizen of being condemned to the axe as a disloyal person, a breaker of the laws, and a traitor to the State" (Canon Rayner Winterbotham, *Sermons and Expositions*, p. 379). *Came to Life*] Lit. 'lived.'

received his mark on their foreheads or on their hands ; and they came to Life and were kings with Christ for a thousand years. No one else who was dead rose to Life until the thou- 5
sand years were at an end. This is the first resurrection. Blessed and holy are they who share in the first resurrection. 6
The second death has no power over them, but they shall be priests to God and to Christ, and shall be kings with Him for the thousand years.

Satan is set at Liberty for a Time. His Destruction.

But when the thousand years are at an end, the 7
Adversary will be released from his imprisonment, and will go out to lead astray the nations in all the 8
four corners of the earth, Gog and Magog, and assemble them for war, and they are like the sands on the sea-shore in number. And they went up over the whole breadth of 9
the earth and surrounded the encampment of God's people and the beloved city. But fire came down from Heaven and consumed them ; and the devil, who had been leading them astray, 10
was thrown into the lake of fire and sulphur where the wild Beast and the false prophet were, and day and night they will suffer torture until the ages of the ages.

The World-wide Resurrection and Judgement.

Then I saw a great white throne and One who 11
was seated on it, from whose presence earth and sky fled away, and no place was found for them.
And I saw the dead, the great and the small, 12
standing in front of the throne. And books were opened ; and so was another book—namely, the book of Life ; and the dead were judged by the things recorded in the books in accordance with what their conduct had been. Then the sea yielded up 13
the dead who were in it, Death and Hades yielded up the dead who were in them, and each man was judged in accordance with what his conduct had been. Then Death and Hades were 14

5. *No one else &c.*] Lit. 'The rest of the dead did not live.' *The first resurrection*] Cp. Dan. xii. 2 ; Luke xiv. 4 ; John v. 25 ; 1 Cor. xv. 23 ; Heb. xi. 35, n.

7. *When the thousand years are at an end*] These words appear to exempt the remainder of the book from the limits of time laid down in i. 1, 3, 19 ; xxii. 6, 10.

8. *Gog and Magog*] See Ezek. xxxviii. (R.V.).

10. *Who had been leading them astray*] Greek imperfect participle. See *Aorist* iii. 4, 5, 6.

11. *A great white throne*] Emblematic of almighty power and absolute holiness.

12. Cp. Dan. vii. 10 ; John v. 29 ; 1 Cor. xv. 24. The last two passages predict a universal judgement which is still future. *Books*] Those of God's memory, and possibly also those of the human memory. Every detail of our past lives appears to be indelibly recorded upon our minds and brains, and, if so, may at any time be revived. Cp. Luke xvi. 25 : "Remember!"

14. *The lake of fire*] Implying awful pain and complete, irremediable ruin and destruction. See Heb. x. 27, second note. *The second death*] Cp. ii. 7, n. ; ii, 11 ; verse 6 ; xxi. 8.

thrown into the lake of fire: this is the second death—the lake
of fire. And if any one's name was not found recorded in the 15
book of Life he was thrown into the lake of fire.

The new Heaven and the new Earth.

Heaven and God descend into human Nature.

And I saw a new Heaven and a new earth; for 1 2
the first Heaven and the first earth were gone, and
the sea no longer exists. And I saw the holy city, 2
the new Jerusalem, coming down out of Heaven
from God and made ready like a bride attired to meet her
husband. And I heard a loud voice, which came from the 3
throne, say,

"God's dwelling place is among men
And He will dwell among them
And they shall be His peoples.
Yes, God Himself will be among them.
He will wipe every tear from their eyes. 4
Death shall be no more;
Nor sorrow, nor wail of woe, nor pain;
For the first things have passed away."

The Result is an entirely new Creation.

Then He who was seated on the throne said, 5
"I am re-creating all things." And he added,
"Write down these words, for they are faithful
and true." He also said, "They have now been fulfilled. I am 6
the Alpha and the Omega, the Beginning and the End. To
those who are thirsty I will give the privilege of drinking from
the well of the water of Life without payment. All this shall be 7
the heritage of him who overcomes, and I will be his God and
he shall be one of My sons. But the cowardly, the unbelieving, 8
and the polluted, and murderers, fornicators, and those who
practise magic or worship idols, and all liars—shall receive
the portion allotted to them in the lake which burns with fire
and sulphur. This is the second death."

1. *A new Heaven and a new earth*] It may be that this, rather than 'the Millennium,' is the name which we ought to give to the golden age, of purity and bliss, which next awaits the world. The words seem to include a transformation and glorification of our material globe. See, however, Matt. v. 17, third note; xxiv. 35, n. *The sea*] To be taken literally, and not, as Milligan, to denote 'the troubled and sinful world.' The definite article may imply 'the sea as we now know it, with all its changeableness, treachery and perils.'

2. *The new Jerusalem*] Cp. ii. 7, n.; iii. 12; xvi. 19, n.

3. *Be among them*] v.l. adds 'their God.'

4. *Name*] Cp. ii. 7, n.; ii. 17; iii. 12; xiv. 1.

8. *The second death*] See Heb. x. 27, n.; Rev. ii. 7, n.; ii. 11; xx. 6, 14.

The Bride, the heavenly Jerusalem.

A Description of the new Jerusalem.

Then there came one of the seven angels who 9
were carrying the seven bowls full of the seven
last plagues. "Come with me," he said, "and I
will show you the bride, the Lamb's wife." So in the Spirit he 10
carried me to the top of a vast, lofty mountain, and showed me
the holy city, Jerusalem, coming down out of Heaven from God,
and bringing with it the glory of God. It shone with a radiance 11
like that of a very precious stone—such as a jasper, bright and
transparent. It had a wall, massive and high, with twelve large 12
gates, and in charge of the gates were twelve angels. And
overhead, above the gates, names were inscribed which are
those of the twelve tribes of the descendants of Israel. There 13
were three gates on the east, three on the north, three on the
south, and three on the west. The wall of the city had twelve 14
foundation stones, and engraved upon them were twelve names
—the names of the twelve apostles of the Lamb.

The Length and Breadth and Height of the City.

Now he who was speaking to me had a measur- 15
ing-rod of gold, with which to measure the city
and its gates and its wall. The plan of the city is 16
a square, the length being the same as the breadth ;
and he measured the city furlong by furlong, with his measuring
rod—it is twelve hundred miles long, and the length and the
breadth and the height of it are equal. And he measured the 17
wall of it—a wall of a hundred and forty-four cubits, according
to human measure, which was also that of the angel.

The solid fabric of the wall was jasper ; and the city itself 18

9. *The bride*] Cp. xvi. 19, n.

11. *Bringing with it*] Lit. 'having,' 'retaining.' *The glory of God*] The essence of which is His righteousness and love, and not anything merely outward.

12. *In charge of*] Or, perhaps, 'at.'

13. "The city lies open and accessible to all quarters, and to all quarters alike" (Canon Rayner Winterbotham). Cp. Matt. viii. 11 ; Luke xiii. 29.

14. *Twelve foundation-stones*] See Heb. xi. 10, n.

16. *A square*] "What does it mean save the perfect and complete proportions of heavenly happiness and glory? All is utterly satisfactory. How great and striking is the contrast between this and any human happiness, any earthly good, so unequal, so incomplete as that always is" (Canon Rayner Winterbotham). *Miles*] Lit. 'thousands;' like the Latin 'millia (passuum).' *Furlong by furlong*] Lit. 'over furlongs,' to indicate the exactness of the measure. There were Rabbinical writers who supposed that at some future time God would lift Jerusalem to a height of twelve miles.

17. *Measured the wall*] I.E., perhaps, the thickness of the wall.

18. *Solid fabric*] Or, possibly, 'material on the inside.' *Resembling transparent glass*] "We build our houses of the thickest materials and most impervious to sight or sound on purpose that we may hide ourselves, and live retired from the gaze of our neighbours. But it will not be so in the holy city. Then, when all the frailties of our nature are gone, all its earthliness purged away, all its selfishness trans-

was made of gold, resembling transparent glass.

The Wall, the Gates and the Street of the City.

As for the foundation-stones of the city wall, which 19
were beautified with various kinds of precious
stones, the first was jasper, the second sapphire, the
third chalcedony, the fourth emerald, the fifth sardonyx, the 20
sixth sardius, the seventh chrysolite, the eighth beryl, the ninth
topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth
amethyst. And the twelve gates were twelve pearls; each of 21
them consisting of a single pearl; and the main street of the
city was made of pure gold, resembling transparent glass.

The City's Sanctuary and Sun.

I saw no sanctuary in the city, for the Lord God, 22
the Ruler of all, is its Sanctuary, and so is the
Lamb. Nor has the city any need of the sun, or 23
of the moon, to give it light; for the glory of God has shone
upon it and its lamp is the Lamb. The nations will live their 24
lives by its light; and the kings of the earth are to bring their
glory into it. And in the daytime (for there will be no night 25
there) the gates will never be closed; and the glory and honour 26
of the nations shall be brought into it. And no unclean thing 27
shall ever enter it, nor any one who is guilty of base conduct or
tells lies, but only they whose names stand recorded in the Lamb's
book of Life.

The River of Life and the Tree of Life.

Then he showed me the river of the water of 1 2
Life, bright as crystal, issuing from the throne of
God and of the Lamb. On either side of the river, 2
midway between it and the main street of the city, was the tree
of Life. It produced twelve kinds of fruit, yielding a fresh crop
month by month, and the leaves of the tree served as medicine
for the nations. "In future there will be no curse," 3

The eternal Throne and the eternal Light.

he said, "but the throne of God and of the Lamb
will be in that city; and His servants will render
Him holy service and will see His face, and His name will be 4
on their foreheads. And there will be no night there; and 5
they have no need of lamplight or sunlight, for the Lord God
will shine upon them, and they will be kings until the ages of
the ages."

figured—then shall we dwell in light without any need and without any wish for secrecy" (Canon Rayner Winterbotham).

19. *Sapphire*] Or, probably, 'lapis lazuli.'

23. *Its lamp*] Cp. "I am the Light of the world" (John viii. 12; ix. 5).

2. *Midway between*] See iv. 6, n.; vii. 17, n. *Of that city*] Lit. 'its.' *The tree of Life*] Gen. ii. 9; iii. 22. Here apparently avenues of that wondrous tree. Cp. Rev. ii. 7, n.

3. *Curse*] See Gen. iii. 17. *In the city*] Lit. 'in it.' *Servants*] Lit. 'bond-servants.'

Conclusion.

The Certainty of the speedy Fulfilment of the Book.

And he said to me, "These words are faithful 6
and true; and the Lord, the God of the spirits of
the prophets, sent His angel to make known to
His bondservants the things which must soon
happen. I am coming quickly. Blessed is he who is mindful 7
of the predictions contained in this book."

I John heard and saw these things; and when I had heard 8
and seen them, I fell at the feet of the angel who was showing
me them—to worship him. But he said to me, "Oh, do not do 9
that; I am a fellow bondservant of yours, and a fellow bond-
servant of your brethren the prophets and of those who are
mindful of the teachings of this book. Worship God."

"Make no secret," he added, "of the meaning of the pre- 10
dictions contained in this book; for the time for their fulfilment
is now close at hand. Let the dishonest man act dishonestly still; 11
let the filthy make himself filthy still; let the righteous practise
righteousness still; and let the holy be made holy still."

The Nearness of the Time of the Lord's Return.

"I am coming quickly; and My reward is with 12
Me, that I may requite every man in accordance
with what his conduct has been. I am the Alpha 13
and the Omega, the First and the Last, the Begin-
ning and the End. Blessed are they who wash their robes clean, 14
that they may have a right to the tree of Life, and may go
through the gates into the city. The unclean are shut out, and 15
so are all who practise magic, all fornicators, all murderers, and
those who worship idols, and every one who loves falsehood
and tells lies.

10. *Make no secret of*] Lit. 'Do not put a seal upon.' The contrast between this command and that given in Dan. xii. 4 is very noteworthy. The predictions of the prophet had to do with the remote future, and only partially concerned his contemporaries. The meaning was therefore to remain hidden until the time drew near for their fulfilment. "Thou, O Daniel, shut up the words and seal the book, even to the time of the end!" But the mass of the predictions contained in the Apocalypse were to be realized in the near future and intimately concerned the first readers of the book. Imperfectly intelligible as much of its symbolism is to us the key to its meaning was to be in their possession from the very beginning. "Seal not the words of the prophecy of this book; for the time is at hand!"

11. *Still*] The word seems to denote development and crystallization of character, immediately preceding the coming of the great Judge of al (verse 12). Or 'yet more.'

14. *Wash their robes white*] v.L. 'obey His commands.

15. *Unclean*] Lit. 'dogs.' *All*] Lit. 'the;' four times.

A gracious Invitation.

"I Jesus have sent My angel for him solemnly to declare these things to you among the churches. I am the root and the offspring of David, the bright morning Star. The Spirit and the bride say, 'Come;' and whoever hears, let him say, 'Come;' and let those who are thirsty come: whoever will, let him take the water of Life, without payment. 16 17

This Book to be neither added to nor taken from.

"I solemnly declare to every one who hears the words of the prophecy contained in this book, that if any one adds to those words, God will add to him the plagues spoken of in this book; and that if any one takes away from the words of the book of this prophecy, God will take from him his share in the tree of Life and in the holy City—the things described in this book. 18 19

The Lord was at hand.

"He who solemnly declares all this says, 'Yes, I am coming quickly.'" 20

Amen, come, Lord Jesus.

Benediction.

The grace of the Lord Jesus be with God's people! 21

16. *Morning Star*] Cp. ii. 7, n.; iii. 28.

19. *Take away any of the words*] So we must not interpret the time limits laid down in i. 1, 3, 19; iii. 11; xxii. 7, 10, 12, 20; in such a way as practically to rob them of their significance.

20. The New Testament which records Christ's first advent, closes, anticipating, desiring, beseeching His second. 'Amen, come, Lord Jesus.' (W. Archer Butler.)

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1864. AN EDITION, with Notes critical and exegetical, and Glossary, of the "Castel off Loue," an Early English translation (about A.D. 1320) of Bishop Grosseteste's religious poem, the "Chateau d'Amour."

1866. "ON THE CHURCH OF THE NEW TESTAMENT, its Local Limits and Organizations, especially the Deaconship."

1873. "ANSWERS TO QUESTIONS ON THE ENGLISH LANGUAGE set at the Matriculation Examination of the University of London, June 1873."

1874. "ON EARLY ENGLISH PRONUNCIATION, with especial reference to Chaucer, in Opposition to the Views maintained by Mr. A. J. Ellis, F.R.S."

1888. "A TRANSLATION OF THE 'ELENE,' or The Finding of the Cross, an Anglo-Saxon Poem by Cynewulf, probably Abbot of Peterborough about A.D. 1000."

Dr. WEYMOUTH also contributed numerous articles, mostly critical, in connexion with the Greek New Testament, to the *Journal of Sacred Literature* (First Series), the *Homiletic Magazine* and the Cambridge *Journal of Classical and Sacred Philology*. In the *Transactions of the Philological Society*, he wrote chiefly on Greek or English—"On *Who* as a Relative," "On the phrase 'diametrically opposed,'" "On the Homeric Epithet *ὄβριμος*," "On the Homeric Epithet *βριαρός*," "On the Roxburghe Club Morte Arthur," "On the letter R," "On Euphuism," and "On *Here* and *There* in Chaucer." To the *Transactions of the Devonshire Association*, he contributed a Presidential Address on "The Devonshire Dialect."

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